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(Continued)

III



ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE HUNT

By FRANZ BOAS

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ETHNOLOGY OF THE KWAKIUTL

BY FRANZ BOAS

VII.—THE SOCIAL DIVISIONS OF THE KWĀG·UL

DIVISIONS AND NAMES OF CHIEFS

I. GWĒTELA (KWĒXĀMŌT)

1. Maāmtag·ila

Name for—	Male.	Female.	
Child:	Wāwalk·inē	Wāwalk·inega	1
Youth:	L!ēsdaq	Xūsela	
Prince or princess:	Yāqōlas	K·!ēdēlēlak ^u	
Chief or chieftainess:	°māxūyalidzē	L!āL!aqūlīlak ^u	
Feast:	-----	-----	5
Warrior:	-----	-----	
Gwēgūtsa	K·!ānamaxsta	K·!enga	
Ceremonial:	Hāmsbē°	Hāmasewidē	
(Society):	(Hāmshāmts!es)	(Hāmshāmts!es)	
House:	°nemsgemsālaLelas		10
Dog:	WāwadēL!a		
Canoe:	L!āqwasgem		
Place of origin:	K·!ōdagala		

2. Lōyalalawa

Child:	Wālaganem	Wālagānemga	15
Youth:	K·!enwis	G·lexwits!a	
Prince or princess:	L!āqusdēsēlas	Lāpelasog·i!lak ^u	
Chief or chieftainess:	Ts!ex°ēd	Lēlēlēlas	
Feast:	-----	-----	
Warrior:	-----	-----	20
Gwēgūtsa:	Hanāg·ats!ē	K·!ānawēga	
Ceremonial:	°nāwis	Tōgūmālis	
(Society):	(Hāmshāmts!es)	(Tōx°wid)	
House:	°memx·āsgem		
Dog:	L!āgegwaats!ē		25
Canoe:	L!āqwasgem		
Place of origin:	K·!ōdagala		

1

3. G'ēxsem

Name for—	Male.	Female.
Child:	Wāgedayō	Wāgedayugwa
Youth:	Q!ōmas	Ts!EX'ts!ēk ^u
Prince or princess:	GayōLElas	ē māxūlayugwa
5 Chief or chieftainess:	K'imk'eqewid	Ts!ets!āla!
Feast:	-----	-----
Warrior:	K'ilemālag'ilis	-----
Gwēgūtsa:	X'āwaats!ē	Qwēqūlōyō
Ceremonial:	Āgēs	ēnāwis
10 (Society):	(Hāmshāmts!Es)	(Hāmshāmts!Es)
House:		X'its!ax'i!ats!ē
Dog:		Gēgexsta
Canoe:		Ālēwats!ē
Place of origin:		K'!āq!a

15

4. Kūkwāk'lum

Child:	G'īyaqa	Gīyaqaga
Youth:	Wābidō ^ε	K'EL!ā
Prince or princess:	TSEX ^ε wid	K'!ōx ^u sē ^ε stili ^ε lak ^u
Chief or chieftainess:	Neqāp!enk'em	X'ix'emg'ilayugwa
20 Feast:	Kwax'īlanōkumē ^ε	Melēdē
Warrior:	ēyāg'is	-----
Gwēgūtsa:	T!ēt!ESEMx'ts!āna	QEWēgEM
Ceremonial:	L!āx'elag'ilis	Hēlik'imeg'ilis
(Society):	(Hāmats!a)	(K'inqālaLEla)
25 House:		Hamanēkwila Dzōnoq!wa
Dog:		T!ext!āq!ōd
Canoe:		Ēdemkwāq
Place of origin:		Wāq!anak ^u

5. SēnL'em

30 Child:	Wadzid	Wādzidalaga
Youth:	L!EWELS	Q!EXmēn
Prince or princess:	WāLEwid	Hāmālak'atēmēga
Chief or chieftainess:	ēnemōgwis	L!āqwag'ilayugwa
Feast:	Kwax'īlanōkumē ^ε	MENlēdzas
35 Warrior:	-----	-----
Gwēgūtsa:	Ts!āqa	L!ema ^ε is
Ceremonial:	L!ēmElxk'!ālag'ilis	Hayalik'!ēdē
(Society):	(Hāmshāmts!Es)	(Hayalik'!al)
House:		T!ōt!ōsgEM
40 Dog:		SēnL!ē
Canoe:		MEMxōSEla
Place of origin:		Yiq!āmen

6. Lāālxax's'Endayo

1

Name for—	Male.	Female.	
Child:	Ādaxalis	Ādaxalisga	
Youth:	Hāmdzalats!ē	Tselx ^u	
Prince or princess:	Q!ūmx'ōd	Kwākwadekwilayugwa	
Chief or chieftainess:	L!āqwalat	Wayats!ōli'elak ^u	5
Feast:	Kwax'sē'stāla	Pōpelelas	
Warrior:	-----	-----	
Gwēgūtsa:	Hōlelid	Xūxwanelq!ēla	
Ceremonial:	ēwālas nānē	ēwilenkūlag'ilis	
(Society):	(Bear)	(Tōx'ēwid wūq!ēs)	10
House:		Q!ōmogwats!ē	
Dog:		Q!ūmx'elayo	
Canoe:		Lāwenułxāla	
Place of origin:		Tayagōl	

7. Elgūnwē

15

Child:	G'ī'yaxalis	G'ī'yaxalisga	
Youth:	ēnemgwanāl	Ts!ats!ayem	
Prince or princess:	Lālxax's'Endayo	Ālāk'ilayugwa	
Chief or chieftainess:	G'ēxk'īnis	Ālāg'īmīl	
Feast:	-----	-----	20
Warrior:	-----	-----	
Gwēgūtsa:	Dāmīs	Dālemak ^u	
Ceremonial:	Nōt'īd	L!emelxelag'ilis	
(Society):	(Nūlmal)	(Hāmshāmts!ēs)	
House:		K!waats!ē	25
Dog:		Kwanesawē	
Canoe:		(no canoe name)	
Place of origin:		Tayagōl	

II. Q!ōMOYĀ'YĒ (KWĒXA)

1. Kūkwā'k!um

30

Child:	Ādag'ī'elak ^u	Ādaga	
Youth:	Wābidō	Wina	
Prince or princess:	Hāwilkūlat	L!āqwxax'sā	
Chief or chieftainess:	Yāqoładzē	K'!ēk'!ēlag'idzemga	
Feast:	Menlēdzadzē	-----	35
Warrior:	K'ilem	-----	
Gwēgūtsa:	Lāx!alil	DEX'āla	
Ceremonial:	Sayāk'!a	G'īgāmēq!ō!ēla	
(Society):	(Nūlmal)	(Chief Nūlmal)	
House:		ēnemsgēmsi'elak ^u	40
Dog:		Qōseyē	
Canoe:		Xewēqwēdek ^u	
Place of origin:		Wāq!anak ^u	

1

2. Haanaŕēnâ

	Name for—	Male.	Female.
	Child:	Ādag'īlis	Ādag'īlisga
	Youth:	X'imayo	X'imayugwa
	Prince or princess:	TSEX'wid	LElk'!elyugwa
5	Chief or chieftainess:	YĀX'LEN	LĒlElk'!āla
	Feast:	-----	-----
	Warrior:	-----	-----
	Gwēgūtsa:	Nux'unemis	Hēlek'!alaga
	Ceremonial:	ēnāx'NEWISElag'īlis	Nawalakumē
10	(Society):	(Hāmshāmts!ES)	(Tōx'wid)
	House:		Q!aats!ē
	Dog:		Han!EMBē
	Canoe:		SISEYULEmāla
	Place of origin:		HānaŕēNEWaas

15

3. Yaēx'agēmē

	Child:	Tsōlasō	Tsōlasōga
	Youth:	Xwāt!a	Tsak'us
	Prince or princess:	Yāqoŕasēmē	Q!ēx'!ālaga
	Chief or chieftainess:	L!āqōŕas	Mōk'!ūxwi'lak ^u
20	Feast:	Kwākūx'ālas	Pōlidē
	Warrior:	-----	-----
	Gwēgūtsa:	Qāq'ESBENDāla	Ts!EX'āxtōSELas
	Ceremonial:	ēnāx'q!ESELag'īlis	Hēlik'imēg'īlis
	(Society):	(Hāmshāmts!ES)	(Hayalik'īlal)
25	House:	ĀmxSEM g'ōk ^u	
	Dog:	G'ōgūndzēs, Q!E'ltSEM	
	Canoe:	Winaats!ē	
	Place of origin:	Xūdzedzālis	

4. Haāyalik'awē

30	Child:	Wisadzē	ĠENaga
	Youth:	K'!ēnāx ^u	MENga
	Prince or princess:	L!āL!alawīs	K'!āsōgwi'lak ^u
	Chief or chieftainess:	HāxūyōSEMē	Hayalik'awēga
	Feast:	-----	-----
35	Warrior:	GwāxūLayūg'īlis	-----
	Gwēgūtsa:	Yatēla	P!Elxēla
	Ceremonial:	ēna'Nōgwis	NENx'NENG'īlis

Name for—	Male.	Female.	
(Society):	(Hāmshāmts!Es)	(Bear)	
House:		Hēleg'ats!ē	
Dog:		Hēlēg'anō	40
Canoe:		Gwēx'sēmāla	
Place of origin:		ŁE!lād	

5. Lāxsä ¹

Child:	Witālāl	Genagalāl	
Youth:	Bāgwanē ^ε	Ēk'!ax!a	45
Prince or princess:	Lālak'ots!a	LEX'leg'idzemga	
Chief or chieftainess:	εmāxūyalisēmē ^ε	εnāx'nag'em	
Feast:	Kwāx'sē ^ε stāla	L!enk'elas	
Warrior:	εyā ^ε g'ēdenō!f	-----	
Gwēgūtsa:	X'ix'eqēla	Dādoxsemē	50
Ceremonial:	Nenōlogēmē ^ε	Nōlēmē ^ε stalidzemga	
(Society):	(Nūlma!)	(Nōlēm)	
House:		Hōqūlaēlas	
Dog:		Q!eltsem	
Canoe:		(No canoe-name)	55
Place of origin:		ŁE!lād	

6. G'igilgam

Child:	Nōlē ^ε lak ^u	Winaga	
Youth:	Mēmtsālāl	Māmana	
Prince or princess:	L!ā!f'id	εwālasLāla	60
Chief or chieftainess:	K!wāk!wabalasēmē ^ε	Lē!lēnox ^u	
Feast:	Pōledē ^ε stala	Mēntēdaas	
Warrior:	Wālebā ^ε yē	-----	
Gwēgūtsa:	Wābetōls	εnemxsaxLāls	
Ceremonial:	Nenk'as ^ε ō	εnā ^ε naqwayēd	65
(Society):	(Bear)	(Paxālāl!)	
House:		G'ōküstālis	
Dog:		Yāsełana	
Canoe:		Ālēwats!ē	
Place of origin:		K'!āq!a	70

III. εWĀLAS KWĀG'UL (LĀQWĪ^εLĀLA) 1

1. Dzēndzenx'q!ayo

Child:	Dēyadeas g'iyadzē	G'iyaga	
Youth:	Sexūlas	Wābidō ^ε	
Prince or princess:	Hayalk'engēmē ^ε	εmāxūlayugwa	5

¹ All the names of the Lāxsä are newly invented.

Name for—	Male.	Female.
6 Chief or chieftainess:	Yāx'LEN	Hāwēpālayugwa
Feast:	Melnēdzadzē	Hōgweqelas
Warrior:	K'ilem	-----
Gwēgūtsa:	Hanag'id	Lalk'u
10 Ceremonial:	Gwa'yōkūlag'ilis	L!āqoselag'ilis
	Gēwas	
(Society):	(Hāmats!a)	(Hāmshāmts!Es)
House:		εnawalagwats!ē
Dog:		Yixumlats!ē
15 Canoe:		Kwēkumāla
Place of origin:		L!āl!Eq!ūx!a

2. Wāwālibā'yē (and Hēmaxsdō)

Child:	Aadōl	Adāgalōl
Youth:	εmek'āla	Yāsek ^u
20 Prince or princess:	Aōmak'EN	L!ā'qwāl
Chief or chieftainess:	Yāqal'ENāla	L!āqwaēl
Feast:	Melnēdzas	Māmenlōl
Warrior:	Hēmotelasō ^ε	-----
Gwēgūtsa:	Xōdzenōd	Pēpexāla
25 Ceremonial:	Hōx'εwētasō ^ε	X'its!ānēdē
(Society):	(Hāmshāmts!Es)	(Tōx'wid)
House:		G'ōx'g'okūlēg'ē
Dog:		K'alūkwa
Canoe:		Winē'stā'lats!ē
30 Place of origin:		εnālax!ala

3. G'ēxsem

Child:	G'ī'yaqa	G'ī'yaqaga
Youth:	K!wētē ^ε	Wagalōs
Prince or princess:	Yāqō!as	εmāxūlayugwa
35 Chief or chieftainess:	LāLelil!a	Te!ts!aas
Feast:	Kwax'sē'stāladzē	EL!enk'elas
Warrior:	K'ēk'alēlayo	-----
Gwēgūtsa:	L!ēmsētasō ^ε	K'ēk'EXelaga
Ceremonial:	εnaχ ^u danadzē	G'īgāmēq!ō!ēla
40 (Society):	(Hāmshāmts!Es)	(Nū!emal)
House:		BEχ'sē'stālēk ^u
Dog:		T!sōkūyē
Canoe:		Ālēwats!ē
Place of origin:		K'!āq!a

IV. Q!ŌMK'!UT!ES (LŌ^εELQ!WĒNOX^u)

1

1. Lēq!em

Name for—	Male.	Female.	
Child:	Ādē ^ε stala	Ādē ^ε stāлага	
Youth:	Metsa	Masmenga	
Prince or princess:	G'ayosdēdzasemē ^ε	L!āqwaga	5
Chief or chieftainess:	HaēLEkumē ^ε	QāseLas	
Feast:	Menlēd	PōLElas	
Warrior:	Qenkūlag'flidzem	-----	
Gwēgūtsa:	QāseLas	Xewēq ^u	
Ceremonial:	Nōlemē ^ε stalis or Hēlēk'adzēl	Nōlemē ^ε stalidzemga	10
(Society):	(Nōlem)	(Nōlem, or Pāxelalal)	
House:		Lēgemats!ē g'ōkwa	
Dog:		Lāqax'sāla	
Canoe		SiseyūLEMāla	15
Place of origin:		Ōseq ^u	

2. LēLEgēd

Child:	Ō ^ε mag'flis	Ō ^ε mag'flisga	
Youth:	Māx ^ε ēnox ^u	L!ālaga	
Prince or princess:	Ēk'!awēg'i ^ε lak ^u	Lēlēlayugwa	20
Chief or chieftainess:	Lālep!ālas	Yemgwas	
Feast:	PōLid	Hōq!ūlēlas	
Warrior:	GwāxūLEYāg'flis	-----	
Gwēgūtsa:	L!em ^ε yāla	L!emts!ānak ^u	
Ceremonial:	L!āqūselag'flis	Winē ^ε stalis	25
(Society):	(Hāmshāmts!ES)	(Hawī'nalal)	
House:		G'ōkustālē	
Dog:		P!ā'Lēlag'ila	
Canoe:		-----	
Place of origin:		Ōseq ^u	30

ANCESTORS AND PLACES OF ORIGIN OF THE NUMAYMS

I. GWĒTELA

- 1 Lō^εyalal, the younger brother of L!āqwag'ila. His father was
 'māxūyalidzē, | that is Mātag'ila. He first built his house at
 K'!ōdagala. | Āgwilayugwa was a girl among the children of
 Mātag'ila, that is | 'māxūyalidzē, at K'!ōdagala. Lēns!endzem
 5 was the youngest one among the || children of Mātag'ila, that
 is 'māxūyalidzē, who had three | sons and one daughter. |
 Kūkwāk!um, the first one came down at the place called | Wāq!a-
 nak^u. |
 10 Sēnl!em, the first one came down at a place called || Yīq!āmen. |
 Lāālax's^εendayo came down at Tāyagōl in the bay of Tsāxis. |
 Elgūn^εwē^ε also came down at Tāyagōl, for he was the younger
 brother of | Lālax's^εendayo. |

II. Q!ŌMOYĀ^εYĒ

- 15 Kūkwāk!um, the first one came down at the place called || Wāq!a-
 nak^u, for the Kūkwāk!um first scattered when | 'māxwa,
 chief of the Maāmtag'ila of the Kwāg'uł, was | killed. |
 Hāānalēnā, the first one came down at the place called | Hāna-
 lēnewaas. ||

I. GWĒTELA

- 1 Lō^εyalal, yīx ts!ā^εyaas L!āqwag'ila. Wā, lā hēem ōmp^{sē} 'māxūya-
 lidzē, yīx Mātag'ila. Wā, laem hē g'ıl g'ōx^εwalise K'!ōdagala.
 Āgwilayugwa; wā, hēem ts!edāq!egēs sāsema Mātag'ila, yīx
 'māxūyalidsē, lāx K'!ōdagala. Lēns!endzem; hēem āma^εyīnxēs
 5 sāsemas Mātag'ila, yīx 'māxūyalidzē, yūdukwē begwānem
 sāsems lē^εwa 'nemōkwē ts!edāqa.
 Kūkwāk!um, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades
 Wāq!anak^u.
 Sēnl!em, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades Yīq!ā-
 10 men.
 Lāālax's^εendayo, yīxs hāē g'āyaxalisē Tāyagōl lāx ōxlālisas Tsāxis.
 Elgūn^εwē^ε, yīxs hē^εmaaxat! g'āyaxalisē Tāyagōl, yīxs ts!ā^εyaas
 Lālax's^εendayo.

II. Q!ŌMOYĀ^εYĒ

- Kūkwāk!um, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades
 15 Wāq!anak^u, yīxs hē^εmaē g'ıl gwē!īdaatsa Kūkwāk!um, yīxs lāē
 k'!ēlax^εit^εwē^ε 'māxwa, yīx g'īgāma^εyasa Maāmtag'ilasa Kwā-
 g'uł.
 Hāānalēnā, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades
 Hānalēnewaas.

Yaēx'agemē. He came down at Xūdzedzālis at the lower side of 20
the river of | LEX'siwē. |

Haāyalik'awē, the first one came down at a place called | Lē'lād. |
Lāxsā. These also came down at Lē'lād, for || Lāxsā was the 25
younger brother of Hēlik'awē. |

G'ig'ilgām, the first one came down at the place called | K'!āq!a,
for this is the real numaym of the 'wālas Kwāg'uł, | and they
scattered when 'maḡwa was killed, and they went to the |
Q!ōmoyâ'yē, though some of the G'ig'ilgām came from the
Q!ōmoyâ'yē. || And therefore Maēmałp!ēngem was sent away 30
by his | numaym the G'ig'ilgām of the 'wālas Kwāg'uł to the |
Q!ōmoyâ'yē. |

III. 'WĀLAS KWĀG'UŁ

Dzenx'q!ayo, the first one came down at a place called | L!āl!E-
q!ūx!a, inside the bay of Tsāxis. ||

Wālibâ'yē, the first one came down at the place called | 'nālax- 35
lāla; half way up Knight Inlet. |

Hēmaxsdō, the first one also came down at 'nālaxlāla, for he was |
the younger brother of wālibâ'yē. |

G'ig'ilgām, the first to come down was 'wālas Kwax'ılanokumē,
the father of || Ōmaxt!ālaLē at the place named K'!āq!a. | 40

Yaēx'agemē, yīxs hāē g'āyaxalisē Xūdzedzālis lāx gwāk'!ōtas 'wās 20
LEX'siwa'yē.

Ha'yalik'awē, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades
Lē'lādē.

Lāxsā, yīxs hē'maaxat! g'āyaxalisē Lē'lādē, yīxs ts!ā'yanukwaē
Hēlik'awa'yas Lāxsā. 25

G'ig'ilgam, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades
K'!āq!a, yīxs hāē āla 'nē'mēmaatsēxa 'wālas Kwāg'uł. Wā,
hē'mis la gwēl'idaatsēx laē k'!ēlax'itse'wē 'māḡwa qa's lā lāxa
Q!ōmoyâ'yē, qaxs lāxelaēxa g'āyulē lāxa G'ig'ilgāmāxa Q!ōmo-
yâ'yē. Wā, hē'mis lāg'ilas k'ayōlemē Maēmałp!ēngemdāsēs 30
'nē'mēmōta G'ig'ilgāmāsa 'wālas Kwāg'uł qa's lā lāxa Q!ōmo-
yâ'yē.

III. 'WĀLAS KWĀG'UŁ

Dzenx'q!ayo, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades
L!āl!Eq!ūx!a lāx ōxlālisas Tsāxis.

Wālibâ'yē, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades 35
'nālaxlāla lāxa negoyâ'yasa wūnāldemsas Dzāwadē.

Hēmaxsdō, yīxs hē'maaxat! g'āyaxālise g'ālāsē 'nālaxlāla, qaxs
ts!ā'yaas Wālibâ'yē.

G'ig'ilgām, yīxs hāē gāyaxalisē 'wālas Kwāx'ılanōkumē, yīx ōmpas
Ōmaxt!ālaLēyēxa āwīnagwisē lēgades K'!āq!a. 40

- 41 G'ēxsem. 'wālas 'nemōgwis also came down at K'!āq!a, | for he was the younger brother of Ōmaxt!ālaLē. And Ōmaxt!ālaLē | gave the name G'ēxsem to his younger brother. When 'māxwa was killed, | some of the G'ēxsem went to the Gwētela of
45 the || Kwāg'uł. Therefore the Gwētela have G'ēxsem, and they also went to the | Gōsg'imux^u. The G'ēxsemx's'anał are G'ēxsem, and there are also | G'ēxsem of the Nāqemg'ilisāla, and G'ēxsem of the L!al!asiqwāla, and | G'ēxsem of the Nā-k!wax'da^{exu}, and G'ēxsem of the Denax'da^{exu}, and | G'ēxsem of the Hāxwāmis, and G'ēxsem of the Wiwāqē. And all
50 these are || referred to by the G'ēxsem of the 'wālas Kwāg'uł, as born of these G'ēxsem, | all those whom I have named among the different tribes. |

- This is referred to by the old people of the Kwāg'uł as "blown away by the | past chief 'māxwa," when he was killed. And also | the same happened to the numaym of the G'ig'il-gām, for they || all come from the numaym of Ōmaxt!ālaLē. |
55 They scattered to all the tribes beginning | at the time when 'māxwa was killed, for there was only one numaym | G'ig'il-gām of 'wālas Kwāx'īlanokumē, the father of | Ōmaxt!ālaLē. ||

IV. Q!ŌMK'!UTLES

- 60 Lēq!em, the first one came down at the place called Ōseq^u. | Lēlēgēd, they also staid at Ōseq^u, for Lēq!em was his elder brother. |

- 41 G'ēxsem, yixs hē'maaxat! g'āyaxalisē K'!āq!a, yix 'wālas 'nemōgwis, yixs ts!ā'yaas Ō'maxt!ālaLā'yē. Wā, hē'misē Ō'maxt!ālaLā'yē lēx'ēdes G'ēxsem lāxēs ts!ā'ya. Wā, g'il'mēsē k'!ēlax'itse'wē
45 'māxwa laē māxt!ēda waōkwē G'ēxsem lāxa Gwētēlāsa Kwāg'ułē, lāg'ilas G'ēxsemnukwa Gwētela. Hē'misa lā lāxa Gōsg'imux^uxa G'ēxsemx's'anał, hē'misa G'ēxsem; hē'misa G'ēxsemasa Nāqemg'ilisāla lō^e G'ēxsemasa L!al!asiqwāla lō^e G'ēxsemasa Nāk!wax'da^{exu} lō^e G'ēxsemasa Denax'da^{exu} lō^e G'ēxsemasa Hāxwāmis lō^e G'ēxsemasa Wiwāqē. Wā, yu-wistaem gwe'yāsa G'ēxsemasa 'wālas Kwāg'ułē maemyulēma
50 G'ig'ēxsemaksa lāqen lēlēqelasō^e ōgūxsemak^u lēlqwālaLā'ya. Hēem gwe'yāsa q!ūlsq!ūlyaxdāsa Kwāg'ułē yāmē'stanōsa g'igāmayaulaē 'māxwa, yixs laē k'!ēlax'itse'wa. Wā, hēemxaā-wisē gwēx'idēda 'nē'mēmotas G'ig'ilgām, yixs hēmaaxat!
55 'nāxwa g'āyulē 'nē'mēmotas Ō'maxt!ālaLā'ya G'ig'ilgāmxwa lāx G'ig'ilgām gwē'fid lāxwa 'nāxwax lēlqwālaLā'ya g'āg'il-lēla lāx 'māxwa, yixs laē k'!ēlax'itse'wa, yixs 'nem'ēmaē g'il G'ig'ilgāmē 'nē'mēmotas 'wālas Kwāx'īlanokumē, yix ōmpas Ō'maxt!ālaLā'yē.

IV. Q!ŌMK'!UTLES

- 60 Lēq!em, yixs hāē g'āyaxālisa āwīnāgwisē lēgades Ōseq^u. Lēlēgēdē, hēemxaa lā Ōseq^u, yixs nōlanokwaas Lēq!em.

PAINTINGS AND HOUSE DISHES OF THE SOCIAL DIVISIONS OF THE
KWĀG'UŁ

I. GWĒTELA

1. Maāmtag'ila. The front board of the house is painted with 1
coppers, | one on each side of the door of the house. The posts |
on each side of the rear are grizzly bears, below on the floor,
and eagles are sitting on the | heads of the grizzly bears, and
there is a copper on the chest of each eagle.||

And on the grizzly bear also stands a man, | and red cedar bark 5
is around the heads of the men. | They are speaking-posts and
therefore | the two posts on each side of the door of the house are
named "speaking-posts." | These were obtained as supernatural
treasures by L!āqwag'ila at the river of K'!ōdagala. This is the
great|| house named 'nemsgemsālaLelas. There are four | house 10
dishes in the large house, two eagle dishes, | and one grizzly-bear
dish, and one | wolf dish. They just stay in the house, and the
people | talk about them. I do not know why the chief of the||
numaym Maāmtag'ila, 'māxūyalidzē, never gave a feast. That is 15
all | about this. This is called q!Elsem (that is "rotten face," one
who gives no feast). |

2. Lōyalāḡawa. On the outside of the front boards of the house
of | Ts!Exēd, their chief, is the doubleheaded serpent lying across

PAINTINGS AND HOUSE DISHES OF THE SOCIAL DIVISIONS OF THE
KWĀG'UŁ

I. GWĒTELA

1. Maāmtag'ila, yixs k'!ātemalaē tsāgemasēs g'ōkwaxa L!āqwa 1
lāx 'wāx'sanēx'stā'yasa t!ex'ilāsa g'ōkwē. Wā, lā lēlāmasa 'wāx'-
sōtēwalilās nānēda banenxālilē. Wā, lā k!ūdzetā'yā kwēkwē lāx
ōxlā'yasa nānē. Wā, lā pēpaq!ūpelēda kwēkwēkwaxa L!āl!eqwa.

Wā, lāxaē nānē banenxālilāsa begwānemē la lāxūtewēx ōxlā- 5
'yasa nānē. Wā, laem L!āgex'bōlē qēqex'ama'yasa bēbegwāne-
mē. Wā, la'mēsē yāq!ent!eqa. Wā, hē'mis lāg'ilas lēgadēda mā-
lē lēlāmsa 'wāx'sōtstālilāsa t!ex'ilāsa g'ōkwās yāq!ent!eqē lāma.
Wā, hēem lōgwēs L!āqwag'ila lāx wās K'!ōdagala, yixa 'wālasē
g'ōkwaxa lēgadās 'nemsgemsālaLelas. Wā, lā mewēxlēda lōel- 10
qwalilē ha'nēl lāxa 'wālasē g'ōkwaxa mā'lexla kwēkwa lōqwalila.
Wā, hē'misa 'nemēxla nānē lōqwalila. Wā, hē'misa 'nemēxla
ālanem lōqwalila. Wā, ā'misē hēgwaēl lāxa g'ōkwē. Wā, lā āem
gwāgwēx'salasa. Wā, la'men k'!ēs q!ālelax k'!ēsēlas k'!welatslē-
noxwē g'igāma'yasa 'ne'mēmotasa Maāmtag'ilē 'māxūyalidzē. Wā, 15
laem lāba laxēq.—Hēem lēgades q!Elsem.

2. Lōyalāḡawa, yix gwālaasas L!āsanā'yas tsāgemas g'ōkwās
Ts!Exēdē, yix g'igāma'yas, yixs siseyulaēs xwālēwa'yas ōgwāxtā-

the top | of the front boards of the house, and the thunder-bird
 20 sits on the || head of the man in the middle of the double headed
 serpent. There is no painting on the | front boards of the house.
 This house was given in marriage by Hōxawid to his princess |
 Lēlēlālas, for Hōxawid was chief of the numaym | G'ig'ēlgām of
 the Hāxwāmis. There are four house dishes in the | house, one a
 25 grizzly-bear dish, one a || beaver dish, one a Dzōnoq!wa dish, | and
 one a wolf dish. And the name given in marriage is | Kwakwa-
 x'ālas, a feast name of Chief Ts!ex'ēd. | That is all about this. |
 30 3. G'ēxsem. The way the front of the house of || Chief K'emk'e-
 qewēd is painted is a grizzly-bear painting on each side of the |
 front of the house. It is not known where he got it, | or whether
 he obtained it in war. That is all that is said about this. |

4. Kūkwāk'lum. They have no painting on the front of | their
 house, but they have posts. They are Dzōnoq!was standing on ||
 35 grizzly bears, one on each side of the door, inside house, and |
 in the rear of the house there are hox'hok" sitting on grizzly
 bears. | This house was given in marriage by Yaqa'ēnlidzē, a
 chief who lived long ago and was chief of the numaym | Mēmā-
 g'ins of the Qwēq"sot!ēnox", for | Neqāp!enk'em took for his wife
 40 Yaqa'ēnlidzē's princess, whose name was L!lēlilayugwa, || and
 therefore the house was given to him in marriage. In the house

ēyasa tsāgemasa g'ōkwē. Wā, lā k!walēda kūnkūxūlig'ē lāx
 20 ōxlā'ēyas x'ōmsasa bāk'awa'ēyasa siseyūlē. Wā, laem k'leās k'!āte-
 mēs tsāgemasa g'ōkwē. Wā, hēem g'ōkūlxlēs Hōxawidē qaēs k'!ē-
 dēlē, yix Lēlēlālasē; yixs g'igāma'yaē Hōxawidāsa 'nēmēmotasa
 G'ig'ēlgāmasa Hāxwāmis. Wā, la'mē ha'nēla mewēxla lōelqwalila
 ha'nēl lāxa g'ōkwēxa 'nemēxla nānē lōqwalila. Wā, hē'misa 'ne-
 25 mēxla ts!āwa lōqwalila; wā, hē'misa 'nemēxla dzōnoq!wa lōqwalila;
 wā, hē'misa 'nemēxla āla'nem lōqwalila. Wā, hē'mis lēgemg'elx-
 lā'yē Kwakwax'ālas qa k!wēladzēxlāyōsa g'igāma'yē Ts!ex'ēdē.
 Wā, laem g'wāl lāxēq.

3. G'ēxsem, yix g'wālaasas k'!āta'ēyas tsāgema'ēyas g'ōkwas g'igā-
 30 ma'ēyasē K'emk'eqewēdē, yixs 'wāx'sōtstālasaēda nānē k'!ātemēs
 tsāgema'ēyasa g'ōkwē. Wā, la'mē k'!ēs q!ālēlē g'ayōlasasēq lō'
 wī'nānemaq. Wā, laem wālē wāldemē qāē.

4. Kūkwāk'lum, yixs k'leāsa k'!ātemēs tsāgemas L!āsanā'ēyas
 g'ōkwas, ōgū'la lāxēs lēlāmē, yixs lēlaxwatāyaēda dzōnoq!wāxa
 35 nēnānē lāx 'wāx'sōtstāliłasa āwilelāsa g'ōkwē. Wā, lā k!wādzēlā-
 'ya hōx'hokwēxa nēnanē lāxa 'wāx'sōtēwalilās ōgwiwalilasa g'ōkwē.
 Wā, hēem g'ōkūlxlēs Yāqa'ēnlidzē yix g'igāmayōlasa 'nēmēmotasa
 Mēmāg'insasa Qwēq"sōt!ēnoxwē yixs gēg'adaēda g'igāmayōlāē
 Neqāp!enk'emōlas k'!ēdēlas Yāqa'ēnlidzēlāxa lēgadās L!lēlila-
 40 yugwa. Wā, hē'mis g'āxēlas g'ōkūlxlā'ya g'ōkwē. Wā, hē'mis

are | four house dishes, one of the great house dishes is a Dzō- 41
noq!wa, | one of them a grizzly bear, and one a | whale, and one
a | killerwhale. These are the four house dishes given in marriage
by Chief || Yaqa!^ēnlidzē for his princess L!ālēlilayugwa when she 45
married | Neqāp!enk'em. That is all I know about the numaym |
Kūkwāk!um of the Gwētela, for nothing was obtained as super-
natural treasure by their ancestors. |

5. Sēn!em. They have painted on the front of their house
two | suns, one on each side of the front of the outside || of the 50
house. The house has no carved posts, and there are two |
house dishes inside, both doubleheaded serpents. | These were also
obtained in marriage by Chief Tsex^ēwēd from the chief | of the nu-
maym Nōnemaseqālis of the Lāwēts!ēs, Lēlāk'enēs, | for Tsex^ēwēd
had for his wife the princess of Lēlāk'enēs, || L!āx'L!ēlēdzemga. 55
However, they never talk about the house given in marriage by |
Lēlāk'enēs, for the sun painting of the house belongs to the Sēn-
!em. | That is all about this. |

6. Laā!ax's^ēendayu. Their chief L!āqwalā! has no painting on
the house, | but seven birds are sitting on || top on the edge of the 60
outside of the house front. This was obtained as supernatural
treasure by | Lālēlil!a, who was known as a great sea-hunter.

mexēl laqēda mewēxla lōelqwalilaxa ^ēnemēxlēda ^ēwālasē lōqwalil 41
dzōnoq!wa; wā, hē^ēmēsa ^ēnemēxla lōqwalilē nānē; wā, hē^ēmēsa
^ēnemēxla lōqwalil gwe^ēyema; wā, hē^ēmēsa ^ēnemēxla lōqwalil
māx^ēēnoxwa. Wā, mewēxlēda lōelqwalilē lōqwalilāsa g'igāmayōlē
Yāqa!^ēnlidzēyōla qaēs k'lēdēlwūlē L!ālēlilayugwōlaxs g'igāwades 45
Neqāp!enk'emōlē. Wā, hēem wāxen q!ālē lāxa ^ēnēmēmōtasa Kū-
kwāk!ūmasa Gwētela, yixs k'lēāsāē lōgwālas g'ilg'alēsas.

5. Sēn!em, yixs k'!ātemalaē tsāgemas g'ōkwāsēxa ma!tsemē
L!ēsela, yixs ^ēnāl^ēnemaē lāxa ^ēwāx'sanōlema^ēyas tsāgemas L!āsanā-
^ēyas g'ōkwē. Wā, la k'lēās k'!ās lēlāmas g'ōkwās. Wā, lā ma!ex- 50
lāda lōelq!wa ha^ēnēt lāqxa ^ēnāxwa^ēmē sisēseyūlaēda ma!exla lōel-
q!wa. Laemxaē lōqwalilē lāxa g'igāmayōlāē Tsex^ēwēdōla yis g'igā-
mayōlāsa ^ēne^ēmēmōtasa Nōnemaseqālisasa Lāwēts!ēsē, yix Lēlāk-
enēswūla, yixs geg'adaē Tsex^ēwidōlas k'lēdēlas Lēlāk'enēswūlas
L!āx'L!ēlēdzemga. Wā, laemlē k'!ēs gwagwēx's'ālasē g'ōkūlxla- 55
^ēyas Lēlāk'enēswūlē qaxs hās^ēmaaxa Sēn!emē L!ēsela k'!ātemēsēs
g'ōkwē. Wā, laemxaē gwā! laxēq.



6. Laā!ax's^ēendayo, yixs k'lēāsāē k'!ātemēs g'ōkwās g'igāma-
^ēyasē L!āqwalā!, yixs k!wāsāxtā^ēyēda ālēbōsgemē ts!ēk!wa lāx
ōgwāxtā^ēyas tsāgemas L!āsanā^ēyas g'ōkwās. Hēem lōgwēs lāle- 60
lil!axa ts!ēlwāla ^ēwālas ālē^ēwinoxwa, yixs ts!ā^ēyaē lālelil!ās L!ā-

62 Lālelil!a was the younger brother of L!āqwala! | L!āqwala! sent his younger brother Lālelil!a to | hunt seals at Sālots!a, which is called Nomas. | He started from | LEX'siwē^ε, for it is said that the
 65 ancestors of the numaym Laälax's^εEndayu lived there. || The name of the steersman of Lālelil!a is not given. It was | evening when they started for the island Sālots!a. The tide | began to run out, and the canoe was being turned around. Then | Lālēlil!a warned his steersman, and told him not to be afraid, because | sea-hunters are not afraid of anything. Then they saw many
 70 birds || gathering at the place where they were being gathered ahead of the bow of the | small hunting canoe. Then Lālēlil!a and his steersman paddled quickly. | Then they nearly arrived at (the place) where there were | many birds gathered. Then the top of the front | of a large house appeared from out of the sea. It was not there
 75 for a long time. The house came || out of the sea like an island. This was the house of Q!ōmogwa | which was seen by Lālelil!a. Then he ran into the sea into the | door of the great house coming out of the sea. Then Lālelil!a told | his steersman that they would go into the great house that came out of the sea. | The
 80 steersman said, "Go on. Just paddle." Thus he said. || Then they paddled, going with the tide, which ran into the door of the great house that had come up from the sea. | Then he went in with his small hunting canoe. | And it stood at the right-hand side of the

62 qwala!. Wā, lā!laē 'yālaqē L!āqwala!axēs ts!ā'yē Lālelil!a qa lās ālēxwax mēgwata lāx Sālots!axa gwe'yōwē Nōmas g'ūg'elis lāx LEX'siwē^ε qaxs hāael g'ōkūlē g'ālāsa 'ne'mēmotasa Laälax's^εEndayo. Wā, la'mē k'!ēs Lēqalase'wē k!waxlā'yas Lālelil!a. Wā, la-em'lāwisē dzāqwaxs laē LEX'idē Lāsgemēx Sālots!a. Wā, lā!laē ts!ax'idēda demsx^ε. Wā, la'em'lāē qedōsa. Wā, gwālela'em'lāwisē Lālelil!a q!lāq!agemlxēs k!waxlā'yē qa k'!ēsēs k'!ēlas qaxs k'!ēsaē k'ilem ēs'ālēwinowē. Wā, la'em'lāē dōqwalaxa q!ēnemē ts!ēl-
 70 ts!ek!wa lāel pekwaxēs pekwase'wa lax neqāgiwa'yas āgiwa'yas ālē'waselelā xwāxwaguma. Wā, ā'em'lāwisē 'nemāla yāya'na sēxwē Lālelil!a LEX'wēs k!waxlā'yē. Wā, la'em'lāwisē elāq lāg'aa lāxa q!ēnemē pekwa ts!ēlts!ek!wa g'āxaalasē nē'idē ōgwāxtā'yas tsāgemasa 'wālasē g'ōkustāLā'yā. Wā, k'!ēdzālaē gālaxs g'āxaē hē!la
 75 gwēx's 'mek'ālaxa g'ōkustāLā'yē. Wā, hēem g'ōx'sa Q!ōmogwa'yē la dōgūlts Lālelil!a. Wā, la'em'lāē tsewēlelēda demsx^ε 'wāp lāx t!ex'ilāsa 'wālasē g'ōkustāLā'yā. Wā, la'em'lāē Lālelil!a āxk'!ā-laxēs k!waxlā'yē qā's lālag'i lāel lāxa 'wālasē g'ōkustāLā'yā. Wā, ā'em'lāwisē k!waxlā'yas 'nēk'a: "Wāg'a, āem sēx'widex," 'nēx'laē.
 80 Wā, lāx'da'x^ulaē sē'wēg'endxa ts!āēlela lāx t!ex'ilāsa 'wālasē g'ōkustāLā'yā. Wā, la'mē laēL LEX'wēs ālēwaselelā xwāxwaguma. Wā, lā!laē hāng'alit lāxa hēlk'!ōtēwalilasa 'wālasē g'ōkustāLā'yā. Wā,

great house that had come up from the sea. | Then Lālelil!a saw 83
four house dishes standing in the rear | of the great house that
had come up from the sea, one a whale dish, || and one killer- 85
whale dish, and one sealion | dish, and one seal dish. Then | Lā-
lelil!a heard what they said. "Now you have obtained as super-
natural treasure this house that has come up from the sea, |
and these four house dishes. Now go on, and club these sea-otters
as your | supernatural treasure." Thus said what was heard by
him. Immediately Lālelil!a stepped out || of his little canoe. He 90
clubbed the many sea-otters that were crawling about on the
floor | of the house. As soon as his small canoe was full, he went
aboard. | Then the sea began to flood the house, and the | little
canoe of Lālelil!a floated. Then the great house that had come
up disappeared, | and the canoe just floated on the open sea. || Lā- 95
lelil!a went home to his village at LEX'siwē, his canoe full of
sea-otters. | Then he reported to his elder brother L!āqwalal that a
large house coming up from the sea had been seen; | that they
had gone in, and that he had heard them | saying. "Now you
have obtained as supernatural treasure this house that has come
up, and these four | house dishes. Now club some of these sea-
otters here, for you obtained them as supernatural treasures.
Thus said what I || heard," said Lālelil!a to his elder brother L!ā- 100
qwalal as he reported to him. | Now he gave what he had ob-
tained by good luck, the sea-otters and the four house dishes, |

laem!aē dōqūlē Lālelil!āxa lōelqwalilē mewēxla ha'nēl lāxa ōgwi- 83
walilasa 'wālasē g'ōkustāla'yaxa 'nemēxla gwe'yem lōqwalila,
hē'mesa 'nemēxla māx'ēnox" lōqwalila, Lē'wa 'nemēxla L!ēx'EN 85
lōqwalila; wā, hē'misa 'nemēxla mēgwat lōqwalila. Wā, lā'laē
Lālelil!a wūlālaxa 'nēk'a: "Laems lōgwalaxwa g'ōkustāla'yēx
Lē'wa mewēxla lōqwalila. Wā, wēg'a kwēx'ēd lāxwa q!āsax qa's
lōgwaōs," nēx'laē wūlēlas. Wā, hēx'idaem'lāwisē Lālelil!a laitā
lāxēs xwāxwagūmē qa's kwēx'ēdē lāxa q!āsa q!ēnem g'ilēm g'ililēla 90
lāxa g'ōkwē. Wā, g'ilēm'lāwisē qōt!a xwāxwagumaxs laē lāxs lāq.
Wā, la'mē paōlēlilēda demsx'ē 'wāpa. Wā, g'ilēm'lāwisē pex'walilē
xwāxwagūmas Lālelil!a lāalasē x'is'ēdēda 'wālasē g'ōkustāla'ya.
Wā, la'mē āem la hānwāla'x'da'x" lāxa aōwak'ē. Wā, la'mē g'āx
nā'nakwē Lālelil!a lāxēs g'ōkwalasē LEX'siwē qōt!axa q!āsa. Wā, 95
lā'laē ts!ēk'lāfelasēs dōx'wālēla 'wālasē g'ōkustālē lāxēs 'nōlē L!ā-
qwalalē. Wā, hē'mēsēx lē'maē laēl lāq. Wā, hē'mis la wūlēla-
tsēxa 'nēk'a: "Laems lōgwalaxwa g'ōkustāla'yēx Lē'wa mewēxla
lōqwalila. Wā, wēg'a kwēx'ēd lāxwa q!āsax qa's lōgwaōs, 'nēk'EN
wūlēlē," nēx'laē Lālelil!āxēs 'nōlē L!āqwalalē, laē ts!ēk'lāfēlaq. 100
Wā, la'mē lāk'ēg'a'htsēs lōgwa'ya q!āsa Lē'wa mewēxla lōelqwali-

- 2 to his elder brother L!āqwalal, that the house that came up from the sea should be imitated by him with | all the birds sitting on the upper edge of the outer | front of the house that came up.
- 5 Lālelil!a did not wish || to put to shame his elder brother L!āqwalal. Therefore he did this with his house that had come up. | Now Lālelil!a built a house like that house in | Qālogwis, and he imitated all, the whale dish, | the killerwhale dish, the sea lion dish, and the seal dish. Therefore the | numaym Laālax's^eendayu own
- 10 the birds || sitting on the upper edge of the front outside of their house in this manner:
 on the outside
 from the sea,
 ting on two
 of the place
- 
- They stand in this way: | of the house coming up namely, four cranes | sit-crosspieces and | on top where the two cross-pieces are nailed on an eagle is seated. | That was the style of the house coming up from the sea which was first seen by
- 15 Lālelil!a. || There is nothing (carved) on the posts. There is only one thick beam. | Now Q!ūmx'ōd married the | princess of Haēlekum. He was the chief of the numaym Lēq!em. | The name of his princess was Ōmagasemē^e, and | Haēlekum gave
- 20 his house in marriage to his son-in-law Q!ūmx'ōd. The || posts of the house are flat. There are two in front of the house | and two flat posts in the rear of the house. The paintings on the |
- 

- 2 lē lāxēs 'nōlē L!āqwalal Lō^e qa nānaxts!ēwēsēxa g'ōkustāla^eyē lāx 'nāxwa^emaē ts!ēk!wēda k!ūsāxtā'yax ēk!ēnxa'yasa tsāgemas L!āsanā'yasa g'ōkustāla^eyē. Wā, la^emē Lālelil!a k!ēs 'nēk' qa^es
- 5 max'tslamasēxēs 'nōlē L!āqwalal lāg'ilas hē gwēx'itsa g'ōkustāla^eyē lāq. Wā, la^emēsē L!āqwalalē g'ōkwēlaxa hē gwēx's g'ōk^u lāx Qālogwis. Wā, lāxaē 'wīlaem nānaxts!ēwaxa gwe^eyemē Lē^ewa māx'ēnox^u Lē^ewa L!ēx'ēnē Lē^ewa mēgwatē lōelqwalilā. Wā, hēem lāg'ilas āxnōgwadēda 'nē^emēmotasa Laālax's^eendayāsa ts!ēk!wās
- 10 k!wāsāxtā'yax tsāgemas L!āsanā'yasēs g'ōkwēxa g'a gwālēg'a (*fig.*). Wā, lā lāsa g'a gwālēg'a (*fig.*) lāx L!āsanā'yasa g'ōkustāla^eyē yīxs mōsgemaē ādemgūlēyēda k!wāsēna'yaxa malts!aqē gayāla. Wā, lā k!waxtā'yēda kwēkwaxa negetāla lāp!ēna'yatsa ma'its!aqē geyāla. Wā, hēem^elaē gwālēda g'ōkustāla^eyaxs g'ālāē dōx'walelē Lālelil!āq.
- 15 Wā, laem k!ēās gwālaats Lēlāmas ōgū'lā lāqēxs Lēkwaēs k'ātēwa^eyē 'nemts!aqa. Wā, lā geg'adē Lēwelgāma'yas L!āqwalal yīx Q!ūmx'ōdē yīs k!ēdelas Haēlekum yīxs g'īgāma'yaasa 'nē^emēmotasa Lēq!em. Wā, lā Lēgades k!ēdelasēs Ōmagasema^eyē. Wā, lā g'ōkūlxlāē Haēlekuma^eyaxa g'ōkwē lāxēs negūmpē Q!ūmx'ōdē. Wā,
- 20 la^emē āwādzō pēpegedzowē Lēlāmasa g'ōkwēxa mālexsa lāxa ō^estā-lilasa g'ōkwē. Wā, hē^emēsa mālexsa laxa ōgwiwalilē. Wā, lā k!lā-

posts in the rear are large wolves looking upward, and | grizzly 23
bears are the paintings of the posts on each side of the door. |
I think that is all. ||

7. *Elgünwē*^ε. These just kept together from the beginning | with 25
the *numaym* *Laälax's^εEndayo*. And therefore they have no | dif-
ferent house, but *Wanuk^u*, who believes that he is now a chief, |
built a house for himself, but there is nothing in the house. |

II. Q'ŌMOYĀ^εYĒ, THE KWĒXA

1. *Kūkwākūm*. They sprung from one source with the *Kūkwa- 1*
k'ūm of the | *Gwētela*. They also have no painting on the front
boards outside of | the house. Their chief *Yāqoladzē* took for
his wife *Ō^εmasqwapelag'ilis*, | the princess of *Amāwa^εyus*, chief of
the *numaym* || *Naensx'a*. He gave in marriage the house with the 5
painting | of the whale on the outside front, and inside there are
four | house dishes, one of them a sea-otter house dish, and one |
a killerwhale house dish, and one beaver house dish, and | one
a whale house dish. Then *Yāqoladzē* married again the princess
of || *Gwēx'sēselasemē^ε*, *Ts!ets!āla!*, and | *Gwēx'sēselasemē^ε* gave to 10
his son-in-law in marriage his house. And the painting | on the
outside of the front of the house is a grizzly bear of the sea split

dedzālēda *lēlāmāsa* *ōgwiwalilaxa* *ēk'!egemāla* *āwā ālanema*. Wā, 22
lā nēnāne *k'!ādedzā^εyaxa* *lēlāmāsa* *ēwāx'sōtstālītasa* *t!ex'ila*. Wā,
lax'staax^umē *ēwila*.

7. *Elgünwē*, *yixs ā^εmaē* *q!ap!aēltsā* *g'üg'ilela* *lāxēs āwānā^εyē* 25
lē^εwa *ēnemēmōtasa* *Lāälax's^εEndayo*. *Hē^εmis* *lāg'ilas* *k'leās* *g'ōkwa*
ōgū'lā *lāx* *Wanukwē* *yixs* *laē* *ōq!ūs^εem* *la* *g'igāma^εya*. Wā, *la^εmē*
g'ōkwēla *qa^εs* *g'ōkwa*. Wā, *lā* *k'leās* *gwēx'sdems* *g'ōkwas*.¹⁴

II. Q'ŌMOYĀ^εYĒXA KWĒXA

1. *Kūkwākūm*, *yixs* *ēnem^εmaē* *g'āyewasas* *lē^εwa* *Kūkwākūmasa* 1
Gwētela. Wā, *laemxaē* *k'leās* *k'!ātemēs* *tsāgemas* *L!āsanā^εyas*
g'ōkwas. Wā, *lā* *g'igāma^εyasē* *Yāqoladzē* *geg'adex^εides* *Ō^εmas-*
qwapelag'ilis, *yix* *k'!ēdełas* *Amāwa^εyos*, *yix* *g'igāma^εyasa* *ēnemē-*
motasa *Naensx'a*. Wā, *la^εmē* *g'ōkūlxlālaxa* *g'ōkwē* *k'!ātamalē* 5
ts!āgemas *L!āsanā^εyasēxa* *gwe^εyemē*. Wā, *lā* *hā^εnēla* *mewēxla*
lōelqwalil *lāq*, *yixs* *ēnemēxlaēda* *q!āsa* *lōqwalila* *lē^εwa* *ēnemēxla*
max^εēnox^u *lōqwalila* *lē^εwa* *ēnemēxla* *ts!ā^εwē* *lōqwalila*; wā, *hē^εmisa*
gwe^εyemē *lōqwalila*. Wā, *lā* *ēt!ēd* *geg'adē* *Yāqoladzās* *k'!ēdełas*
Gwēx'sē^εselasema^εyē *yix* *Ts!ets!āla!*. Wā, *laemxaē* *g'ōkūlxlālaxa* 10
g'ōkwē *Gwēx'sē^εselasema^εya* *lāxēs* *negūmpē*. Wā, *la^εmē* *k'!ātemalē*
tsāgemas *L!āsanā^εyas* *g'ōkwasēxa* *kwaxsaakwē* *nānēs*. *La^εmē* *hē*

13 in two. | One-half of the grizzly bear of the sea is on the right
hand side of the door, and the other half | on the left hand side
15 of the door, and their heads touch at the || door, and the vomiter
is on top of the house. That is a carved man, | for when Yāqoḷadzē
gives an oil feast, the oil box | is put on the roof. And when
they sing the host song of | Yāqoḷadzē, a man goes up to the
roof of the feast house. | There is a gutter on the back of the
20 long square cedar beam. The carved vomiting || man is at the
other end of it in this manner.¹ Then they put the | oil box on
the other end of it, and the man who | takes care of it pours the
oil into the gutter on the back of the | vomiting beam, and the oil
runs along the gutter on the back to the hole | behind the head
25 and it runs out, being vomited by the vomiter, and it || runs into the
fire in the middle of the feast house. This is called | by the Indians
"vomiter-at-smokehole-of-the-feast-house." There are also two |
dishes, one a grizzly-bear house dish, and one a wolf | house dish.
That is all. |

2. Hāānaḷēnā. The crosspiece on top of the front board out-
30 side of the house is the double headed serpent. || They did not get
it from anyone. Not one man | claims to know from whom the

13 lēda āpsōt!Ena'yē nānēsa hēlk!ōtstā'yasa t!Ex'ila. Wā, lā hē lēda
āpsōx^usāsēda gēm^xōtstālasasa t!Ex'ila lāxēs k'emk'eqōgamalaē lāxa
15 t!Ex'ila. Wā, laem hōqwastālēda g'ōkwēxa k'lēkwē begwānema,
yīxs g'il'maē k'wēlasē Yāqoḷadzāsa L!ē'na laē hāng'āsasa L!ē'nats!āla
k'!Emyaxḷa. Wā, g'il'mēsē denx'ēdayowē k'wēla'yālayowē q!Em-
dems Yāqoḷadzē lēda begwānemē lāxa ōgwāsasa k'wēla'yats!ē
g'ōkwa. Wā, lā xwag'eg'ēda g'ilt!a k'!Ewel^u k'!waxlāwa. Wā,
20 hēem hōqwa k'!ēk^u begwānemē āpsba'yaxa g'a g'wālēg'a.¹ Wā, lā
hānālēda L!ē'nats!āla k'!imyaxḷa lax āpsba'yas. Wā, ā'mēsēda be-
gwānemēxa aaxsilāq gūxts!ālasa L!ē'na lāx xūg'ēg'a'yas ōxḷa'yasa
hōqwa. Wā, lā wāg'ilt!ālēda L!ē'nāxa xūg'ēg'a'yas qa's lē hē'nakūla
lāx kwāwap!a'yas qa's g'āxē hōx'widayosa hōqwa. Wā, la'mē
25 hōxlālas lāxa laqawalīlasa k'wēladzats!ē g'ōkwa. Wā, hēem gwe-
yāsa bāk!umē hōqwastāla k'wēladzats!ē g'ōkwē. Wā, lā māḷEXLA
lōelq!wāsxa 'nemēXLA nānē lōqwalīla; wā, hē'misa 'nemēXLA ālanem
lōqwalīla. Wā, laemxaē gwāla.

2. Hāānaḷēnā, yīxs sīseyūlaē gēg'āxtā'yax tsāgemas L!āsanā'yas
30 g'ōkwas. Wā, lā k'!cās gwāyōlaq. K'!cās 'nemōkwa begwānem
q!lēq!ālak!ālaX g'āyōḷasasa 'ne'mēmōtasa Hāānaḷēnāq. Wā, lāxaē

¹ A sketch accompanied this description which is not repeated here, because the passage is quite clear. See publications of the Jesup North Pacific Expedition, Vol. V., plate 45, fig. 3.

numaym Hāānaḷēnā got it, and | the painting on their canoe is the 32
double headed serpent. Therefore it is called the double headed
serpent | canoe. I shall not give up to try to learn why | they
have the double headed serpent. That is the end.||

3. Yaēx'agemē. The paintings on the front board outside of 35
the house | are killerwhales facing each other, for this is the house
given in marriage by the chief | of the numaym Kwēk'āaēnox^u,
whose name is Lek'emāxōd, which came from | the history of
'nālanokūmg'i'elak^u. It is said that L'lāqōḷas | married L'lātemāxo-
dālayugwa, the princess of Lek'emāxōd. Therefore || he gave in 40
marriage the house painted with the killerwhales facing each
other | to his son-in-law L'lāqōḷas, chief of the numaym | Yaēx'a-
gemē^ε, and he obtained at the same time four house dishes with
the | house which was given in marriage, one of them is a whale |
feasting dish, one a killerwhale feasting dish, one || a bullhead 45
feasting dish, and one a Dzōnoq!wa feasting dish. | That is all
about this. |

4. Hāāyalik'awē^ε. The painting on the front outside of the
house is a | whale. The house was given in marriage by Wāg'i-
dēs, | chief of the numaym Wiwomasgem of the Mamalēleqāla,
whose name was || Wāg'idēs. The princess of Wāg'idēs was Gwē- 50
k'i'elak^u, who | was now the wife of Chief Hāxwayōsemē^ε, who

hēm k'lātsemēs xwāk'lūnāsēda siseyulē lāg'i'las lēgades siseyultse- 32
māla xwāk'lūnās. Wā, lāḷalen k'lēs yāx'ideḷ q!aq!ē'staāleq lāg'i-
las āxnōgwatsa siseyulē. Wā, laem lāba.

3. Yaēx'agemē^ε, yixs k'lātemālāē tsāgemas L'lāsanā'yas g'ōkwas 35
yīsa k'emk'eqogamāla māx'ēnoxwa, yixs g'ōkūlxlāyaas g'igāma-
'yasa 'ne'mēmotasa Kwēk'āaēnox^uxa lēgades Lek'emāxōdēxa g'ayā
lāx 'nālanōkūmg'i'elax^uxa nūyāmē. Wā, lā'laē geg'adē L'lāqōḷatsas
L'lātemāxodālayugwa yix k'lēdēlas Lek'emāxōdē. Wā, hē'mis lāg'i-
las g'āx g'ōkūlxlāḷaxa g'ōkwē k'lātemālaxa k'emk'eqogamāla 40
māx'ēnox^u lāxēs negūmpē L'lāqōḷas, yix g'igāma'yasa 'ne'mēmo-
tasa Yaēx'agemā'yē. Wā, laemxaē mewēxla lōelqwalīla 'nema-
'nakūla lē'wa g'ōkūlxlā'yē g'ōkwa. Wā, hē'ma 'nemēxla gwe'yem
lōqwalīla lē'wa 'nemēxla māx'ēnox^u lōqwalīla; wā, hē'mēsa 'ne-
mēxla k'lōma lōqwalīla; wā, hē'mēsa 'nemēxla Dzōnoq!wa lōqwa- 45
līla. Wā, laemxaē 'wī'la lāxēq.

4. Hāāyalik'awē^ε, yixs k'lātemālāē tsāgemas L'lāsanā'yas g'ōkwas
yīsa gwe'yem. Wā, laem'laē g'ōkūlxlā'ya g'ōkwas Wāg'idēsxa
g'igāma'yasa 'ne'mēmotasa Wiwomasgemasa Mamalēleqāḷaxa lēga-
des Wāg'idēs. Wā, hē'mēs k'lēdēlts Wāg'idēsē Gwēk'i'elak^u, yix la 50
genemsa g'igāma'yē Hāxwayōsemā'yē, qaxs hē'maē g'igāmēsa

52 was chief of the | numaym Hāāyalik'awē^ε of the Kwēxa. There
are | four house dishes in the house which was given in marriage,
one is a Dzōnoq!wa | house dish, and a whale, an eagle, and
55 beaver house dish. || That's all again. |

5. Lāxsā. They just staid with the numaym Hāāyalik'awē^ε, | for
they have no noble ancestor, and, | therefore the numaym Lāxsā
live in a house with the | Hāāyalik'awē^ε,
60 and even at the present || day the Lāxsā continue to stay with
them. That is all about them. |

6. G'ig'ilgām. They have no painting in front of the house,
neither | at the present day nor in olden times. Their chief only
has around the floor of the | house—K!wāk!wabalasemē^ε is their
chief—carved men | on the boards of the height of the chest
65 when we are || standing up, and the distance between the carved
men is one fathom. | The carved men begin at the | end of a pole
placed to the right inside of the | door of the house, and going
on to the right towards the rear of the house, and around to the |
70 left hand side of the door, and their || distance from the wall
boards is one fathom. The carved | men are inside of the boards
all around the house, as it is marked here.¹ | Ōmaxt!ālaLē^ε did
this, placing men all around, | because this was the way in which

52 ^εne^εmēmōtasa Hāāyalik'awa^εyasa Kwēxa. Wā, lā hā^εnēlēda me-
wēxla lōelqwalil lāxa g'ōkūlxla^εyē. Wā, hē^εmaēda dzōnoq!wa
lōqwalila lē^εwa ālanem lē^εwa kwēkwē lē^εwa ts!ā^εwē lōelqwalila.
55 Wā, laemxāē gwāla.

5. Lāxsā, yixs ā^εmaē k'!ūdenōdzē lāxa ^εne^εmēmōtasa Hāāyali-
k'awē, qaxs gwālelā^εmaē k'!ēs nēnāxsālēs g'ālemg'alisē. Wā, hē^εmis
lāg'ilas āem ^εnemaē^εwadadēda ^εne^εmēmōtasa Lāxsā lē^εwa g'igā-
ma^εyasa ^εne^εmēmōtasa Hāāyalik'awa^εye. Wā, wax^εmēsēxwa lāx
60 ^εnāla lā hēx^εsāem q!ap!lēxseyōtsa Lāxsā. Wā, laem gwāl lāxēx.

6. G'ig'ilgām, yixs k'!ēasaē k'!ātema^εye tsāgemasēs g'ōkwē lāxwa
ālēx ^εnāla, lēwēs g'ālemg'alisē. Wā, lēx^εa^εmēs gwālaats āwēlēlās
g'ōkwas K!wāk!wabalasema^εyē yix g'igāma^εyas, yixs bēx^εsē^εstalil-
kwaasa la k'!ēk'!adzā^εyaxa saōkēwxa yō āwāsgemēns dzāmaxg'ēns
65 lāx^εwalēk'. Wā, lā ^εnāl^εnemp!enk' lāxēns bālāqē āwālagālaasasa
bēbegwānemē k'!ēkwa. Wā, hē^εmisē g'āg'elila k'!ēk'!akwē bēbe-
gwānemē seg'edzā^εyē lāpdemās dzōxūm lāx hēk'!ōtstāliłasa t!ēx'ī-
lāsa g'ōkwē la hā^εstalilēlaxa āwēlēlāsa g'ōkwē qa^εs g'āxē lāxa
gemxōtstāliłasa t!ēx'ila. Wā, lā ^εnemp!enk' lāxēns bālax yix
70 wālālaasa lāx tsaxsē^εstā āwē^εstelsasa g'ōkwē. Wā, hēem k'!ēdzā-
yaatsa bēbegwānema ōts!āwasa tsagema āwē^εstāsa g'ōkwēxa xēlde-
kwē.¹ Wā, hēem lāg'ilas hē gwēx^εidē Ō^εmaxt!ālaLā^εyē qa bēx^εsē-
^εstalilkwa yixs hāael gwāelēs lē^εlanema g'ig'egāma^εyasa lēlqwāla-

¹ A sketch accompanied this description which is not repeated here, because the passage is quite clear.

he invited the chiefs of the tribes | to eat seal at K'!āqa. When || all the men had gone out, he carved the men at the | places where 75 his guests had been sitting. It is as though he had made fun of | the chiefs on account of what he had done when he made carvings of them. | Therefore it is done this way around the house. There are two | house dishes, one a seal house dish, and || the 80 other one a killerwhale house dish. It also | occurred to Ōmax-t!ālaL^ē to imitate the seal which he had killed | in making a house dish, and it occurred to him that he would go to the killerwhales after his death, | and therefore he imitated the form of a killerwhale for his house dish | when he gave a feast of many seals at K'!āq!a. That's again all about them. ||

III. 'WĀLAS KWĀG'UL

1. Dzendzenx'q!ayu. The painting on the front | outside of the 1 house is the Qōlos, for the Qōlos is the ancestor of the Dzendzenx'q!ayo. | There are four house dishes of their ancestor YāxLEN. | One of the house dishes is the Qōlos; and also the elder brother of Qōlos, Thunderbird. || That is another feasting-dish. And the | Thunder- 5 bird, the house dish, is made in the same way as the Qōlos house dish is made, and there is a | whale house dish and a beaver. That is all again. |

La'yē qa lās q!ESaxa mēgwatē lāx K'!āq!a. Wā, g'il^ēEm^ēlāwisē hōqūwelsēda 'nāxwa begwānemxs laē k'!ēdzōtsa begwānem^ē lāx 75 k'!wādzēlasdāsēs Lē'lānemē. Wā, laem 'nemāx'is lō^ē aemlālasa g'ig'egāma'yē lāxēs gwēx'idaasē yīxs hē'maē la k'!ēdzoyowē. Wā, hē'mis lāg'ilas hē gwālē āwē'stalilasa g'ōkwē. Wā, lā māEXLa'ma lōqwalilas. Wā, hē'ma 'nemēXLa mēgwat lōqwalila. Wā, hē'misa 'nemēXLa max'ēnox" lōqwalila. Wā, laemxāē Ō'maxt!ālaLa'yē 80 āem 'nēnk'!ēx^ēd qa's nānaxts!EWēxa mēgwatēxēs yānemē qa's lōqwalila. Wā, lā g'ig'aēx'idexs lēl lāxa māx'ēnoxwē qō lē'lLō. Wā, hē'mis lāg'ilas nānaxts!EWēxa māx'ēnoxwē qa's lōelqwalilēxs laē k'!wē'latsa q!lēnemē mēgwata lax K'!āq!a. Wā, laemxāē lāba.

III. 'WĀLAS KWĀG'UL

1. Dzendzenx'q!ayu, yīxs qōlosaē k'!ātema'yas tsāgemas L!āsa- 1 nā'yas g'ōkwās, qaxs hē'maē g'ilg'alitsa Dzendzenx'q!ayoxa qōlosē. Wā, lā mewēXLa lōelqwalilas g'igāma'yasē YāxLEN, yīxs hē'maē 'nemēXLa lōqwaliltsēda qōlosē. Wā, hē'mēsē 'nōlās qōlosa kūnkūn- 5 xūlig'ē. Hēem 'nemēXLa lōqwalilts yīxs hē'maaxat!gwālē yīxa kūn- kūnxūlig'a'yē lōqwalilē gwālaasasa qōlosē lōqwalila; wā, hē'mēsa gwe'yemē lōqwalila; wā, hē'mēsa ts!āwē. Wā, laemxāē lāba.

8 2. Wāwālibā'yē. The painting on the front outside of the house
is | the whale, for the ancestor of their chief was a whale. There-
10 fore || his name is Yāqat'ēnāla. And he painted his origin on the
outside | front of his house. There are four house dishes; one is a |
whale house dish, another one a killer-whale house dish, and | one
a bullhead house dish, and one a Dzōnoq!wa-of-the-sea house dish. |
15 The numaym Hēmasxdō keeps together with the || numaym Wāwali-
bā'yē, for the Hēmasxdō have no noble ancestor | like the Elgūnwē
and the numaym Lāxsā, | and they are ashamed to talk about it.
That is again all about this. |

3. G'ēxsem. The painting on the outside front | of the house
20 of their chief Lālelil!a, is the same as that of the painting || on the
outside front of the house of K'emk'eqewēd, who is the chief of the |
numaym G'ēxsem of the Gwētela. The only difference is that the |
G'ēxsem of the 'wālas Kwāg'u! have four house dishes—two | grizzly-
bear dishes, one wolf house dish, and | one beaver house dish. It is
25 said, that Chief Lālelil!a || obtained these in marriage from the chief
of the numaym K'!ek'!aēnox^u of the Āwāilela at Hānwad from the
chief who had the name K'emgēd. | His princess had the name Melē-
dzas, as she was the wife of Lālelil!a. | Then he obtained in marriage
the house with the crosspiece on top of the front outside | (represent-
ing the) double headed serpent, and sitting between the eyes (of the
30 double headed serpent) the thunderbird || on the head of the man

8 2. Wāwālibā'yē, yixs k'!ātamalaē tsāgemas L!āsanā'yas g'ōkwa-
sēxa gwe'yem, yixs gwe'yemaē g'ilgalisasa g'igāma'yas lāg'ilas
10 lēgades Yāqat'ēnāla. Wā, lā k'!ātemtsēs g'ayewasē lāx tsāgemas
L!āsanā'yasē g'ōkwē. Wā, lā mewēxla lōelqwalilasxa 'nemēxla
gwe'yem lōqwalila lē'wa 'nemēxla māx'ēnoxwa lōqwalila lē'wa
'nemēxla klōma lōqwalila lē'wa 'nemēxla Dzōnogwēs lōqwalila.
Wā, la'mē ā'ma 'ne'mēmōtasa Hēmasxdō la k'!ūdenōdzēxa 'ne'mē-
15 mōtasa Wāwalibā'yē qaxs k'!ēsaē nāxsālē g'āg'elelasasa 'ne'mēmō-
tasa Hēmasxdō hē gwēx'sa elgūnwā'yē lē'wa 'ne'mēmōtasa Lāxsā
yixs māx'ts!ōlemaē gwāgwēx's'alasa. Wā, laemxaē lāba.

3. G'ēxsem, hē'maaxat! āem gwālē k'!ātemas tsāgema'yēs L!āsa-
nā'yas g'ōkwas g'igāma'yasē lālelil!a, yix gwālaasas k'!ātema'yas
20 tsāgema'yas L!āsanā'yas g'ōkwas K'emk'eqewēdē, yix g'igāma'yasa
'ne'mēmōtasa G'ēxsemasa Gwētela. Wā, lēx'a'mēs ōgwaqala'yōs
G'ēxsemasa 'wālas Kwāg'u! yixs mewēxlaēs lōqwalilēxa māx'ēlx
nenānē lōelqwalila lē'wa 'nemēxla ālanem lōqwalila. Wā, hē'mēsa
'nemēxla ts!ā'wē lōqwalila. Wā, laem'laēda g'igāma'yē lālelil!a
25 geg'adānemaq lax g'igāma'yasa 'ne'mēmōtasa K'!ek'!aēnoxwasa
Āwāilela lax Hānwadē, yixa g'igāma'yē lēgades K'emgēdē. Wā,
lā lēgades Melēdzasē k'!edēlas. Wā, hē'mis la genems lālelil!a.
Wā, hē'mis g'ōkūlxlālaxa g'ōkwē gēgiwalēs tsāgema'yas L!āsanā-
'yasa g'ōkwaxa siseyulē. Wā, lā k'!wāk!wagustā'yēda kūnkūnxūli-

in the middle of the double-headed serpent; and the four | feasting-dishes which I have just named were also obtained there. That's the end. |

IV. Q'ŌMK'!UT!ES

1. Lēq!Em. The painting on the front outside of the house is 1 the | killer-whale, which was obtained as supernatural treasure by the first chief, HaēLEKūmē^ε, who was | a sea-hunter. He went hunting seal at night at ŌSeq^u. | There he saw a large house at the upper side of || ŌSeq^u, and he saw sparks coming out of the roof. Then | 5 HaēLEKūmē^ε wished to go ashore to look at it. He | arrived at the beach, and he went up the beach. Then he | saw that killer whales were the painting on the outside front of the | house. He arrived at the door and looked through a || hole. Then he heard many men 10 talking | about him, that he was always trying to head off the people when they were out sea-hunting. | He heard one man say, "I wish | our friend HaēLEKūmē^ε would come so that we might advise him not | to head us off when we are hunting; for he will get more || game if he 15 keeps behind us." Thus he said. At that | time HaēLEKūmē^ε jumped through the door of the house, and | stood at the fire in the middle of the house. He spoke, | and said, "I am HaēLEKūmē^ε whom you

g'a'yē lāx x'ōmsas bāk'awa'yas. Wä, hē'mesen lāx'de LēLEqalase- 30
'wēda mewēxla lōelqwalīa. Wä, hēem g'āyanematsēx. Laem lāba

IV. Q'ŌMK'!UT!ES

1. Lēq!Em, yixs k'latēmālāē tsāgemas L'āsanā'yas g'ōkwasēsa 1 māx^εēnoxwēxa Lōgwa'yasa g'ilgalisasa g'igāma'yasē HaēLEKūmē, yixs ālē^εwinoxwāē. Wä, lālaē ālēxwaxa mēgwataxa gānolē lāx ŌSeq^u. Wä, lālaē dōx^εwalelaxa 'nemsgēmēsē 'wālas g'ōk^u lax āpsōtas ŌSeq^u. Wä, lālaē dōqūlaqēxs ānōbēxsālaē sālās. Wä, laem^εlā- 5 wisē HaēLEKūmē^ε 'nēk' qa's lā ālē^εsta dōx^εwīdeq. Wä, laem^εlawisē lāg'alīs lāx L'ema'isas laem^εlāwise lāsdēs lāxa L'ema'is, lāa^εlasē dōx^εwalelaqēxs māx^εēnoxwāē k'latama'yas tsāgema'yas L'āsanā'yasa g'ōkwē. Wä, lālaē lāg'aa lāx tlex'ilās. Wä, lālaē hānxsa lāxa kwāx^usā qaxswūlaaxa q'lēnema bēbegwānem yaēq!ent!āla g'wāgwēx'- 10 s'āla laqēxs hēmena^εmaē g'āg'alagemaxa lēlqwālala'yaxs ālēxwāē. Wä, lālaē wūlālaxa 'nemōkwē begwānem 'nēk'a: "WānēsLē g'āxens, 'nemokwai' HaēLEKūma'ya qens Lēxs^εalēqē, qa k'lēsēs g'āg'alagemā g'āxens, yixg'ins ālēxwēk' qaxs hālē q!eyōlatsēxa seyak!wēmasē qō ālxlēLē 'nāxwal g'āxens," 'nēx^εlaē. Wä, hēem- 15 'lāwis la dewēlats HaēLEKūma'yē lāx tlex'ilāsa g'ōkwē qa's lā lax^εūlīl lāx ōbēx'lalāsa laqawalīasa g'ōkwē. Wä, lālaē yāq!ēg'a'la. Wä, lālaē 'nēk'a: "Nōgwaem HaēLEKūma'yaxēs wālagekōs qa

wished to | come to be given instructions, friends." Thus he said.
 20 Then || all the men just hung their heads. Then they lifted their
 heads, | and an old man spoke, and | said, "What you say is true,
 friend. We have all been wishing | for you to come into this house
 of our chief | Hēlē^εstalīsēla here. Now you have obtained it as
 25 supernatural treasure, and this harpoon that is in it, || and the four
 house dishes—one a sea-otter house dish, | one a bullhead house
 dish, one a stomach-of-the-sea-lion | house dish, and one whale house
 dish." Thus he said. "Now | your name will be L!āqwag'ila, for
 that is the name of the owner of this | house that you obtained by
 30 good luck. Thus it is said by our friends here. || They wish to advise
 you not to head them off | when we are sea-hunting, but just keep
 close behind us, then you will obtain much | game. Now you shall
 sit for four days in the house that you obtained as | supernatural
 treasure." Thus said the killer-whale man. Then | all the men
 35 went out of the house, and went into the water || at the beach, and
 killer-whales were spouting. | Haēlēkūmē^ε just sat in the rear of the
 house which he had obtained as supernatural treasure, | and his
 steersman went back to his house at Ōseq^u. | In vain the steersman
 of Haēlēkūmē^ε was questioned. He just | said, "Don't talk about
 40 him." Thus he said, for he had seen || the many men coming out of

g'āxē qa^s Lēxs^εālase^εwōs, 'nē^εnemōk^u," 'nēx^εlaē. Wā, laem^εlaē āem
 20 'nāxwa kwēkumdlēda 'nāxwa begwānema. Wā, lā^εlaē x'itlēdēda
 'nāxwa. Wā, lā^εlaē yāq!eg'a^εlēda q!ūlyakwē begwānema. Wā,
 lā^εlaē 'nēk'a: "Āla^εmēs wāldēmōs, qāstā, qaxg'anu^εx^u āla^εmēk' wāla-
 qēla qa^s g'āxaōs g'āxēl lāxōx g'ōkwasg'anu^εx^u g'īgāmēk' lāxg'a
 Hēlē^εstalīsēlax^εxōs lōgwēlaqōs Lē^εwōx g'ēxg'aclēx lāq^uxwa māstōx
 25 Lē^εwa mewēxlax lōelqwalītaxwa 'nemēxlax q!āsa lōqwalīla, Lē^εwa
 'nemēxlax klōma lōqwalīla, Lē^εwa 'nemēxla pōxūntsa Llēx^εenē lō-
 qwalīla Lē^εwa 'nemēxlax gwe^εyem lōqwalīla," 'nēx^εlaē. "Wā,
 la^εmēs lēgadełts L!āqwag'ila qaxs hē^εmaē Lēgēms g'ōgwadāsa
 g'ōkwaqōs lōgwa^εya. Wā, g'a^εmēsēg'a wāldēm^εg'asg'ens 'nē^εnemō-
 30 kwak' yixs 'nēk'ēk' qa^s Lēxs^εalē lāl qa^s k'lēsaōs la g'āg'alagemā-
 xenu^εx^u ālēxwālg'iwa^εyē qa^s āmeōs hēlāxlē g'āxenu^εx^u qa^s q!eyō-
 laōsaxa sēyak'wēma. Wā, laem^εlas mōp!enxwa^s lō^ε k!waēl lāxōs
 lōgwa^εyaqōs g'ōkwa," 'nēx^εlaēda māx^εēnoxwē bēbegwānema. Wā,
 lā^εlaē 'wī^εla hōqūwelsēda bēbegwānemē lāxa g'ōkwē qa^s lā hē^εstāla
 35 lāxa L!ema^εisē. Wā, la^εmē L!ā^εlēdēda māx^εēnox^u. Wā, āem^εlāwisē
 la k!waēlē Haēlēkūmaē lāxa ōgwiwalīlāsēs lōgwa^εyē g'ōkwa. Wā,
 āem^εlāwisē la nā^εnakwē klwaxlā^εyas lāxēs g'ōkwē lāx Ōseq^u. Wā,
 wāx^εem^εlāwisē wūlase^εwē klwaxlā^εyas Haēlēkūmē. Wā, āem^εlā-
 wisē 'nēk'a: "Gwāldzās gwāgwēx^εs'alaqē," 'nēx^εlaē, qaxs dōqwa-
 40 la^εmaēda q!ēnemē bēbegwānemxs g'āxaē hōqūwels qa^s lā hāyen-

the house, going down | the beach, and going into the sea; and | 41
 they all spouted, and the men turned into killer-whales; | and he
 also had heard what was said by the killer-whale | men to HaēLEKŭ-
 mē^ε. Therefore he did not wish them || to talk about him. When four 45
 days had passed, | the steersman of HaēLEKŭmē^ε arose and went | to
 the hunting-canoe of HaēLEKŭmē^ε. Then he paddled | and went to the
 large house. Before he got near, | he saw the great house; and
 painted on the outer || front was a killer-whale. And he saw HaēLE- 50
 kŭmē^ε | walking outside. Then he went ashore, and HaēLEKŭmē^ε |
 went to meet him. Then HaēLEKŭmē^ε spoke, and | said, "Come,
 master, and go into this my house which I obtained as supernatural
 treasure." | Thus he said to him, and immediately the steersman
 followed him, || and they went in. Then HaēLEKŭmē^ε saw that | all 55
 the four posts were carved in the form of sea-lions, | and there were
 sea-lions at the ends of the two beams of the house. | The heads of the
 sea-lions showed outside at the front boards of the house. | When he
 had done this, HaēLEKŭmē^ε went out of the house; and || his steers- 60
 man spoke, and said, | "O Master HaēLEKŭmē^ε! stay here and let me
 ask | our tribe to come and move here." Thus he said. | Then he
 was just told by HaēLEKŭmē^ε to go. Immediately | the man went

ts'ēsela lāxa L'ema^εisē qa's lā hōx^usta lāxa demsx^εwāpa. Wā, lā 41
 'nāxwa L'ā^εēda; la^εmē la 'nāxwa la māx^εēnox^εwēdēda bēbegwānemē.
 Wā, hē^εmisēxs 'nāxwa^εmaē wūlelax wāldemi^εlālāsa māx^εēnoxwē
 bēbegwānem lāx HaēLEKŭma^εyē. Wā, hē^εmē lāg^εi^εts k'lē^εs 'nēk^ε
 qa's g^εwāgwēx^εsālē lāq. Wā, g^εil^εem^εlāwisē mōp^ε!enxwa'sa laē 45
 gāg^εustāwēda begwānemē, yīx k'waxlā^εyas HaēLEKŭma^εyē qa's lā
 lāxēs yā^εyats'ēda ālē^εwaselēlās HaēLEKŭma^εyē. Wā, lā^εlāē sēx^εwida
 qa's lā lāxa 'wālasē g'ōkwa. Wā, k'lē^εs^εem^εlāwisē ōx^εag^εaa^εlela
 lāqēxs laē dōx^εwalelaxa 'wālasē g'ōkwa k'ātamalaē tsāgemas
 L'āsanā^εyasēxa māx^εēnoxwē. Wā, lā dōqūlax HaēLEKŭma^εyaxs 50
 g'ig^εelselaē. Wā, lā^εlāē lāg^εalis lāq. Wā, laem^εlāwisē HaēLEKŭ-
 ma^εyē lālalaq. Wā, lā^εlāē yāq^ε!eg^εa^εla, yīx HaēLEKŭma^εyē. Wā,
 lā^εlāē 'nēk^εa: "Gēlag^εa adā, qa's laōs laēl lāxg^εen lōgwēg^εen
 g'ōkwa," 'nēx^εlaēq. Wā, hēx^εidaem^εlāwisē k'waxlā^εyas la lāsge-
 mēq qa's lē hōgwīla. Wā, la^εmē dōx^εwalelē HaēLEKŭma^εyaqēxs 55
 laē la 'nāxwaem la k'lēk^εlāk^u L'lēl^εlex^εenēs mōts!aqē lēlāma. Wā,
 laxaē la L'lēl^εlexbalaxa malts!aqē k'ēk^εatewēsa g'ōkwē. Gāx x^εi-
 x^εexsāla x^εi^εōmsasa L'lēl^εlexenē lāx tsāgemas L'āsanā^εyasa g'ōkwē.
 Wā, laem^εā^εem hē gwēx^εidēxs laē lāwelsē HaēLEKŭma^εyē. Wā,
 lā^εlāē yāq^ε!eg^εa^εlēda begwānemē, yīx k'waxlā^εyas. Wā, lā^εlāē 'nēk^εa: 60
 "ēya, q^εlāgwīdā, HaēLEKŭma^εyā', yūlag^εaema lāx qen lālag^εi āxk^εlā-
 laxens g'ōkūlōta qa g^εāxlag^εēsē mē^εwa lāq^u," 'nēx^εlaē. Wā,
 āem^εlāwisē 'nēx^εsōs HaēLEKŭma^εyē qa's lālag^εē. Wā, hēx^εidaem-
 lāwisē la lāwelsēda begwānemē qa's lā lāxs lāxēs yā^εyats'ē xwā-

- 65 out and went aboard his small canoe || and paddled. Then he arrived |
 on the beach of the village at Ōseq^u. Then he was met by his
 tribe; | and immediately he reported about Haēḷekūmē^e, that he had
 obtained a | large house at Aōsayagūm as supernatural treasure;
 and before he ended his | report, the tribe pushed their canoes into
 70 the water || and loaded them. They took down their houses and
 took them | to Aōsayagūm, and they built the houses of the tribe
 on each side of the | large house. Now the large house was in the
 middle at | Aōsayagūm. Now Haēḷekūmē^e was a real chief among
 his tribe, | the ancestors of the numaym ḷeq!em. That is the end. ||
 75 2. ḷēḷegēd. They have no painting on the outer front of the |
 house of Chief ḷālēp!ālas. A double headed serpent is across. | the
 top of the house front, and a wolf stands on the | man in the middle
 of the double headed serpent. A raven stands at the door of the |
 80 house, and the raven stands with spread legs; and || those who go
 into the house walk under them, for that is the door of the house
 between the | feet of the raven. |

NAMES OF THE KWĀG'UL EAGLES AND NUMAYMS

- 1 These are the names of the Eagles of the Kwāg'ul: |

1 and 2. ḷāqwag'ila (Copper-Maker) is the first of the Eagles. |
 Next to him is Dōqwāyēs, who is of the numaym Dzēndzenx'q!ayo |

- 65 xwagūma. Wā, laem^elāwisē sēx^ewida. Wā, g'il^eem^elāwisē lāg'alis
 lāx ḷ!ema^esisasēs g'ōkūlasē Ōseq^u lāa^elasē ḷālasasōsēs g'ōkūlōtē. Wā,
 laem^elāē hēx'idaem ts!ek'!ā!ēts Haēḷekūma^eyaxs ḷōgwalaaxa^ewā-
 lasē g'ōkwa lāx Aōsayagūm. Wā, k'!ēs^eem^elāwisē q!ūlba ts!ek'!ā-
 lēlaēna^eyas lāa^elasē wīx^ustalēda ḷēlqwālaḷa^eyaxēs xwāxwak!ūna
 70 qa's mōxselēq. Wā, la^emē^e wīlg'elsa ḷ!ēx'axēs g'ig'ōkwē qa's lās
 lāx Aōsayagūm. Wā, ā^emisē^e wāx'sag'elēlē g'ig'ōkwās g'ōkūlōtasēxa
 ēwālasē g'ōkwa. Wā, la^emē^e neqētsemalasa^e wālasē g'ōkwa lāx
 Aōsayagūm. Wā, la^emē^e āla la g'igāma^eyē Haēḷekūma^eyasēs g'ōkū-
 lōta g'ālāsa ēne^emēmōtasa ḷeq!emē. Wā, laem lāba.
 75 2. ḷēḷegēdē, yīxs k'!ēāsaē k'!ātemēs tsāgēmas ḷ!āsanā^eyas
 g'ōkwās g'igāma^eyasē ḷālēp!ālas. Wā, lā sīseyulē gēgiwa^eyas
 tsāgēmas ḷ!āsanā^eyas g'ōkwās. Wā, lā^elāē ālanēmē g'ilāla lāx
 bāk'awa^eyas sīseyulē. Wā, lā^elāē ḷawilēda gwā^ewina lāx at!ex!lāsa
 g'ōkwē. Wā, lā^elāē gaxalaxa gwā^ewina. Wā, hē^emis la qāyabodā-
 80 lasōsa laēlē lāxa g'ōkwē qaxs hē^emaē t!exilāsa g'ōkwē āwāgawa^eyas
 g'ōg'egū^eyāsa gwā^ewina.

NAMES OF THE KWĀG'UL EAGLES AND NUMAYMS

- 1 G'aem ḷēḷegēmsa kwēkwēkwasa Kwākūg'ule:

1 and 2. ḷāqwag'ila hēem xamaēlbēsa kwēkwēkwē. (Wā, hē^emis

of the 'wālas Kwāg'ul, but L'lāqwag'ila is of the numaym Maāmta-g'ila || of the Gwētela. | 5

3. Next to him is K'īmk'eqewīd of the numaym G'ēxsem | of the Gwētela. |

4. Next to him is 'maḡ^umewisagemē^e, next to K'īmk'eqewīd, | when property is given to the tribes, when he invites all the || four 10 Kwakiutl tribes at Tsāxis. 'maḡ^umewisagemē^e is of the | numaym Wāwālibāyē^e of the 'wālas Kwāg'ul. |

5. Next to 'maḡ^umewisagemē^e is 'wālas. | 'wālas is Eagle of the numaym G'īg'ilgām of the Q'lōmoyâ'yē, who were named by the | first people Kwēxa. ||

6. Next to him is Âgwilagemē^e, to 'wālas, for | Âgwilagemē^e is 15 Eagle of the numaym Kūkwāk'lum of the Q'lōmoyâ'yē. |

7. Next to him is G'ēxsē'stālisemē, to Âgwilagemē^e, | for G'ēxsē-s'tālisemē is Eagle of the numaym Yaēx'agemē^e | of the Q'lōmoyâ'yē. ||

8. Next to him is Neg'ādzē (Great-Mountain), to G'ēxsē'stā- 20 lisemē^e, for | Neg'ādzē is Eagle of the numaym G'ēxsem of the 'wālas Kwāg'ul. |

These are all the Eagles of the three tribes of the Gwētela, | and Q'lōmoyâ'yē, and 'wālas Kwāg'ul; and there is no Eagle | among the Q'lōmk'lut!es. These are the Eagles of the Kwakiutl tribes who

māk'ilaqē Dōqwāyēs, yixs 'ne^emēmotasa Dzendzenx'q'ayosa 'wālas 3 Kwāg'ula,) yixs Maāmtag'ilaē 'ne^emēmotasa L'lāqwag'ila yīsa Gwē- 5 tela.

3. Wā, hē^emis māk'ilē K'īmk'eqewīdē, yixs 'ne^emēmotasa G'ēxsē-mēsa Gwētela.

4. Wā, hē^emis māk'ilaqē 'maḡ^umewisagemā'yē lāx K'īmk'eqewīdē, yixs yāqwase^ewaē lāx lēlqwāla^eyaxs p'lēkwaē 'wī^elaxa Kwā-kūg'ulaxs mōsgemakwaē lāxg'a Tsāxisek', yixs Wāwālibāya^eē 'ne- 10 mēmotas 'maḡ^umewisagemā'yasa 'wālasē Kwāg'ula.

5. Wā, hē^emis māk'ilax 'maḡ^umewisagemā'yē 'wālas, yixs kwēkwaē 'wālasasa 'ne^emēmotasa G'īg'ilgāmāsa Q'lōmoyâ'yēxa gwe^eyāsa g'ālē begwānem Kwēxa.

6. Wā, hē^emis māk'ila Âgwilagemā'yē lāx 'wālasē, yixs kwēkwaē 15 Âgwilagemā'yasa 'ne^emēmotasa Kūkwāk'lumasa Q'lōmoyâ'yē.

7. Wā, hē^emis māk'ila G'ēxsē'stālisemā'yē lāx Âgwilagemā'yē, yixs kwēkwaē G'ēxsē'stālisemā'yasa 'ne^emēmotasa Yaēx'agemā-yēsa Q'lōmoyâ'yē.

8. Wā, hē^emis māk'ila Neg'ādzē lāx G'ēxsē'stālisemā'yē, yixs 20 kwēkwāē Neg'ādzāsa 'ne^emēmotasa G'ēxsēmāsa 'wālasē Kwāg'ula.

Wā, laem 'wī^elaxa kwēkwēkwasa yūdux^usemakwēxa Gwētela L'ē^ewa Q'lōmoyâ'yē L'ē^ewa 'wālas Kwāg'ula. Wā, la k'lēas kwēx^usa Q'lōmk'lut!ese. Gaem kwēkwēx^usa Kwākūk'ewakwēxa g'ōkūla

25 live || at Tsāxis; the Gwētela, Q!ōmoyâ'yē, and 'wālas Kwāg'u!; | and the Q!ōmk' lut!ēs have no Eagle. |

The order of the Eagles of the Kwakiutl is not changed when property is given to the tribes | when they are invited; for when the name-keepers | make a mistake, and place one Eagle over another
30 one, || the Eagle at once quarrels with the one who had been named before him, and | often he breaks his copper, and often he gives the | broken piece of copper to the name-keeper, who keeps the order of seats of all the | men; for there is one man who is the name-keeper of the Gwētela, | of the Q!ōmoyâ'yē, and of the 'wālas
35 Kwāg'u!, and also of the || Q!ōmk' lut!ēs. |

And these are never changed; for when a name-keeper gets weak | because he is old, he gives the office of name-keeper to his | eldest son, for the | name-keeper is not a nobleman. ||

40 The name-keeper of the Gwētela is called Wiltsē'stāla, and his seat is | in the numaym Laāla'x's'endayo. |

And the name-keeper of the Q!ōmoyâ'yē is Sēwid, and his seat is in the | numaym Hāāna'lēnā. |

And the name-keeper of the 'wālas Kwāg'u! is Wālālas, and his ||
45 seat is in the numaym G'ig'ilgām. |

And the name-keeper of the Q!ōmk' lut!ēs is called Lālep!ālas, and his seat | is in the numaym Lēlēgēd. |

25 lāx Tsāxisēxa Gwētela Lē'wa Q!ōmoyâ'yē Lē'wa 'wālasē Kwāg'u!a. Wā, la k'leās kwē'usa Q!ōmk' lut!ēsē.

Wā, hēem k'lēs. layap!ālaxs yāqwase'waasa lēlqwālaLa'yaxs lēlēlase'waēxa kwēkwēkwa Kwākū'k'ewakwē, yīxs g'il'maē Lēx-lēqūlila q!aq!astō lagōtsa 'nemōkwē kwē' lāxa 'nemōkwē laē
30 hēx'idaem xōma'idēda kwēkwē Lē'wa la nālagōdeq. Wā, hēt!a q!ūnālatsē q!ēltap!ex'idaxēs Lāqwa.. Wā, lā q!ūnāla yāx'witsa q!ēldek'wē Lāqwa lāxa q!āq!astowaxa Lālexwa'yasa 'nāxwa bē-begwānema, yīxs 'na' nemōkwaē begwānemē q!āq!astowasa Gwē-tela Lē'wa Q!ōmoyâ'yē Lē'wa 'wālasē Kwāg'u!a; wā, hē'misa Q!ōm-
35 k' lut!ēsē.

Wā, hēem k'lēs Lāla'yokūlē yīxs g'il'maē la wayats!āla qaxs laē q!ūlyakwa q!āq!astowaxs laē lāsasēs q!āq!astōēna'yē lāx 'nō-last!ēgema'yasēs begwānemē xūnōkwa, yīxs k'lēsāē nāxsāla bē-gwānema q!āq!astowē.

40 Wā, hēem q!āq!astōsa Gwētelē Wiltsē'stāla, yīxs hāē Lāgwa'ya 'ne'mēmātasa Laāla'x's'endayo.

Wā, hē'mis q!āq!astōsa Q!ōmoyâ'yē Sēwidē, yīxs hāē Lāgwa'ya 'ne'mēmōtasa Hāāna'lēnā.

Wā, hē'mis q!āq!astōsa 'wālas Kwāg'u!ē Wālālasē, yīxs hāē Lā-
45 gwa'ya 'ne'mēmōtasa G'ig'ilgāmē.

Wā, hē'mis q!āq!astōsa Q!ōmk' lut!ēsē Lālep!ālasē, yīxs hāē Lā-gwa'ya 'ne'mēmōtasa Lēlēgēdē.

And that is the way in which property is given to the Eagles when | 48
property is given to the Kwakiutl tribes who are invited, for they
never || allow any change of the order of their seats. | 50

The Eagle gives his seat to his eldest son; and when | the eldest
child of any Eagle is a girl, then | the girl takes the seat of her
father the Eagle, although she has a younger brother, | for they
can not give the place of the Eagle to the younger brother || of the 55
eldest one of the children. |

The only time when an Eagle gives his seat to the younger brother
of the eldest child | is when that child dies. Then there is no objec-
tion on the part of all the people, | when they give property to the
Eagles. |

For that they do not change their names starts from (the time)
when long ago || Ō^εmact!ālaLē^ε, the ancestor of the numaym 60
G'ig'ilgām of the | Q'lōmoyā'yē, made the seats of the Eagles; and
those went down to the | numayms. And the name-keeper Wiltsē-
^εstala says, | "Now our chiefs have been given everything, and I will
go right down (according to the order of rank)." | Thus he says, when
he gives out the property; for I will just name the names || of one of 65
the head chiefs of the numayms of the | Kwakiutl tribes. They
never change their names from the beginning, | when the first human
beings existed in the world; for names can not go out | of the family
of the head chiefs of the numayms, only to the eldest one | of the
children of the head chief. ||

Wā, hēem gwālaats yāq!wina^εyaxa kwēkwewaxs yāqwase^εwa- 48
asa lēlqwalala^εyax lēlēlase^εwaēxa Kwākūk'ewakwē, yīxs k'lēsaē
hēlq!āla layap!āla. 50

Wā, lā lēx'aem lādzatsa kwēkwa ^εnōlast!ēgema^εyē xūnōkwa, yīxs
g'il'maē ts!edāqē ^εnōlast!ēgema^εya sāsēmasa ^εnāxwa kwēkwewa
la^εmēsa ts!edāqē lāxstōdxēs kwēkwē ōmpa, yīxs wāx^εmaē ts!ā^εya-
nu^εsa begwānemē qaxs k'lēsaē gwēx^εidaas layō lāxa ts!a^εyāsa
^εnōlast!ēgema^εyasa sāsēmasa kwēkwē. 55

Wā, lēx'a^εmēs lāx'demsa kwēkwē lāx ts!ā^εyāsa ^εnōlast!ēgema-
^εyaxs lē!aē. Wā, laem k'lēas wāldemsa ^εnāxwa begwānem lāxēq.
Wā, g'il'mēsē wī!la yax^εwitse^εwēda kwēkwewē.

Yīxs k'lēsaē L!āl!ayokūlē Lēlēgemas g'āg'ilēla lāx g'alaōlē
Ō^εmact!ālaLā'yē, yīx g'ālāsa ^εne^εmēmotasa G'ig'ilgāmāsa Q'lōmo- 60
yā'yē, lāxwēg'ila qa lālēxwēsa kwēkwewē lē^εwa neqaxa lāxa
^εnāl^εne^εmēmasē. Wā, la ^εnēk'ēda q!aq!astowē, yīx Wiltsē^εstala:
"La^εmē wilxtowens g'ig'ilgāmā'yē. Wā, la^εmēsen neqāxōdēl,"
^εnēk'ēxs laē lēx'ēdex lāxen lēx'aēnēemlē lēqelasō^εLa Lēlēge-
masa ^εnāl^εne^εmōkwē lāx lēlāxuma^εyasa ^εnāl^εne^εmēmasasa Kwākū- 65
k'ewakwēxa k'lēse L!āl!ayoxlālabendalaxes Lēlēgemē g'āg'ilēla
lāx g'alaōlē bekumg'alisa bēbegwānemēx, yīxs k'lēsaē lā!ts!āē-
noxwē Lēlēgema^εsa lāxuma^εyasa ^εnāl^εne^εmēmasē lāxa ^εnōlast!ēge-
ma^εyas sāsēmasa lēlāxuma^εyē.

70 And the names can not be given to the husband of the | daughter, none of the whole number of the names, beginning with | the ten-months child's name until he takes the name of his father, the name of the | head chief. These are called the "myth names." |

75 The only names of the head chief of the numayms || that can be given in marriage are the names which he obtains in marriage from his fathers-in-law, and | also the privileges, for he can not give his own privileges to his son-in-law. |

And when the head chief of a numaym has no | son, and his child is a girl, she takes the place | of her father as head chief; and when
80 the head chief has no child, || and the younger brother of the head chief (among the brothers | of the man) has a child, even if she is a girl, then the head chief among the | brothers takes the eldest one of the children of his younger brother, and | places him or her in his seat as head chief of the numaym. |

85 Now that finishes our talk about the Eagles, and the || head chiefs of the numayms of the Gwētela, for they never change | their order. |

Now I shall talk about the number of numayms | of the Gwētela and about the number of names of the head chiefs, beginning | from the time when they are born until they become head chiefs of the ||
90 numaym. |

70 Wā, laxaē k'leās gwēx^ēidaas lasēs lēlēgemē lāx lā^ēwūnemasēs ts!edāqē xūnōkwa lāx ^ēwāxaasasēs lēlēgemē g'āg'ilela laqēx g'ā-lāē hēlogwila lāg'aa laqēxs laē lālex lēgemasēs ōmpēxa lāxumēxlāyo lēgema. Wā, hēem lēgades nūyambalis lēlēgemē.

Wā, lēx^amē lēlēgemg'ilxlēsa lāxuma^ēyasa ^ēnāl^ēne^ēmēmasēs
75 geg'adanemē lēlēgem lāxēs naengūmpē lē^ēwa k'lek'!es^ēowē qaxs k'leāsāē gwēx^ēidaas lasēs k'lek'!es^ēō lāxēs negūmpē.

Wā, g'il^ēmēsē k'leās xūnōkwa lāxuma^ēyasa ^ēne^ēmēmōtēxa begwānemē xūnōx^ōs, wā, g'il^ēmēsē ts!edāqē xūnōkwas laē hē l!ā-yōxēs ōmpē lāxa lāxuma^ēyē. Wā, g'il^ēmēsē k'leās xūnōx^ōsa lā-
80 xuma^ēyē, wā, g'il^ēmēsē xūngwadē ts!a^ēyāsa lāxuma^ēyasa ^ēne^ēmēmāsa begwānemē lōxs wāx^ēmaē ts!edāqa, wā lēda lāxuma^ēyasa ^ēne^ēmēma āx^ēēdex ^ēnōlastlēgema^ēyas sāsemasēs ts!ā^ēya qa^s lā lāx^ōstōts lāxēs lāxwālaasa lāxuma^ēyasēs ^ēne^ēmēmōtē.

Wā, laem gwāla gwāgwēx^sala lāxa kwēkwēkwē lē^ēwa lēlaxu-
85 ma^ēyasa ^ēnāl^ēne^ēmēmasasa Gwētela, yixs k'lēsaē lālagodala lāxēs gwēgwāla^ēlasē.

Wā, la^ēmēsēn gwāgwēx^salal lāx ^ēwāxax^ēidadzasas ^ēnāl^ēne^ēmēmasasa Gwētela lō^ē ^ēwāxaasas lēlēgemas lēlaxuma^ēyas g'āg'ilela laqēxs g'ālaē māyōlēmsēs ābēmpē lāg'aa laqēxs laē lāxumdxēs
90 ^ēne^ēmēmōtē.

I. NUMAYMS OF THE GWĒTELA |

91

This is the head of the numayms of the Gwētela: |

1. Maāmtag'ila. Their head chief is 'māxūyalidzē. This is his name | when he is head chief of his numaym, the Maāmtag'ila, and this || is the name when he invites all the tribes. | 95

And his man's name is Yāqōłas (Place-of-Obtaining-Property) before he | becomes head chief of the Maāmtag'ila, for then he gives property to his | tribe the Gwētela. |

And his young man's name is L'ēsdaq (White-Goose). And L'ēsdaq gives away property to the young men || —that is, when the 100 young men give to one another paddles and mats, in the way | the first mien used to do, for the sake of the greatness of the young man's name, | but in our recent days it is different; for shirts and kerchiefs | are given away by the young men for the sake of the greatness of the young man's name, | and nothing is given to old men when the young men || give to one another. | 5

And his child's name, when he is ten months old, is Wāwalk'inē^ε | (Found-by-Good-Luck); that is, when they singe off the (hair of the) head, and | after they are painted with ocher, and when the thunder-bird straps of | dressed deer-skin are put on. The ocher is for the greatness of the name Wāwalk'inē^ε, || when the whole tribe come to 10 paint themselves. |

I. 'NĀL^εNE^εMĒMASA GWĒTELA

91

Wā, g'a'mēs 'mekumālats 'nāl^εNE^εmēmasasa Gwētela g'ada:—

1. Maāmtag'ila, yixs lāxumalaax 'māxūyalidzē. Hēem lēgem-sēxs laē lāxuma'yasēs 'NE^εmēmota Maāmtag'ila. Wā, hēem lēgem-sēxs laē lēlaxa 'nāxwa lēlqwāla'ya. 95

Wā, hē'mis q!waxEXLāyo lēgem-sē Yāqōłas, yixs k'!ēs'maē lā-xumdxēs 'NE^εmēmota Maāmtag'ila, qaxs laē t!ensela p!esaxēs g'ōkū-lōta Gwētela.

Wā, la hē'axlāx L'ēsdaq. Wā, laem gumyadzEXLāx L'ēsdaqēxa hā'yā'āxs gumyasap!aasa sē'wayowē Lē'wa lēl'fwa'yēxa gwē- 100 g'ilasa g'ālē begwānema qa ō'mayōsēs hē'axlāyowē lēgema. Wā, lōx ōgūx'idxwa ālēx 'nāla, yixs q!esena'yaē Lē'wa laēlaxwēwa'yē la gumyadzayōsa hā'yā'ā qa ō'mayōsēs gumyadzEXLāyo lēgema, yixs k!ēsaē lasa q!ulsq!ūlyakwē bēbegwānem lāxa hā'yā'fagāla gumyasap!a. 5

Wā, hē'mis g'inEXLāyō lēgem-sēxs laē hēlogwila yix Wā-walk'ina'yē, yixs laē gwāl ts!EX'eltsemtse'wē x'ōmsas lōxs laē gwāl gūmsasō'sa gūgūmyimē lōxs laē 'wī'la qEX'āLElē kūnxwē-demas ēelag'imdzā. Wā, hē'mis ō'mayōs lēgem-sē Wāwalk'ina'ya gūgūmyimāxs laē 'nāxwa gwagūmsēnāsō'sēs g'ōkūlōtē. 10

- 11 And his first name is that of the place where he was borne by his mother. | When the mother gives birth to her son at Tsāxis, | then his name is Tsāxisadzē; and when | she gives birth to a girl at Tsāxis, then her name is Tsāxisga. ||
- 15 And his sparrow name during the winter dance is K'ānamaxsta. | And he is hāmshāmts!ēs, and his name is Hāmsbē; for there are seven | names for the head chiefs of the numaym Maāmtag'ila. | And all these names do not change. They come from the | family myth; and these are the names of the head chief of the numaym ||
- 20 Maāmtag'ila. |
2. Lōyalala^{wa}. Their head chief is Ts!ex^{ēd}. That is his name when | he becomes head chief of the numaym Lōyalala^{wa}, and that is his name when | he invites all the tribes. |
- 25 And his man's name is L!āquqdēsēlas. That is before || he becomes head chief of the Lōyalala^{wa}, for then he gives away property to his | tribe the Gwētēla. |
- And his young man's name is K'!enwēs (spider crab), when | K'!enwēs gives away to the young men, when they give to one another paddles and mats, | in the way the people used to do of
- 30 old for the sake of the greatness of the young man's || name. He has that name when he gives to the young men, | namely K'!enwēs. |

- 11 Wā, hē^{mis} g'il lēgēmsē āwīnagwīts!ēna^{yas} māyolāsasēs ābēmpas, yīxs g'il^{maē} hē māyolāxa ts!ēdāqasēs begwānemē xūnōkwē Tsāxisē. Wā, lā, hēx^{idaem} lēx^{ētsō's} Tsāxisadzē. Wā, g'il^{mēsē} ts!ēdaqē māyolēmasa ts!ēdāqē lāx Tsāxisē, laē lēgades Tsāxisga.
- 15 Wā, lā gwēdzēxlāla K'ānamaxsta lāxa ts!ēts!ēqa.
Wā, la hāmshāmts!ēsa, wā, lā lēgades Hāmsba^{yē}, yīxs alēbōsgēm^{gāex} lēlēgemxs lāxuma^{yasa} ēnē^{mēmota} Maāmtag'ila.
Wā, yuwēstaem k'!ēs L!al!ayokūla lēlēgemōx g'āg'ilela lāx nūyamē. Āem hēx^{sā} lēgēmsa lāxuma^{yasa} ēnē^{mēmota} Ma-
- 20 āmtag'ila.
2. Lōyalala^{wa}, yīxs lāxumalaax Ts!ex^{ēdē}. Hēem lēgēmsēxs laē lāxuma^{yasēs} ēnē^{mēmota} Lōyalala^{wa}. Wā, hēem lēgēmsēxs laē lēlēlaxa ēnāxwa lēlqwālala^{ya}.
Wā, hē^{mis} q!wāxēxlāyo lēgēmsē L!āquqdēsēlasē, yīxs k'!ēs^{maē}
- 25 lāxumdxēs ēnē^{mēmota} Lōyalala^{wa}, qaxs laē t!ēnsēla p!ēsaxēs g'ōkūlōta Gwētēla.
Wā, lā hēlaxlāx K'!enwis. Wā, laem gūmyadzēxlālax K'!enwisēxa hā^{yāl}fāxs gūmyasap!aasa sē^{way}wē lē^{wa} lēlē^{wa}-
yēxa gwēg'ilasasa g'ālē begwānema qa ō^{mayosēs} hē^{lax}lāyowē
- 30 lēgēma. Wā, hē^{em} lēgādēda lēgēmas gūmyadzēxlāyosa hē^{fā}, yīx K'!enwisē.

And his child's name when he is ten months old is Wālaganem; | 32
that is, after they sing off (the hair of) the head, and after he is
painted with | ocher, and when the thunderbird straps of dressed
deer-skin are put on. || That is for the sake of the greatness of the 35
name Wālaganem when he is painted, and | when his tribe pain
themselves. |

And his first name when he is borne by his mother is 'yilīs | if
that is where he is born. Then his name is 'yilīs until the time |
when he shall be ten months old. ||

And his sparrow name is Hanāg'ats!ē (Advice-Receptacle), for 40
Hanāg'ats!ē was song-leader in the beginning | in the winter cere-
monial; beginning from the time when the myth people first became
human beings; | and it is only given to the eldest-born | children of
the first Ts!EX'ēd. Therefore he has | the name, Hanāg'ats!ē. ||

And in the hāmshāmts!ēs his name is 'nawīs; | and the name of the 45
head chief of the numaym | Lōyalalā'wa never changes, for he
changes his name for a short time only | when he gets a name in
marriage. |

3. G'ēxsem. Their head chief is K'imk'eqewid; that is the name
when || he is head chief of the numaym G'ēxsem, and that is his 50
name when | he invites all the tribes. |

Wā, hē'mis g'ıntEXLāyo Lēgēmsēxs laē hēlogwila yix Wālaganem, 32
yixs laē g'wāl ts!EX'eltsemtse'wē x'ōmsas Lōxs laē g'wāl gūmsasō'sa
gūgūmyimē Lōxs laē 'wīla qEX'āLElē kūn'wēdemas ēelag'imdzā.
Wā, hēem ō'mayōs Lēgēmasē Wālaganem gūgūmyimaxs laē 35
'nāxwa gwagūmsēnāsō'sēs g'ōkūlōtē.

Wā, hē'mis g'il Lēgēmsēxs g'ālaē māyōlemsēs ābempē 'yilīsē
qaxs hāē māyō'idayōsēs ābempē, wā, la'mē Lēgades 'yilīsē lālaa
lāxēs hēlogwilax'demla.

Wā, lā g'wēdzEXLālaX Hanāg'ats!ē qaēs g'wasx'ālaē nāgadē Hanā- 40
g'ats!ē lāxa ts!ēts!ēqa g'āg'īLEla lāxs g'ālaē g'āx bekumg'alisa g'āla
nūx'nemisa k'lēs layō lāxa ōgū'la begwānema ōgū'la lāxa 'nōlast!E-
gēma'yas sasem'nakūlāsa g'āla Ts!EX'ēda. Wā, hē'mis lāg'ilas Lē-
gades Hanāg'ats!ē.

Wā, la Lēgades 'nāwīs lāxēs hāmshāmts!ēs.

45

Wā hē'emxat! k'lēs L!āl!ayokūla Lēgēmsa Lāxuma'yasa 'ne-
'mēmōtasa Lōyalalā'wa yixs lēx'a'maē yāwas'id L!āyewats Lēgēma-
sēxs Lēgemg'ilxalasaē, yīsēs geg'adaasē.

3. G'ēxsem, yixs Lāxunalaax K'imk'eqewidē. Hēem Lēgēmsēxs
laē Lāxuma'yasēs 'ne'mēmōta G'ēxsemē. Wā, hēem Lēgēmsēxs laē 50
Lēlēlaxa 'nāxwa lēlqwālala'ya.

52 And his man's name is Gayōlēlas, before he becomes | head chief of his numaym G'ēxsem, for then he gives property to his tribe | the Gwētela. ||

55 And his young man's name is Q!ōmas (crab); and he is named Q!ōmas | when the young men give away to one another shirts and kerchiefs for the sake of the | greatness of the name Q!ōmas. |

And his child's name is Wāgedayo when he is ten months old, and when the | thunderbird straps of dressed skin are put on, and after
60 he is painted with || ochre, and after the hair has been singed off. |

And when he is born in Ts!amas (Victoria), then his name is Ts!amas. |

His sparrow name is X'āwaats!ē. |

His name as hāmshāmts!ēs is Āgēs. |

And his warrior name is K'ilemālag'ilis, for he has been a warrior ||
65 ever since the myth people became human beings. |

4. Kūkwāk!um. Their head chief is Neqāp!enk'em. This is his name | as head chief of the numaym Kūkwāk!um; that is | when he invites all the tribes, and he takes the place of his father. |

70 And his man's name is Tsex'wid before he becomes || head chief of the numaym Kūkwāk!um; for then he gives away property to his | tribe the Gwētela. |

52 Wā, hē'mis q!wāxexlāyo lēgēmsē Gayōlēlas, yīxs k'!ēs'maē lā-xūmdxēs 'ne'mēmota G'ēxsemē, qaxs laē t!ensēla p!esaxēs g'ōkūlōta Gwētela.

55 Wā, lā hēlaxlālax Q!ōmasē. Wā, laēm gūmyadzexlālax Q!ōmasēxa hā'yāfāxs gūmyasap!aasa q!esena'yē lē'wa lālaḡwīwa'yē qa ō'mayōsēs lēgemē Q!ōmasē.

Wā, lā g'īnlexlālax Wāgedayo yīxs hēlogwila, yīxs laē 'wī'la la qex'ālelē kūnḡwēdēmas ēelag'īmdzā lōxs laē ḡwāl ḡūmsasō'sa
60 ḡḡgūmyīmē, yīxs laē ḡwāl ts!ex'eitsemte'wa.

Wā, lā māyōlem lāxa Ts!amasē, wā, hē'mis lēgēmsē Ts!amasē.

Wā, la ḡwēdzexlālax X'āwaats!ē.

Wā, la lēgades Āgēsē lāxēs hāmshāmts!ets!ēna'ye.

Wā, la bābak!waxlālax K'ilemālagilis qaxs ḡwasx'ālaē baba-
65 k!waxs ḡ'āg'ilelaxs ḡ'ālaē bekug'alisa nuḡ'nemisē.

4. Kūkwāk!um, yīxs lāxumalaax Neqāp!enk'eme hēem lēgem-sēxs laē lāxuma'yasēs 'ne'mēmota Kūkwāk!um. Wā, hēem lēgem-sēxs laē lētelaxa 'nāḡwa lēlqwālala'ya yīxs laē L!ayostōdxēs ōmpē.

Wā, hē'mis q!waxexlāyo lēgēmsē Tsex'widē, yīxs k'!ēs'maē lā-xūmdxēs 'ne'mēmota Kūkwāk!um, qaxs laē t!ensēla p!esaxēs g'ōkūlōta Gwētela.

And his young man's name is Wābidō^ε; that is, when the young 72
men give to one another paddles | and mats, in the way the people
used to do of olden times, for the sake of the greatness of the | young
man's name: ||

And his warrior name is | Yāg'is. And he only takes the name 75
Yāg'is when he has killed a man, and when he keeps the | scalp of
the one whom he has killed in the way it was done by his ancestors,
for | there is not one of the generations of chiefs NEqāp!ENK'EM who
has not | killed a man; therefore their boxes were filled with ||
scalps of the men they killed, and | therefore he is called Yāg'is. | 80

And his feast name is Kwāx'īlanōkumē. |

And his child's name is G'īyaqa when he is ten months old. |

And his sparrow name in the winter ceremonial is T!ēt!ESEMx'-
ts!āna. ||

When he is hāmats!a he has the name L!āx'Elag'ilis. | 85

And when he was borne by his mother in Xūlk^u, at the mouth of
the river | Gwānē^ε, then his name is taken from the place where he
was borne by his mother until he is ten months old. | Then he has
the name Xūlk^u. |

5. SēnL!EM. Their head chief is ^εnemōgwis. That is his name
when || he invites all the tribes, and when he is head chief of his | 90
numaym SēnL!EM. |

* * * * *

Wā la he^εaxlāla Wābidō^εxa hā'yā^εāxs gūmyasap!aasa sē^εwayowē 72
LE^εwa lēelwa^εyēxa gēg'ilasasa g'ālē begwānema qa ō^εmayōsēs hē^εax-
lāyowē Lēgema.

Wā, la bābak!waxlāla ^εyāg'isē. Wā, laEMxaē ā^εEM lēx^εēdes 75
^εyāg'isē yīxs laē k'!ēlak'axa begwānemē qa^εs g'āxē axēlax-L!ēsas
x'ōmsasēs k'!ēlāg'īkwē lāx gwēg'ilasas g'īl'galisa wīwōmps, yīxs
k'!ēasaē ^εnemōx^usa L!al!ayots!āla g'īgāmē^ε NEqāp!ENK'EM k'!ēs k'!ē-
lax^εīdxa begwānemē, lāg'ilas hēmena^εlaem qōt!ēs g'ildasaxa
sābekwē L!ētsōx x'ōmsasēs k'!ēlāg'īkwē begwānema. Wā, hē^εmis 80
lāg'ilas Lēgades ^εyāg'isē.

Wā, la k!wēladzEXLāla Kwāx'īlanōkuma^εyē.

Wā, la gīn!EXLāla G'īyaqa, yīxs laē hēlogwīla.

Wā, la gwēdzEXLāla T!ēt!ESEMx'ts!āna lāxa ts!ēts!ēqa.

Wā, la Lēgades L!āx'Elag'ilis laxēs hāmats!aēna^εyē. 85

Wā, la māyoLEMSēs ābempē lāx Xūlkwē lāx ōx^usiwa^εyas wās
Gwānē^ε, wā, hē^εmē LēgEMSēxa¹ g'āg'īLEla laqēxs g'ālaē māyoLEMSēs
ābempē lālaa laqēxs, laē hēlosgemg'ila. Wā, laEM Lēgades Xūlkwē.

5. SēnL!EM, yīxs Lāxumalaax ^εnemōgwisē, hēEM LēgEMSēxs laē
LēLElaxa ^εnāxwa lēlqwālala^εya qaēs laēna^εyē Lāxuma^εyasēs ^εne^εmē- 90
mota SēnL!EMē.

¹ Or hē^εmis LēgEMSē.

He is hāmshāmts!Es and has the name L!ēmēlxk'!ālag'īlis. |

95 (Infant's name, if born in Tsāxis, Tsāxisadzē.) |

6. Laālx's'Endayo. The head chief is L!āqwalā. That is his name when | he is head chief of the numaym Laālx's'Endayo. That is his | name when he invites all the tribes, and when he tells
100 the chiefs || of all the tribes that he takes the place of his father L!āqwalā, for | that is the head chief; and his father L!āqwalā just changes his name, | and he takes the name P!āselā. And his seat is at the end, the last one in the | numaym Laālx's'Endayo. |

5 * * * * *

And his dance is the grizzly bear, and his name is 'wālas nān. |

And when he is borne by his mother in Qālogwis, then | his name is Qālogwidzē. |

10 * * * * *

15 These are the seven numayms of the Gwētela who || had the name Kwēxāmōt among the men of olden times; but the new tribal name | of the Kwēxāmōt is Gwētela, since the time of 'māxwa, when he | was killed by the Q!ōmoyā'yē. |

92 (Man's name, Wālewīd; young man's name L!ewēls (elk); feast name Kwax'īlanōkumē; child's name, Wadzid; sparrow name, Ts!āqa.)

95 Wā, la hāmshāmts!esa la lēgades L!ēmēlxk'!ālag'īlis.

(Infant's name, if born in Tsāxis, Tsāxisadzē.)

6. Laālx's'Endayo, yīxs lāxumalaax L!āqwalā; hēem lēgem-sēxs laē lāxuma'yasēs 'nē'mēmōta Laālx's'Endayo. Wā, hēem lēgem-sēxs lae lēlaxa 'nāxwa lēlqwālala'ya, qas nēlēxa g'īg'egāma-
100 'yasa 'nāxwa lēlqwālālēxs lē'maē L!āyoxēs ōmpē L!āqwalā yīxs laē hēla lāxuma'ya. Wā, ā'misē ōmpas L!āqwalālē la L!āyoxlā. Wā, laem lēgades P!āselālē qas lā lāxsdend lax māk!exsda'yasēs 'nē'mēmōta Laālx's'Endayo.

(Man's name, Q!ūmx'ōd; young man's name, Hāmdzalats!ē; feast name, Kwax'sē'stāla; child's name, Ādaxalis; sparrow name, Hōlelid.)

Wā, lā nānē lādās; wā, la lēgades 'wālas nānē.

Wā, hēlat!a māyōlēmēs ābēmpē Qālogwisē, wā, hē'mis lēgem-sē Qālogwidzē.

10 7. Elgūnwē (chief's name, G'ēxk'īnis; man's name, Lālx's'Endayo; young man's name, 'nēmgwanā; child's name, G'īyaxalis; sparrow name, Dāmis; nūlma! name, Nōf'id; infant's name, if born at Wadzōlis Wadzōlidzē).

15 Wā, laem 'wīlaxa ālēbōsgemak!ūsē 'nāl'nē'mēmatsa Gwētela lēgāda Kwēxāmōte lāxa g'ālā begwānema. Wā, lāx alōmas lēgūxlāyosa Kwēxāmōtōx Gwētela, g'āg'īlela lāx 'māxwa yīxs laē k!ēlax'itsōsa Q!ōmoyā'yē.

Now, the names of the head chiefs of the various numayms do not change; | for the head chief can not give his || names to the husband 20 of his princess, | —beginning with the head chief's and man's name, down to | the young man's name, child's name, sparrow name, and | hāmshāmts!es name, fool-dancer's name, and grizzly-bear dancer's name,—to his | sons-in-law; for it was instituted in olden times that the head chiefs || had to keep their names, and that they could give 25 them to no other than the eldest among their | children. |

Now that finishes our talk about the seven numayms | of the Kwēxāmōt who have the new name Gwētēla, and the names | beginning with the time when the child is just born until he becomes || head chief of the numaym. That is all. | 30

II. NUMAYMS OF THE Q!ŌMOYÁ'YĒ |

1

I shall first talk about the name of the tribe Q!ŏmoyá'yē, for | this is the first name of the tribe Q!ŏmoyá'yē. Then a warrior | killed 'māxwa at Ēg'isbalis, and 'māxwa was the || head chief of the great 5 head numaym of the Gwētēla, the Maāmtag'ila. | When 'māxwa was dēad, the Q!ŏmoyá'yē changed their name; and | now the name of the tribe was Kwēxa, beginning from the time when they killed the past 'māxwa. | And then the Kwāg'u! who have now the

Wä, hāstaem k'!ēs L!āl!ayōkūlē LĒLEGEMASA LĒLAxuma'yasa 18 alogūq!Esē 'nāl'ne'mēmōta, yīxs k'!ēāsaē gwēx'idaasa Lāxuma'yē la LĒGEMg'elxLalasēs Lāxuma'yē LĒLEGEM lāx lā'wūnemasēs k'!ēdē- 20 lēxa g'āgīlela lāx LĒGEMAS lāxēs Lāxuma'yāē LĒ'wis q!waxEXLāyo LĒ'wis hēlaxLāyo LĒ'wis g'īn!EXLāyo LĒ'wis gwēdzEXLāyo LĒ'wis hāmshāmts!es LĒLEGEMA, LĒ'wa nōlēmāla LĒ'wa nānē lāda lāxēs naengūmpē, yīxs gwālElamoyōlāel Elg'aalelōdayo lāxa LĒLAxuma'yēxa LĒLEGEMAS qa k'!ēsēs lāsas lāxa ōgū'!ā lāx 'nōlast!EGEMA'yasēs 25 sāsemē.

Wä, laem gwāla gwāgwēx's'āla lāxa ālēbōsgemak!ūsē 'nāl'ne-mēmōtsa Kwēxāmōtēxa ālēXLālāx Gwētēla LĒ'wis LĒLEGEMē g'ā- 30 g'īlela laqēxs g'ālaē mayōlēmsēs ābēmpē lāg'aa laqēxs laē Lāxumd-xēs 'ne'mēmōtē. Wä laem lāba.

II. 'NĀL'NE'MĒMASA Q!ŌMOYÁ'YĒ

1

Hēt!alen g'īl gwāgwēx's'ālasla legūXLāyāsa Q!ŏmoyá'yē, yīxs hē'maē g'īl legūXLāyosē Q!ŏmayá'yē. Wä, lā k'!ēlax'īdē bāba- k'!wāsēx 'māxwa lāx Ēg'isbalisē, yīxs g'īgāma'yāē 'māxwa yīsa 'mekuma'yasa 'wālasē 'ne'mēmōtsa Gwētēlaxa Maāmtag'ila. Wä, 5 g'īl'mēsē lē'lē 'māxwa lāa'lasē L!ayoxLāxa Q!ŏmoyá'yē. Wä, laem-lāē legūXLālax Kwēxa, g'āg'īlelaxs laē kwēx'ēdex 'māxwōl. Wä, laem'laxaawisa Kwāg'u!ēxa la legūXLālax Gwētēla L!āyoxLā. Wä,

9 name Gwētēla also changed their name. | They had no longer the
tribal name Kwāg'uł, for that was the first tribal name of the ||
10 Kwāg'uł; but their tribal name was Kwēxāmōt, because | their
chief 'māxwa had been killed. And thus you know how it began |
that the Q!ōmoyâ'yē have the tribal name Kwēxa; for the name |
kwēxa means that they strike with their walking-sticks whatever is
struck by them, and that they | strike with the sword, for it is called
15 *kwēxa* to strike with a pole, || as 'māxwa was struck with when he was
killed. That is all. |

Now I shall talk about the various numayms of the | Q!ōmoyâ'yē.
The head numaym is: |

1. Kūkwāk!um.

* * * * *

These are the myth names of the head chief of the | numaym
22 Kūkwāk!um of the Q!ōmoyâ'yē. |

Now I shall begin with the names of the head chief next to this
one. ||

* * * * *

Now these are all the names of the head chief of the numaym |
Yaēx'agemē. |

laēm'laē g'wāl legūxlāla Kwāgrulē qaxs hē'maē g'ıl legūxlāyosa
10 Kwāgrulē. Wā, laēm legūxlāla Kwēxāmōtē, qaxs laē kwēxē-
tse'wēs gīgāmēx'dē 'māxwa. Wā, yū'mōk^u qa's q!ālaōsax g'ūg'ıle-
lasas lāg'ılas legūxlāla Q!ōmoyâ'yax Kwēxa, yıxs hē'maē kwēxa-
x'lēxa kwēx'ıdāxēs sek!aganowē lāxēs kwēxase'wē lōxs kwēx'ı-
daasēs kwēxayowē. Wā, hēem lēgades kwēxa yıxs dzōmeg'alāē
15 kwēxelāsa kwēx'ıdāx 'māxwa laē hē'lāmatse'wa. Wā, yū'mōq^u.

Wā, la'mēsen gwāgwēx's'alāl lāxa alogūq!esē 'nā'ne'mēmatsa
Q!ōmoyâ'yē. Wā, hēem 'mekumālatsēxa

1. Kūkwāk!um (chief's name, Yāqoładzē; man's name, Hāwıl-
kūlat; young man's name, Wābidō; child's name, Ādag'ılak^u; feast
20 name, Menlēdzadzē; sparrow name, Laxlālīt; nūlmał name, Sa-
yāk'la; warrior's name, K'ılem).

Wā, hēem nūyambalis lēlēgēms lāxuma'yasa 'mekūma'yē 'ne-
'mēmāsa Kūkwāk!umasa Q!ōmoyâ'yē.

Wā, la'mēsen lāsl lāx lēlēgēmas lāxuma'yas māk'ılāq.

25 2. Haānałēnā (chief's name, Yāx'len; man's name, Tsex'wıd;
young man's name, X'ımayo; child's name, Ādag'ılis; sparrow name,
Nux'nemis; hāmshāmts!es name, 'nax'newıselag'ılis).

3. Yaēx'agemē (chief's name, L'āqołas; man's name, Yāqoła-
semē; young man's name, Xwāt!a; child's name, Tsōlasō; feast
30 name, Kwākūx'ālas; sparrow name, Qāqesbēndāla; hāmshāmts!es
name, 'nāx'q!esēlag'ılis).

Wā, laēmxaē 'wı'la lēlēgēmasa lāxuma'yasa 'ne'mēmāsa Yaē-
x'agemā'yē.

* * * * * *

These are all the names of the head chief of the numaym | 46
G'īg'ilgām, for there are seven numayms of the Q!ōmoyâ'yē. | That
is all about the Q!ōmoyâ'yē. |

III. NUMAYMS OF THE 'WĀLAS KWĀG'UL | 1

Now I shall talk about the numayms of the 'wālas Kwāg'ul | and
the names of their head chiefs. This is the first, the head | numaym: |

1. Dzēndzenx'q layo. 5

* * * * * *

These are all the myth names of the head chief of the || numaym. | 15
* * * * * *

4. Haāyalik'awē^ε (chief's name, Hāxūyōsemē^ε; man's name, L!āl!a-
lawis; young man's name, K!ēna^{xu}; child's name, Wisadzē; spar- 35
row name, Yalēla; hāmshāmts!ēs name, 'na'nōgwis; warrior's name,
GwāxūLayāg'ilis).

5. Lāxsā (chief's name, 'māxūyalisemē^ε; man's name, Lālak'ots!a;
young man's name, Bāgwanē^ε; child's name, Witālāl; sparrow name,
X'ix'eqēla; nūlma! name, Nenōlogemē^ε; feast name, Kwax'sēstala; 40
warrior's name, 'yāg'ēdenōl).

6. G'īg'ilgām (chief's name, K!wāk!wabalasemē^ε; man's name,
L!āl'id; young man's name, Memtsāla!; child's name, Nōlēlak^u;
sparrow name, Wābetōls; grizzly-bear dance name, Nenkas'ō; feast
name, Pōlēdēstāla; warrior's name, Wālebâ'yē). 45

Wā, laem 'wīla lēlēgemasa lāxuma'yasa 'ne'mēmamaxa G'īg'il-
gām, yixs ālēbōsgemāk!ūsāē 'nāl'ne'mēmasasa Q!ōmoyâ'yē. Wā,
laem 'wīlaxa Q!ōmoyâ'yē.

III. 'NĀL'NE'MĒMASA 'WĀLAS KWĀG'UL 1

Wā, la'mēsen gwgwēx'sālāl lāxa 'nāl'ne'mēmasasa 'wālas Kwā-
g'ul lō^ε lēlēgemasa lēlāxuma'yasa. Wā, g'a'mēs xa'mabē 'mek'u-
mēsēg'a

1. Dzēndzenx'q layo (chief's name, Yāx'len; man's name, Haya!- 5
k'engemē^ε; young man's name, Sexūlas; child's name, Dēyadeas
g'iyadzē; sparrow name, Hanag'id; hāmshāmts!ēs name, Gwayōkū-
lag'ilis; deer-dance (gēgexūla!) name, Gēwas; feast name, Melnē-
dzadzē; warrior's name, K'ilem).

2. Wāwālibâ'yē (chief's name, Yāqa'ēnāla; man's name, Aōma- 10
k'en; young man's name, 'mek'āla; child's name, Aadōl; sparrow
name, Xōdzenōd; hāmshāmts!ēs name, Hōx'wētaso^ε; feast name,
Melnēdzas; warrior's name, Hēmotelasō^ε).

Wā, laemxaē 'wīla nūyambālisē lēlēgēms lāxuma'yasa 'ne'mē-
ma. 15

3. G'ēxsem (chief's name, Lālelīla; man's name, Yāqōlas; young
man's name, K!wēt'lē^ε; child's name, G'īyaqa; sparrow name, L'em
sētasō^ε; hāmshāmts!ēs name, 'nāx'danadzē; feast name, Kwāx'sē-
stāladzē; warrior's name, K'ēk'atelayo).

20

IV. NUMAYMS OF THE Q!ŌMK!UT!ES |

Now I shall begin with the Q!ŏmk!ut!es, for they are a tribe different | from the 'wālas Kwāg'uł, and this is the first | numaym: |—

1. Lēq!Em.

* * * * *

And he is Nōlem dancer, and has the name Nōlemē'stalis if it is a man; | but if it is a woman, she has the name Nōlemē'stalidzemga; | his feast name is Menlēd; he is a warrior, and has the name ||
30 Qenkūlag'ilidzem; and his name is thus because the | head chief of the numaym Lēq!Em never laughs. These are all the | names of the head chief. | * * *

These are the different numayms of the four | Kwakiutl tribes, The Kwāg'uł, who are called Kwēxāmot, | of the Q!ŏmoyā'yē, who
40 are called Kwēxa; and || of the 'wālas Kwāg'uł, who are called Lāqwi'lāla, because they burn everywhere the houses | of all the tribes when they make war upon them, for the ancestors of the | 'wālas Kwāg'uł always made war, and therefore their war name is

20

IV. 'NĀL'NE'MĒMASA Q!ŌMK!UT!ES

Wā, la'mēsen lāsłā lāxa Q!ŏmk!ut!esē, yīxs ōgū'la'maē lēlqwā-lalē' lāxa 'wālas Kwāg'uł. Wā, g'a'mēs 'mekumālas 'nāl'ne'mē-masasēg'a

1. Lēq!Em (chief's name, Haēlekūmē; man's name, Grayosdēdza-
25 semē; young man's name, Metsa; child's name, Adē'stala; sparrow name, Qāselas).

Wā, lā nōlemē lādās. Wā, lā Lēgades Nōlemē'stalis, yīxs begwā-nemaē, wāx'ē ts!edāqa lā Lēgades Nōlemē'stalidzemga. Wā, lā k!wēladzEXLālax Menlēdē. Wā, lā bābak!wa; wā lā Lēgades QEN-
30 kūlag'ilidzem, yīxs hēē lāg'ilas hē gwēx'sg'imāla Lēgemasēs k'!esaē dā'lēnoxwa Lāxuma'yasa 'ne'mēmāsa Lēq!Emē. Wā, laem 'wīlē Lēlēgemasa Lāxuma'yas.

2. Lēlēgēd (chief's name, Lalep!alas; man's name, Èk!awēgi-
'lak'; young man's name, Māx'ēnox'; child's name, Ō'mag'ilis; spar-
35 row name, L!emyāla; hāmshāmts!es name, L!āquselag'ilis; feast name, Pōlīd; warrior's name, GwāxūLEYāg'ilis).

Wā, laem 'wīla lāxēq yīx alogūq!es 'nāl'ne'mēmatsa mōsgema-
kwē Kwākūk'ewakwaxa Kwāg'ułēxa Lēqelase'was Kwēxāmotē.
Wā, hē'misa Q!ŏmoyā'yēxa Lēqelase'was Kwēxa. Wā, hē'misa
40 'wālas Kwāg'ułēxa Lēqelase'was Lāqwi'lāla qaxs lāqwi'lālaax g'ig'ō-
kwasa 'nāxwa lēlqwālēLa'ya, yīxs wīnaaq qaxs wīnabesaēxa g'alāsa
'wālas Kwāg'uł. Wā, hēm's wīnaxlāyosē Lāqwi'lāla. Wā, hē'misa

Lāqwi^ēlāla; and also | the Q!ōmk'!ut!ēs who are called Lōel- 43
q!wēnox^u (halibut-fishers). And so that is all | about this. ||

These names never change. |

45

I think this is all, for these are the names of the | head chiefs of the
numayms of the tribes, and the houses and the | dogs all have names.
The reasons why the chiefs of the people of former times | kept dogs
was to keep watch against attacks of enemies and against attempts
of witchcraft. ||

Q!ōmk'!ut!ēsēxa lēqelase^ēwas Lōelq!wēnoxwē. Wā, lawēs!a ^ēwī!a 43
lāxēq.¹

Wā, hēm k!ēs L!āyoēnox^u lēlēgemē.

45

Wā, lāxst!aak^uem ^ēwī!a, yixs ^ēnāxwa^ēmaē hē gwāla lēlēgemas
lēlaxuma^ēyas ^ēnā!nē^ēmēmasa lēlqwāla!a^ēyē lē^ēwa g'ōkwē lē^ēwa
waōts!ē; ^ēnāxwaem lēlēgada, yixs hē^ēmaē lāgilasa g'ig'egema^ēyas
g'ālē axēlaxa ^ēwats!ē qa^s q!āq!alalaxa wīna lē^ēwa dādaala ēqa.

¹Here follows a list of the names of houses and dogs of the chiefs which I have omitted. See tabular statement, pp. 795 et seq. See also Addenda, p. 1386.

VIII. FAMILY HISTORIES

WAIL OF L!AL!EQWASILA,¹ A GWA^εSELA WOMAN²

1 Haha hananē! Now I come to think of my forefathers | and of my great-grandfathers. Now I will tell the story of my house | when we were chiefs in the beginning of this our world. |

5 Haha hananē! Yāqale^εnāla (II 1) went about spouting. || He was my chief in the beginning of the world. He traveled about in his canoe, | a whale; for he was a whale, the ancestor of my people the Gwa^εsela; | and he went into NegēL. He saw that there was a good beach, | and he went ashore there; and Yāqale^εnāla (II 1) built a
10 house, | and came out of his whale-body. Now, || the whale-canoe of Yāqale^εnāla (II 1) lay crosswise on the beach. | Then Yaqa^εlenlis (II 1) gave a name to the village, and called it Gwēqelis. |

Haha hananē! Then Yāqa^εlenlis (II 1) said that he would go and | see the country southward. He went aboard his | traveling-canoe,
15 "Whale," and came to Padzō. There || Yāqale^εnāla (II 1) saw a good beach, and | the whale landed in the middle of the beach of Padzō. | Yāqa^εlenlis (II 1) went ashore out of his traveling-canoe,

WAIL OF L!ĀL!EQWASILA,¹ A GWA^εSELA WOMAN

1 Haha hananē; lāk'as^εmaēg'in g'ig'aēx^εidxen wīwōmpk'aswūla LōkwaseN gāgaselak'asa lāk'as^εmēsen newēlasg'in gwāl'alidzemēk' g'iqostālēs lāxō 'nā^εlax.

Haha hananē; wā hēk'as^εmaēxs lāk'asaē L!ālsē^εstaliselē Yāqale-
5 'nālaēsxen g'iqag'iwa^εyē gwalesa 'yā^εyaselaxēs gwe^εyimē 'yīnāsela qūk'asexs gwe^εyīmaen āwanāyax Gwa^εselēk'. Wā, g'āxk'asē g'āxē^εid lāk'asex NegēLē. Wā, lāk'asē dōx^εwalelaxē ēx^εē a^εwīnagwisa. Wā, lāk'asē lag'alis lāq. Wā, lāk'asē g'ōkwila Yāqale^εnāla laqēxs lāk'asaē lāqā lāxē gwe^εyimē. Wā, ākwās^εmēsē la gēg'ilīselak'asa
10 gwe^εyimē 'yā^εyats'lēs Yāqale^εnāla lāxē L!ema^εyaēsē. Wā, lāk'as^εmē Yāqa^εlenlisē Lēx^εēts Gwēqelisē lāxēs la g'ōkwēlasa.

Haha hananē; hēk'as^εmēs la nēgrats Yāqa^εlenlisē qa^εs g'āxk'asē dōxdegwēselaxō 'nālenak'ālax. Wā, lāk'as^εmē lāxs lāxēs 'yā^εyasī-lālayōwa gwe^εyimē. Wā, g'āxk'asē lāxō Padzawa. Wā, lāk'asē
15 Yāqale^εnāla dōx^εwalelaqōxs ēk'aēx āwīnagwisa. Wā, lāk'as^εmē tsex^εwalisēda gwe^εyimē lāk'asex 'negoyālisas Padzawa. Wā, lāk'as-^εlaxaē la Yāqa^εlenlisē lāltā lāxēs 'yā^εyasī-lālayuwa gwe^εyimē qa^εs lā

¹ L!AL!Eqwasila.

² In the following family traditions the individuals are designated by Roman numerals for each generation; by Arabic numerals for each individual. This seemed necessary on account of the constant changes of names.

"Whale," and went | to look at it. He saw that it was a good place 18
to build a house. | And now Chief Yāqalēnlis (II 1), my ancestor,
built a house ten || steps deep. He closed the mouth of the river 20
at | emxsdēlis, and therefore the river is called emxsdēlis (closed-
bottom). | Then Yāqalēnlis's (II 1) name was changed from Yāqa-
lēnlis | to Tsextsexūlis (stranded-whale); for that is what the whale
did when | it went ashore at Padzō. Now, Tsextsexūlis (II 1)
finished || his house. It was ten steps deep. Then a canoe | came 25
paddling along, and Tsextsexūlis (II 1) went to meet (the travelers),
and he | invited them in. A man and his wife | and a pretty young
woman came ashore. They sat down. | Then Tsextsexūlis gave
them to eat. And after they had eaten, || Tsextsexūlis questioned 30
his guests: "O brother! | who are you?" Then the man said, "I |
am Sēnlē^e (I 1). My village is in the world above, | and this is my
princess, Sēnlēgas (II 2); and this | is my wife, O brother!" Then
Sēnlē^e (I 1) questioned him also: || "And who are you, O brother!" 35
Then | Tsextsexūlis (II 1) replied, and said, "I am | Tsextsexūlis.
I come from North-End-of-our-World. | I wish to marry your prin-
cess, O brother! so | that our names may be really together." Then ||
Sēnlē^e (I 1) asked his princess to sit down by the side of | Tsex- 40

dōx^ewīdeq. Wä, lāk'as^emē dōx^ewalelaqēxs ēk'aē lāx g'ōkwēlasē. 18
Wä, lāk'as^emē Yāqalēnlisēxen g'iqagiwa^eyē g'ōkwēlaxē 'neqax^ei-
daxalilē dzōyagek^u g'ōkwa. Wä, lāk'as^ema emx'emk'amasax wäs 20
emxsdēlisē. Wä, hēk'as^emēs lāg'ilas lēgats emxsdēlisa wa. Wä,
lāk'as^emē L!ā'yoxlā^eyē Yāqalēnlisē; wä, lāk'as^emē lēgadē Yāqalēnli-
sāsas Tsextsexūlisē, qāk'asē gwēx^eidaasasa gwe'yimaxs lāk'asaē
tsexwalisa gwe'yimē lāk'asex Padzawē. Wä, lāk'as^emē g'wālk'asē
g'ōkwila^eyas Tsextsexūlisēxa neqāx^eidaxalilē dzōyagek^u g'ōkwa 25
g'āxk'asaasē sēxwa. Wä, lāk'asē Tsextsexūlisē lālālāq qak'ats
L!ēlilālēq. Wä, g'āxk'asē hōx^ewüsdēsēda begwānemē lōkwasēs ge-
nemē lōkwasā ēx'sokwē alōstāgas ts!edāqa. Wä, lāk'asē k'lūs'ālila.
Wä, lāk'asē Tsextsexūlisē L!ēxwēlaq. Wä, g'ilk'as^emēsē gwāl L!ē-
xwaxs lāk'asaē Tsextsexūlisē wūlak'asxēs L!ēxwēlag'ilē: "Wä, 'nem- 30
weyōt; sō'maa engwas." Wä, lāk'asē 'nēk'asēda begwānemē:
"Nōgwak'as Sēnl!a^eya g'ōküla lāx ēk'lādžēlisasens 'nālak'asēx. Wä,
yōkwas^emēsen k'lēdēlk'asa, yik'asxōx Sēnl!ēgasēx; lōkwasg'in ge-
nemk'asek, 'nemweyōt." Wä, lāk'asē Sēnl!a^eyē ōgwaqak'as
wūlāk'aseq: "Wä, sōkwas^emaa engwas, 'nemweyōt." Wä, lāk'asē 35
Tsextsexūlisē nā'naxmēk'aseq. Wä, lāk'asē 'nēk'asa: "Nōgwak'as
Tsextsexūlisa, g'āx'id lak'asxōx gwābalisasens 'nālax. Wä, lāk'as-
'mēsen 'nēx'kas qen gāgak'lēxs k'lēdēlk'asaqōs, 'nemweyōt, qa-
k'asaens ā'ma 'nemg'ilqēlaxens lēlēgemk'asēx." Wä, ōkwas^emēsē
Sēnl!a^eyē 'yalaxsigwīlaxēs k'lēdēlk'asē qa lāk'asēs k'lwānōdzēlila 40

- 42 tsexūlis, and they were married. Then | SēnL!ē^ε (I 1) gave as a marriage present the names Sēsaxālas and Sēwid to | Tsextsexūlis (II 1), and this was the first name obtained in marriage by my ancestor the chief. |
- 45 Haha hananē! When SēnL!ēgas (II 2) had a child, || a boy, SēnL!ē^ε (I 1) called his grandson Ānx^εwīd (III 1), | and Sēsaxālas called his child Yāqalēnlis (III 1), | and Sēsaxālas gave his house of ten steps to his | son Yāqalēnlis. Therefore I am on one side Kwakiutl on account of | the chief, my ancestor. ||
- 50 Haha hananē! Now, Sēsaxālas (II 1) said that he would go to | see the regions to the south. SēnL!ē^ε (I 1) and | his wife, and SēnL!ēgas (II 2) and her son, Ānx^εwīd (III 1), stayed at home. | Now we shall call him by this name, for the child Yāqalēnlis (III 1) | had
- 55 this name on the side of his father Sēsaxālas (II 1). || Sēsaxālas left the whale as food for his father-in-law SēnL!ē^ε (I 1); | and SēnL!ē^ε (I 1) gave his flat-bowed canoe to his son-in-law Sēsaxālas (II 1) | to travel in, for he was going to see the southern regions. | As soon as Sēsaxālas (II 1) started, | SēnL!ē^ε (I 1) cut off the blubber of the
- 60 whale. Now, SēnL!ē^ε obtained a new name || from this, and his princess was named K'āmaxalas (II 2). | And after this she was not named SēnL!ēgas (II 2); and SēnL!ē^ε (I 1) obtained | this new

41 Tsextsexūlisē. Wā, lāk'as^εmē hayasek'āla^εx'īdē. Wā, lāk'as^εmē SēnL!a^εyē lēgemg'elx'lāla^εx Sēsaxālasē lōkwasē Sēwidē lāk'as^εx Tsextsexūlisē. Wā, hēk'as^εem g'il geg'ādanem lēlēgemsen g'īqag'iwa^εyē.

Haha hananē; wā hēk'as^εem la xūngwadaats SēnL!ēgasasa bā-

45 bagumē. Wā, lāk'asē SēnL!a^εyē lēx^εēts Ānx^εwīdē lāk'asxēs ts'lōx^u-lema. Wā, lāk'asē Sēsaxālasē lēx^εēts Yāqalēnlisē lāk'asxēs xūnōkwē. Wā, lāk'as^εmē Sēsaxālasē ts!āsēs neqāx^εidaxalilē dzōyagēk^u g'ōk^u lāk'asxēs xūnōkwē Yāqalēnlisē. Wā, hēk'as^εem la kwa^ux^uk'!ōt!ē-nēsen g'īqag'iwa^εyē.

50 Haha hananē; wā, lāk'as^εmēsē Sēsaxālasē 'nēxk'as qa^εs lāk'asē dōqwaxwa 'nālē'nak'āla^εx. Wā, lāk'asē āmlēxwē SēnL!a^εyē lōkwasēs genēmē lōkwasē SēnL!ēgasē lōkwasēs xūnōkwē Ānx^εwīdē. Wā, lāk'as^εmens lēqelales lāk'asqēxs lāk'asaaxt lēgadk'ats Yāqalēnlisa g'inānemk'asē lāk'asxēs ōmpk'asē Sēsaxālasē. Wā, lāk'as^εmē

55 g'ōlisa Sēsaxālasāsa gwe^εyimē lāk'asxēs negūmpē SēnL!a^εyē. Wā, lāk'as^εmēsē SēnL!a^εyē lāk'atsēs t!ēgūnē lāk'asxēs negūmpē Sēsaxālasē qak'as 'yā'yats!ēs lāk'asxēs laēnēlē dōxdegwēselak'asxē 'nālē'nak'āla. Wā, g'ilk'as^εmēsē ālēx^εwīdē Sēsaxālasaxs lāk'asaē k'!āmaxelē SēnL!a^εyaxē gwe^εyimē. Wā, lāk'as^εmē lēgemōlē SēnL!a^εyē lāk'asxēq. Wā, lāk'as^εmē lēgadē k'!ēdētasa K'!āmaxalasē. Wā, lāk'as^εmē gwāl lēgades SēnL!ēgasē. Wā, lāk'as^εemxaē g'āyanēmē SēnL!a^εyaxa lēgemk'asē lāk'asxēs k'!āmaxelak'ats!ēna^εyaxa

name from the cutting of the blubber of the | whale. Now, Sēsaxâlas 63
(II 1) arrived at Ōdzâlas, | for that is where the houses of the ances-
tors of the Nimkish stood, of || Hēx'hak'in (I 2). Then my ancestor 65
Chief Sēsaxâlas (II 1) was invited in. |—|

Haha hananē! My great-grandfather was taken care of by the |
ancestors of the tribes. |

Haha hananē! Therefore I feel proud in my heart. ||

Haha hananē! Then Sēsaxâlas (II 1) followed Hēx'hak'in (I 2), | 70
and they went into the house with the carved posts. Then | Sēsa-
xâlas (II 1) was told to sit down on the bear-skin spread on the floor.
Then they | broke roasted sockeye-salmon, and Sēsaxâlas (II 1)
ate. | Sēsaxâlas saw the princess of || Hēx'hak'in (I 2) sitting by the 75
side of her mother; and | after Sēsaxâlas (II 1) had eaten, he was
questioned by | Hēx'hak'in (I 2): "Let me ask you, O brother!
who are you?" | Then Sēsaxâlas said, "I | am Sēsaxâlas (II 1). I
come from the northern part of our world." Thus he said || to him. 80
"And who are you?" asked Sēsaxâlas of Hēx'hak'in. | Then he said,
"I am Hēx'hak'in (I 2). I have always | lived in the village of
Ōdzâlas; and this is my princess | Gaāxstalas (II 3), and this is her
mother Hēk'inēdzemga (I 3), | and these are my slaves, and the
speaking-posts of my || house." Thus said Hēx'hak'in (I 2) to Sēsa- 85

gwe^εyimē. Wā, lāk'as^εem lāg'aē Sēsaxâlasē lāk'asex Ōdzâlase 63
qāk'asexs hēk'asaē g'ōkūlē g'igāma^εyasa g'alāsa ^εnemgēsē, yīk'asex
Hēx'hak'inē. Wā, lāk'asē lālē^εlālasō^εkwasa yīk'asxen g'iqagriwa^εyē 65
Sēsaxâlasē.

Haha, hananē; xa gwā^εlaxlāk'as^εmōla mayax'ilasō^εkwasen gāga-
selāsa g'alā begwānēmsa lēlqwālala^εyē.

Haha hananē; hēk'as^εmēs ōkwas^εem lemgenmg'in nāqēk'asg'in.

Haha hananē; wā, lāk'as^εmē Sēsaxâlasē lāg'ex Hēx'hak'inē qa- 70
k'ats lā hōgwēl lāk'asxē g'ōkwē k'lēx'k'ladzekwa. Wā, lāk'as^εmē
k'wādzōlēlēmē Sēsaxâlasē lāk'asxē lebēlē L'a^εya. Wā, lāk'asē
LEN^εwitsō^εkwasa L'ōbekwē me^εlek'a. Wā, lāk'as^εme L'ēxwak'asē
Sēsaxâlasē. Wā, lāk'as^εmē Sēsaxâlasē dōqūlak'asex k'lēdēlas
Hēx'hak'inaxs k'wā^εlk'asaē lāk'asex āpsalilasēs ābempk'asē. Wā, 75
g'ilk'as^εmēsē gwā^εlk'as L'ēxwē Sēs xâlasaxs lāk'asaē wūlālē Hēx-
hak'inax Sēsaxâlasē: "Wāg'ax'en wūlāk'asōl, ^εnemweyōt, sōkwas-
^εmaa āngwak'ats?" Wā, lāk'asē Sēsaxâlasē ^εnēx'k'aseq: "Nōgwa-
k'as Sēsaxâlasa g'āx^εidelak'asex gwābal'sasens ^εnā^εlax," ^εnēx'k'as
laxaēq. "Wā, āngwak'ast'ās?" ^εnēx'k'as^εlaxaē Sēsaxâlasax Hēx'ha- 80
k'inē. Wā, lāk'asē ^εnēk'a: "Nōgwak'as Hēx'hak'ina. Hē^εmenēs
g'ōkūlak'as laxōx Ōdzâlase. Wā, yōkwas^εmēsen k'lēdelōx Gaāx-
stālask'asēx lōkwasōx ābempk'asaxs yīk'asxōx Hēk'inēdzemgax,
yōkwas^εmēsen q'lāq'ek'ōx, lōkwasen yaēq!ent'lā^εlax lēlāmsen
g'ōkwasēx," ^εnēk'asē Hēx'hak'inax Sēsaxâlasē. Wā, lāk'asē Sēsa- 85

86 xâlas (II 1). Now, Sēsaxâlas | tried to discover the thoughts of
 Hēx'hak'in (I 2), and he wooed | his princess. Then Hēx'hak'in
 told Sēsaxâlas, | the chief, my ancestor, to go ahead (and to marry
 her), as he had said. | Then Sēsaxâlas (II 1) married her by giving
 90 him his traveling-canoe. || After they were married, Hēx'hak'in (I 2)
 spoke, | and said, "Now, listen to me, son-in-law | Sēsaxâlas! You
 have come to me so that I might be your father-in-law. | Now, these
 speaking-posts of my house shall go to you, | and this house has a
 95 name. It is named Q!aäts!ē, and || this is the name. Now, your
 name shall be 'wâlas 'nemōgwis (II 1); and | also the seal house-
 dish, and the wolf, and the | dzōnoq!wa, and the beaver, and also
 two slaves, | to take care of your house-dishes, son-in-law! They
 belong to this | house; and all this goes to you, son-in-law, 'wâlas
 100 'nemōgwis; and || also ten sea-otter blankets and twenty-five | mar-
 ten blankets and twenty black-bear | blankets, which will be the blan-
 kets of your wife, | son-in-law, 'wâlas 'nemōgwis (II 1)." Then Hēx'-
 5 hak'in (I 2) | sent out some of his slaves to hunt || seals at Dāg'ulk'.
 As soon as they left, | Hēx'hak'in (I 2) and 'wâlas 'nemōgwis (II 1)
 also started, | for now he no longer had the name Sēsaxâlas. They
 were going | to invite the 'nēnēlk'!ēnox', for they were living up the
 river | at the upper end of the lake of Gwanē'. They had not been

86 xâlasē gwānax nâqēk'asas Hēx'hak'inē. Wā, lāk'asēmē g'āyok!wā-
 lax k'!ēdēlk'asas. Wā, lāk'asē ōkwasēm wāxē Hēx'hak'inax Sēsa-
 xâlasēxen g'iqag'iwa'yē qa ōkwasēmēs wāg'i lāk'asxēs wāldemē.
 Wā, lāk'asēmē qādzē!idē Sēsaxâlasasēs t!ēgūnē 'yā'yats!ē lāk'aseq.
 90 Wā, g'īlk'asēmēsē gwāl qadzēlaxs lāk'asaē yaq!ēg'a!ē Hēx'ha-
 k'inē. Wā, lāk'asē 'nēk'asa: "Wā, hōlēlak'asL g'āxen, negūmp
 Sēsaxâlas; g'āxk'asēm g'āx'alela g'āxen qak'asen negwāyadaōs.
 Wā, lāk'asēmēsēk' lālg'in yaēq!ent!ālag'as lēlām g'ōk' lāk'asōl-
 xg'ada lēgādka'sek' g'ōkwa. Hēm lēgemk'atsg'ē Q!aäts!ē, wā,
 95 hēk'asēmēsē lēgemē lāk'asēms lēgādles 'wâlas 'nemōgwisē; wā,
 hēk'asēmēsa lōqūlilē mēgwat; wā, hēk'asēmēsa ālanēmē lōkwasā
 dzōnoq!wa lōkwasā ts!a'wē. Wā, hēk'asēmēsa ma'lōkwē q!āq!ek'ā
 qak'as āaxsilaxs lōelqūlilaqōs, negūmp. Wā, yōkwasēm 'nami-
 'lālōtsōs g'ōkwak'asaqōs, negūmp 'wâlas 'nemōgwis. Wā, hēk'as-
 100 'mēsa lastōk' q!āsasgem 'naenx'ūna'ya lōkwasg'ada sek!agālak'
 lēlēgex'ūsem 'naenx'ūna'ya lōkwasg'ada maltsōkūk' L!en!entsem
 'naenx'ūna'ya; wā, hēk'asēm 'naenx'ūnēx'tsg'as genemk'asg'ōs,
 negūmp 'wâlas 'nemōgwis." Wā, lāk'asēmē 'nēx'k'asē Hēx'hak'inē
 qak'ats 'yālaqak'asēsēs waōkwē q!āq!ek'o qa lās māmēgwat!axa
 5 mēgwatē lāk'asēx Dāg'ulkwē. Wā, g'īlk'asēmēsē ālēx'widēxs lāk'a-
 saē ōgwaqa ālēx'widē Hēx'hak'inē lōkwasēs 'wâlasē 'nemōgwis
 qak'asēxs lak'as'maē gwāl lēgades Sēsaxâlasē. Wā, lāk'asēmē
 lāk'asL lēlēlalxē 'nēnēlk'!ēnoxwē, yīk'āsexs hāē g'ōkūlē 'nēnēlg'āsē
 lāk'asēx 'nēldzās dze!lālas Gwanē'. Wā, k'!ēsk'ast!ē gālaxs g'āx-

away long, || when ^éwālas ^énemōgwis arrived at the village of the 10
^énēnēlk'!ēnox^u, whose chief was | Mā^énakūla. As soon as they
 arrived at Ōdzālas, | the slaves also came home bringing fifty |
 seals. Then Hēx'hak'in (I 2) gave these as a wedding-feast to his
 son-in-law | ^éwālas ^énemōgwis (II 1), to give them as food to his
 guests, the ^énēnēlk'!ēnox^u. || Then Hēx'hak'in (I 2) gave him as a 15
 marriage present the name Kwax'īlanōkumē^é (II 1) | as the feast
 name of ^éwālas ^énemōgwis, for | ^éwālas ^énemōgwis (II 1) was to
 be his potlatch (inviting) name. Then the fifty | seals were placed
 in the four house-dishes, and | they were placed before the ^énēnēlk'!ē-
 nox^u. When || they had finished, they gave away the ten sea- 20
 otter blankets, | twenty-five marten blankets, twenty | black-bear
 blankets, to their guests. This was the first | time that property
 was given away with a feast of seals in house-dishes, and this was the
 first time that the | Gwa^ésela made a potlatch at the time of a
 feast. ||

Haha hananē! Therefore I feel like laughing at what | the lower 25
 chiefs say when they try to claim higher rank than what I have— |
 I, who had in the beginning an ancestor who was a chief who gave
 away property at a feast. |

Haha hananē! Now, Gaāxstālas (II 3) had a child, | a girl.
 When the child was four days old, || Hēx'hak'in (I 2) asked his wife 30

k'asaē seyōgwa^éyē ^éwālas ^énemōgwisaxa ^énēnēlk'!ēnoxwēxa gr'igadās 10
 Mā^énakūla. Wā, g'īlk'as^émēsē g'āx^éalela lāx Ōdzālasē g'āxk'asaasē
 ōgwaqa g'āx^éālisa q!āq!ek'owē mālaxa sek'lāsgemg'ustāwē mē-
 gwata. Wā, lāk'as^émē Hēx'hak'inē wāwalqālas lāk'asxēs negūmp
^éwālas ^énemōgwis qa hām^g'īlits lāk'asxēs lēlēlaēna^éyaxa ^énēnēlk'!ē-
 noxwē. Wā, lāk'as^émē lēgemg'elxlāla Hēx'hak'inax Kwax'īlanō- 15
 kuma^éyē qa k!wēladzēxlāyōs ^éwālasē ^énemōgwisa qak'asexs lēlēla-
 yoxlāyāē ^éwālasē ^énemōgwisa. Wā, lāk'as^émē hēx^u'ts!oyowa sek'!as-
 gemg'ustāwē mēgwat lāk'asxē mewēxla loelqūlila. Wā, hēx'^éi-
 dak'as^émēsē lāk'as k'agemlī^élemxē ^énēnēlk'!ēnoxwē. Wā, g'īlk'as-
^émēsē gwālexs lāk'asaē yax^éwitsa lastowē q!ēq!asasgem ^énaenx^éūnē 20
 lōkwasa sēk'!agāla lēlegēx^usem ^énaenx^éūnē lōkwasa malsokwē
 l!ēl!entsem ^énaenx^éūnē lāk'asxēs lēlēlakwē. Wā, hēk'as^éem g'īl
 yaqwāgelilaxēs lōx^u'ts!ewakwē mēgwata. Wā, hēk'as^éem g'ālabentsa
 Gwa^ésela ^émāx^éwid yāqwāgelilak'asxēs k!wēlēkwē.

Haha hananē; xēn lāg'ila ōkwas^éem dēdalēqelas wāldemasen 25
 gr'igabā'yaxs lāk'asaē wāx'k'as g'āg'ēqaq!axg'in gwalēts!ē'mēg'in
 gr'iqag'iwāla ^émāxwagiwāla k!wēlasagiwāla.

Haha hananē; wā, lāk'as^émē xūngwadix^éidē Gaāxstālasasē ts!ā-
 ts!adagemē. Wā, g'īlk'as^émēsē mōp!enēla g'inānemk'asaxs lāk'a-
 saē Hēx'hak'inē āxk'!ālasxēs genēmē Hēk'inēdzemga qa^és wāqēs^éi- 30

- 31 Hēk'inēdzemga (I 3) to give a marriage gift | of ten sea-otter blankets, thirty | marten blankets, and ten black-bear | blankets, and that 'wālas 'nemōgwis (II 1) | should invite again the 'nēnēlk' !ēnox" on account of the high rank of 'māxūlayugwa (III 2). Then ||
- 35 Hēx'hak'in (I 2) gave this name as a marriage gift to 'wālas 'nemōgwis (II 1) for | the name of his daughter. As soon as he had finished his speech, | Hēx'hak'in (I 2) told (this to) 'wālas 'nemōgwis | 'wālas 'nemōgwis (II 1) was very glad. | He started at once to invite the
- 40 'nēnēlk' !ēnox". || He did not stay away long, before he came back, paddling in his canoe, with | his guests, the 'nēnēlk' !ēnox"; and 'wālas 'nemōgwis (II 1) gave away | ten sea-otter blankets and thirty | marten blankets and ten black-bear blankets | to the
- 45 'nēnēlk' !ēnox"; and then he told about giving a high rank || to his daughter, who was given two names | —'māxūlayugwa (III 2), "this name is given by my father-in-law; and | I will give her a name from my side, she shall | be called Gündēlemga (III 2)." Thus said 'wālas 'nemōgwis (II 1). | Therefore I am Nimkish on one
- 50 side, on account of my ancestor the chief || who had married among the Kwakiutl.

Haha hananē! Therefore I am known by all the tribes | all over this world, and only the chief | my ancestor gave away property in a

- 31 dēsa lastowē q!āsasgemē 'naenx'ūna'ya; Lōkwasa yūdux'sōkwē LĒLEGEX'SEM 'naenx'ūna'ya; hēk'as'mēsē lastowē L!ENL!entsemē 'naenx'ūna'ya qak'asēs ētlēd Lēlax'īdē 'wālasē 'nemōgwisxē 'nēnēlk' !ēnoxwē qak'as o'mayōs 'māxūlayugwa. Wā, lāk'as'mē
- 35 Hēx'hak'inē Lēgemg'elx!ālaq lāk'asex 'wālasē 'nemōgwis qak'as Lēgēms xūnōkwas. Wā, g'ilk'as'mēsē g'wālk'asē wāldemk'asas lāk'asaē nēlē Hēx'hak'inax 'wālasē 'nemōgwisa. Wā, lāk'asē āla ēk'ē nāq'ayas 'wālasē 'nemōgwisa. Wā, hēx'īdk'as'mēsē lāk'as ālēx'wīdk'asa Lētsayokwasas 'wālasē 'nemōgwisaxē 'nēnēlk' !ēnoxwē. Wā, k'lēsk'asē gālaxs g'āxk'asaē aēdaaqa seyōgwa'ya Lētsayāxa 'nēnēlk' !ēnoxwē. Wā, lāk'asē yāx'wīdē 'wālasē 'nemōgwitsa lastowē q!ēq!āsasgem 'naenx'ūnē Lōkwasa yūdux'sōkwē LĒLEGEX'SEM 'naenx'ūnē Lōkwasa lastowē L!ENL!entsem 'naenx'ūnē lāk'asxa 'nēnēlk' !ēnoxwē. Wā, hēk'as'mēs la 'nēg'atsēs o'mayō-
- 45 gwilaē qa maltsemē LēLEGēmsēs ts!edāq!edza'yē xūnōkwa lāk'asex 'māxūlayugwa, "yix Lēgemg'elx!ā'yāsg'in negūmpek'. Wā, lāk'as'mēsēn ōgwaqak'asL Lēx'ēdēlts Lēgema g'āg'ilil g'āxen. Lāk'as'emxaak' Lēgadēlts Gündēlemga," 'nēk'asē 'wālas 'nemōgwise. Wā, hēk'as'mēn lāg'ilk'asa 'nemxk'!ōtem qasen g'ēqag'iwa'yaxs gāg'a-
- 50 di'lālaē lāk'asxaaxō Kwāg'utk'asē.

Haha hananē; hēk'as'mēn lāg'ilk'asa k'leās k'lēs malt'lēlk'as laxōx ā'wī'stāxsens 'nālax. Wā, hēk'as'mēsēxs lēx'ak'as'maē g'ilg'i-

great feast, and therefore | they only try to imitate me. They try to imitate the chief, my grandfather, || who is the root of my family. | 55

Haha hananē! And it was not long before 'wālas 'nemōgwis | (II 1) had a son. Then Hēx'hak'in (I 2) gave | as a marriage gift four sea-otter blankets, ten | marten blankets, and seven black-bear || blankets, thirty-five mink blankets, | and fifty deer-skin 60 blankets. Then | 'wālas 'nemōgwis (II 1) thanked his father-in-law. He also | gave him a name. Now 'wālas 'nemōgwis (II 1) was going to change his name, for | he was already a real chief, therefore Hēx'hak'in (I 2) wished him || to change his name; and now Hēx'hak'in 65 (I 2) gave to his | son-in-law as a marriage gift the name lālēlil!adzē (II 1), and a name for | the boy. The name 'māxūlag'ilis (III 3) was for the | boy. After this was done, lālēlil!adzē (II 1) called | the 'nēnēlk'!ēnox^u. When they all came, the chief, || the root of my 70 family, gave away property to the ancestors of the 'nēnēlk'!ēnox^u. Therefore none | of the lower chiefs has done as my ancestor did. |

Haha hananē! Then lālēlil!adzē (II 1), on his part, gave to | his son the name l'ālisk'asō (III 3); and l'ālēlil!adzē (II 1) gave him the name | l'ālisk'asō (III 3) because he wanted his children || to 75 have names from both sides. Therefore he | also gave a name of

lax'iden g'iqagiwa^εyē yex^usemēk'asexs lēlēlaē. Wā, yōkwas^εmōs 53
ōkwas^εem la hayig'ēsōkwatsa. Wāx'k'asēx la ha'yig'ēxen g'igaa-
nāyēxen gāgasela. 55

Haha hananē; wā, k'lēsk'asē gālāxs lāk'asaē 'wālasē 'nemōgwisē
ēt'ledk'as xūngwadex'itsa bābagumē. Wā, hēx'idk'as'mēsē Hēx'ha-
k'inē ēt'led walqēs'itsē mōwē q'āsasgem 'naenx'ūnē^ε lōkwasa lastowē
lēlegex^usem 'naenx'ūnē^ε lōkwasa ālēbowē l'enl'entsem 'naen-
x'ūnē^ε lōkwasa mamōx^usokūlasa sek'!a mātsasgem 'naenx'ūnē^ε lō- 60
kwasa sek'ax'sōkwē tētek'!ōtsem 'naenx'ūna^εyē. Wā, lāk'as'mē
mōlē 'wālas 'nemōgwisas wāldemasēs negūmp. Wā, hēk'as'mēsa
lēgemē qak'asexs lak'as'maē l'ayoxlālē 'wālasē 'nemōgwisē qak'a-
sexs lāk'as'maē ālak'!āla g'igāma^εya, lāg'ilk'asas 'nēk'ē Hēx'hak'inē
qa l'āyoxlā^εyēs. Wā, lāk'as'mē Hēx'hak'inē lēgemg'elxālax lā- 65
lēlil!adzē lāk'asxēs negūmpē. Wā, hēk'as'mēsa lēgemē qak'asē
bābagumē. Wā, lāk'as'mēsē lēgemē 'māxūlag'ilisē qak'asa bāba-
gumē. Wā, g'ilk'as'mēsē gwālexs lāk'asaē lālēlil!adzē ēt'led lēle-
laxa 'nēnēlk'!ēnoxwē. Wā, gāxk'as'emxaē 'wī^εla p'ēkwa gālāsa
'nēnēlk'!ēnoxwē lāk'asxen g'igāanā^εyē, k'leāsg'ilk'asas 'nemāx'i- 70
salēs lōkwasen g'iqagiwa^εyē lāk'asxen g'igabā^εyēx.

Haha hananē; wā, lāk'as'mēsē lālēlil!adzē ōgwaqa lāk'atsē lē-
gemē lāk'asxēs xūnōkwē l'ālisk'asō. Wā, lāk'as'mē lēx'ēdes
l'ālisk'asō lāk'aseq qak'asexs 'nēk'aē lālēlil!adzē qa gwātelak'as-
'mēsē 'nemx'idēs lēlegemk'asē lōkwasēs gāgadi'lālasē; lāg'ilk'a- 75

- 77 his own to his children. Therefore | I am the only one who has many names, because the chief, | the root of my family, married in different tribes. |
- 80 Haha hananē! Now he gave away the four sea-otter || blankets, ten marten blankets, | seven black-bear blankets, thirty-five | mink blankets, and fifty deer-skin | blankets to the 'nēnēlk'!ēnox^u. As soon as he had finished | his potlatch, he told the 'nēnēlk'!ēnox^u
- 85 that he, || 'wālas 'nemōgwis (II 1), had changed his name. "You will call me Lālelil!adzē (II 1). | Now you will call my prince 'māxūlag'īlis (III 3), | that will be his name from his mother's side; | and his name will be L!ālisk'as'ō (III 3) from his father's side." Thus said | Lālelil!adzē (II 1) to his guests. ||
- 90 Haha hananē! Therefore I am full of names and of privileges. | And therefore I have many chiefs as ancestors | all over the world; and therefore I feel like laughing at what is said by | the lower chiefs, when they claim to belong to the chief, my ancestor. |
- Haha hananē! Now, Lālelil!adzē (II 1) had four daughters ||
- 95 and two sons. The | eldest girl was called 'māxūlayugwa (III 2) | on her mother's side, and Gündēlemga (III 2) on her | father's side. The second one was a boy, who was called 'māxūlag'īlis (III 3) | on

76 sas ōgwaqa lēx'ēdesēs hesāq lēgem lāk'asxēs sāsēmē. Wā, hēk'as-
'mēsen lāg'ila lēx'ak'as'ēm lēlēgemts!ā lō' gāg'adi'lālasasen
g'igaanā'yē.

Haha hananē; wā, lāk'as'mē yāx'widayokwase mōwē q'lāsāsgem

80 'naenx'ūnē' lōkwasa lastowē lēlēgex'sēm 'naenx'ūnē' lōkwasa
ālēbōwē l'enl!entsem 'naenx'ūnē' lōkwasa mamōx'sokūlasa
sek'la māsasgem 'naenx'ūnē' lōkwasa sek'lax'sōkwē tētek'!ō-
tsem 'naenx'ūnē' lāk'asxē 'nēnēlk'!ēnoxwē. Wā, g'ilk'as'mēsē gwāl
k'as yāqwaqs lāk'asaē nēlaxa 'nēnēlk'!ēnoxwaxs lak'as'maē L!āyoxLā

85 'wālasē 'nemōgwisē. "Wā, lāk'as'emxaas lēqelak'asles Lāleli-
L!adzē g'āxen. Wā, lāk'asles lēqelales 'māxūlag'īlisē lāk'asxen
lēwelgāma'yēx gwēk'!ot!ēndalē lēgemē lāxēs ābāsk'!ōtē. Wā,
lāk'asē lēgatk'ats L!ālisk'as'ō lāk'asg'in āsk'!ōtēk'," 'nēk'asē Lāleli-
L!adzāxēs Lēlēlakwē.

90 Haha hananē; hēk'as'men lāg'ilk'asa lēlēgemts!āwē, k'!ēk'!es-
'ōts!ā. Wā, hēk'as'men lāg'ilk'asas q'lēnemk'asen g'ig'iqagiwa'yē
laxōx ā'wīstāxsens 'nālax, ōkwas'mēg'in dēdalēqelas wāldemasen
g'igabā'yaxs lāk'asaē gōl!ālaxen g'iqagiwa'yē.

Haha hananē; wā, lāk'asē mōkwē ts!ēdaq!ēdza'yē sāsēms Lālēli-

95 L!adzē. Wā, lāk'asē ma'lōkwa bēbek!ūdza'yē sāsēms. Hēk'as-
'emxat! 'nōlast!egema'ya ts!ēdāqē 'māxūlayugwa lāk'as lēgades
lāk'asxēs ābāsk'!ōtē. Wā, lāk'asē lēgatk'ats Gündēlemga lāk'asxēs
āsk'!ōtē. Wā, hēk'as'mēs māk'ilaqē begwānemē lēgades 'māxūla-
g'īlisē lāk'asxēs ābāsk'!ōtē. Wā, lāk'asē lēgatk'ats L!ālisk'as'ō

his mother's side, and L!älisk'as^o (III 3) || on his father's side; and 200 the next girl's name was ^emāx^uMEWIDZEMGA (III 4) | on her mother's side, and L!äx'L!ElēdzEMGA (III 4) on | her father's side. And when he had another daughter, | her name was Lāqūlayugwa (III 5) on her mother's side, | and L!älilēlayugwa (III 5) on her father's side. And when they had another || son, his name was ^emāxūyālīdzē 5 (III 6) | on his mother's side, and L!ēldzālis (III 6) on his | father's side. Then they had another daughter; and | her name was Lax^uLEGWēdzEMGA (III 7) on her mother's side, and | L!äl!älēlēsila-yugwa (III 7) (on her father's side.) Six were the children of Lālēlil!adzē (II 1) || by his wife Gaāxtstalas (II 3), the princess of Hēx'- 10 hak'in (I 2). | Therefore I have many different names. |

Haha hananē! Now I shall tell my house history from the Kwakiutl. | It is known by all the world that Lālēlil!adzē (II 1) was really | a great chief, and that he had || children. Now the chief of 15 the numaym | Lōyālala^ewa of the Kwakiutl, L!āqwag'ilagemē^e (III 8), | asked to marry ^emāxūlayugwa (III 2), the princess of Lālēlil!adzē. | Now ^emāxūlayugwa was married to L!āqwag'ilagemē^e (III 8); | and first he gave as a marriage gift one hundred and fifty cedar-bark blankets, || fifty-four dressed elk-skins, and two | canoes 20 to Lālēlil!adzē (II 1); and Hēx'hak'in (I 2) received as a marriage

lāk'asxēs āsk'!ōtē. Wä, lāk'asē ts!edāqa Lēgadās ^emāx^uMEWIDZEM- 200 ga lāxēs ābāsk'!ōtē. Wä, lāk'asē Lēgats L!äx'L!ElēdzEMGA lāk'asxēs āsk'!ōtē. Wä, lāk'asē ēt!ēd xūngwāDEX^eīdk'atsē ts!edāqē. Wä, lāk'asē Lēgades Lāqūlayugwa lāk'asxēs ābāsk'!ōtē; wä, lāk'asē Lēgats L!älilēlayugwa lāk'asxēs āsk'!ōtē. Wä, lāk'asē ēt!ēd xūngwadk'atsē begwāNEMē. Wä, lāk'asē Lēgades ^emāxūyālīdzē 5 lāk'asxēs ābāsk'!ōtē; wä, lāk'asē Lēgats L!ēldzālisē lāk'asxēs āsk'!ōtē. Wä, lāk'asē ēt!ēd xūngwadk'atsē ts!edāqē. Wä, lāk'asē Lēgades Lax^uLEGWēdzEMGA lāk'asxēs ābāsk'!ōtē. Wä, lāk'asē Lēgats L!äl!älēlēsila-yugwa. Wä, q!EL!ōkwōx sāSEMk'asaxs Lālēlil!adzē lāk'asxēs GENEMē Gaāxtstalasē, yik'asēx k'!ēdēlas Hēx'hak'inē. 10 Wä, yōkwas^emen ōgū^eqāla LēLEGEMk'asōx.

Haha hananē; wä, lāk'as^emēSEN NEWI^eīdk'atsen lāg'ik'asa Kwā-g'ula. Wä, lāk'as^emē q!älēn g'iqag'īwa^eyē Lālēlil!adzāxs ālak'lālaē lāk'as g'igāmā^eyā; yik'atsōx ā^ewī^estāxsENS ^enāLax. Wä, hēk'as^emē-sēxs sāSEMnōkwaasa ts!ēdāqē. Wä, lāk'asa g'igāmā^eyasa ^eNE^emē- 15 mōtasa Lōyālala^ewasa Kwāg'ulē, yik'ASEX L!āqwag'ilagemā^eyē lāk'as g'āyāLax ^emāxūlayugwa, yik'ASEX k'!ēdēlas Lālēlil!adzē. Wä, lāk'as lāwadEX^eīdē ^emāxūlayugwās L!āqwag'ilagemā^eyē. Wä, hēk'as^eEM g'il qadzēLasa k'!ōbawasē sek'lax^esōgūg'eyōwa Lōkwasā q!aq!AL!EX^esōkūlak'atsa mōwē ālāg'ima; wä, hēk'as^emēsē maLts!aqē 20 g'ig'ālā lāk'ASEX Lālēlil!adzē. Wä, hēk'as^emē qādzēLEM lāk'ASEX

- 22 gift | for his grand daughter (III 2) fifty cedar-bark blankets and | fifty elk-skins; and Lālēlil!adzē (II 1), and his | father-in-law
 25 Hēx'hak'in (I 2), added eight sea-otter blankets, || fifty mink blankets, and seventy | deer-skin blankets, which were given by Lālēlil!adzē (II 1) to | L!āqwag'ilagemē^e (III 8). Then he gave back everything | that was given as marriage price by L!āqwag'ilagemē^e (III 8). And then | Lālēlil!adzē (II 1) also gave as marriage present the name ^ewālas ^enemōgwis to be the name of L!āqwag'ilagemē^e (III 8); || and Hēx'hak'in (I 2) also gave as a marriage gift ten | sea-otter blankets, one hundred deer-skin | blankets, fifty marten blankets, and | ten bear blankets, and the name | G'ayōsdēdzas (III 8), which was to be the name of L!āqwag'ilagemē^e (III 8).
 35 Now, || L!āqwag'ilagemē^e (III 8) no longer bore that name that he had been using before. They | gave him as a marriage gift the name G'ayōsdēdzas (III 8), which he obtained | from the grandfather (I 2) of his wife ^emāxūlayugwa (III 2); and | Lālēlil!adzē (II 1) had given as a marriage gift the name ^ewālas ^enemōgwis | to L!āqwag'ilagemē^e.
 40 Now, after this I shall call him G'ayōsdēdzas (III 8). || As soon as they had finished, the ancestors of the | numaym Lōyālala^awa went aboard their four canoes, and | also ^emāxūlayugwa (III 2) and her marriage gifts, and they went back to | their home at Qālogwis.

- 22 Hēx'hak'inē qak'asēs ts!ōx^uLEMagasa sek'!āx'sokwē k'!ōbawas Lōkwasā sek'!āx'sokwē ālāg'ima. Wā, ōkwas^emēsē Lālēlil!adzē Lōkwasē negūmp Hēx'hak'inē g'inwak'atse mālgūnālē q!āsasgemē ^enaenx^eūnē^e
 25 Lōkwasā sek'!āx'sokwē mātsasgem ^enaenx^eūnē^e Lōkwasā ālēbōx^usokwē tētek'!ōtsem ^enaenx^eūnē^e layās Lālēlil!adzē lāk'asex L!āqwag'ilagemā^eyē. Wā, lāk'as^eemxāē ōkwas^eem ^ewī^ala aēdaaqak'asa qadzēLEMk'asas L!āqwag'ilagemē. Wā, lāk'as^eemxāē Lēgemg'ixlā^a^eyas Lālēlil!adzāx ^ewālasē ^enemōgwisa, qa Lēgem L!āqwag'ilagemā^eyē.
 30 Wā, lāk'asē Hēx'hak'inē ōgwaqa wāwalqālasa lastowē q!ēq'lasasgem ^enaenx^eūnē^e Lōkwasā lāk'!endē tētek'!ōtsem ^enaenx^eūnē^e Lōkwasā sek'!āx'sok^u Lēlegex^usem ^enaenx^eūnē^e Lōkwasā lāstowē L'enL'entsem ^enaenx^eūnē^e. Wā, hēk'as^emēsa Lēgemē G'ayōsdēdzasē qak'as Lēgēms L!āqwag'ilagemā^eyē; wā, lāk'as^emē
 35 gwalk'as Lēgadk'asē L!āqwag'ilagemā^eyasēs Lēgemk'asdē, qāk'asexs lāk'as^emaē Lēgemg'elxla^a^eyē G'ayōsdēdzasē lāk'asexs g'āyanemk'ats lāk'asex gagēmpasēs genēmē ^emāxūlayugwa. Wā, lāk'asē Lēgemg'elxla^a^elāk'asē Lālēlil!adzāx ^ewālasē ^enemōgwise lāk'asex L!āqwag'ilagemā^eyē. Wā, lāk'as^emēsen Lēqelak'asLES G'ayōsdēdzasē lāk'asēq.
 40 Wā, g'ilk'as^emēsē gwalk'asa qadzēlāxs lāk'asaē hōgūxsēda g'ālā ^ene^emēmōtk'atsa Lōyālala^awa lāk'asxēs mōts!aqē ^eyaē^eyats!ē Lōkwasē ^emāxūlayugwa Lōkwasēda wāwalqālayō qāk'ats lāk'asē

And then ^εwālas ^εnemōgwis (III 8) gave away | what he had received 44
as a marriage gift from Lālēlil!adzē (II 1). ||

Now, Lālēlil!adzē (II 1) knew that there was a tribe living at 45
Sāgumbāla— | a tribe that was named Nāk!wax'da^εx^u—who had for
their chief, Ts!EX^εēd (II 4); | and he had a princess, Ts!EXTs!E-
gēdzemga (III 9); and Lālēlil!adzē (II 1) | wished to go to get her
in marriage for his prince ^εmāxūlag'ilis (III 3). | Then Lālēlil!adzē
(II 1) hired his numaym, || the ancestors of the G'EXSEM of the 50
Nimkish; and my ancestor, the chief, | Lālēlil!adzē (II 1), loaded his
canoe with five sea-otter blankets, ten | black-bear blankets, forty
marten | blankets, eighty deer-skin blankets; | and, when they were
all aboard, he started. Then || he arrived at Sāgumbāla, and at 55
once he was | invited by Chief Ts!EX^εēd (II 4). They ate seal; | and
after they had eaten seal, | Ts!EX^εēd questioned his visitor, and said,
“Now, tell me, | where do you come from? Who are you, brother?”
And || Lālēlil!adzē (II 1) replied at once, and said, “I am | Lālēlil!a- 60
dzē (II 1), who marries all around our world, brother.” | And then
Lālēlil!adzē (II 1) questioned Ts!EX^εēd (II 4); and he | said, “Now,
let me also ask you, O brother! | who are you, brother?” And
Ts!EX^εēd (II 4) || replied, and said, “It is great what you ask me. | 65

nā^εnak^u lāk'asxēs g'ōkūlasē Qālogwisē. Wā, lāk'as^εmē ^εmāx^εwid- 43
k'asē ^εwālasē ^εnemōgwisas wāwāqālayōs Lālēlil!adzāq.

Wā, lāk'asē Lālēlil!adzē q!ālaxa g'ōkūlā lēlqwālalē^ε lāk'asEX 45
Sāgumbālaxa lēgūxlālx Nāk!wax'da^εxwēxa g'igadās Ts!EX^εēdē.
Wā, lāk'asē k'ēdadēs Ts!EXTs!Egēdzemga. Wā, lāk'as^εmēsē Lālēli-
L!adzē ^εnex'k'as qas lē gāgak!aq qak'asēs Lēwelgema^εyē ^εmāxūla-
g'ilisē. Wā, lāk'as^εmē hēlak'asē Lālēlil!adzāxēs g'ōkūlōtēxa grālā
^εne^εmēmotsa G'EXSEMasa ^εnemgēsē. Wā, lāk'as^εmen g'iqagiwa^εyē 50
Lālēlil!adzē mōxsak'atsa sek!a q!āsasgemē ^εnaenx^εūnē^ε lōkwasa
lastowē L!ENL!entsem ^εnaenx^εūnē^ε lōkwasa mōx^usōkwē LēLEGEX^u-
sem ^εnaenx^εūnē^ε hēk'as^εmēsa maḡūnāltsōkwē tētek!ōtsem ^εnaen-
x^εūnē^ε. Wā, g'ilk'as^εmēsē ^εwilxsaxs lāk'asaē LEX^εida. Wā, lāk'a-
sē lāgraa lāk'asEX Sāgumbāla. Wā, hēx^εidk'as^εmēsē Lālēlālasō- 55
kwatsa g'igāma^εyē Ts!EX^εēdē. Wā, lāk'as^εmē L!EXwaxē mēgwatē.
Wā, g'ilk'as^εmēsē gwālk'as q!ēsaxē mēgwataxs lāk'asaē wūlē
Ts!EX^εēdāxēs bāgūnsē. Wā, lāk'asē ^εnēk'a: “Wā, wāg'ik'asla gwās-
idEX. Wā, sōkwas^εmaa āngwas ^εnemweyōt?” Wā, hēx^εidk'as-
^εmēsē Lālēlil!adzē nā^εnaxmēk'aseq. Wā, lāk'asē ^εnēk'a: “Nōgwak'as 60
Lālēlil!adzā gag'adi'lāla laxōx ā^εwi^εstāxsens ^εnālax, ^εnemweyōt.”
Wā, lāk'asē ōgwaqa wūlē Lālēlil!adzāx Ts!EX^εēdē. Wā, lāk'as-
^εemxae ^εnēk'a: “Wā, wēg'ax'in ōgwaqa wūlōl, ^εnemweyot. Wā,
sōkwas^εmaa āngwas, ^εnemweyot?” Wā, hēx^εidk'as^εmēsē Ts!EX^εēdē
nā^εnax^εmēk'aseq. Wā, lāk'asē ^εnēk'a. “Ālak'as^εmas wūla grāxen. 65

- 66 Don't you know that I think I am the only | one famous in the world,
I and my | princess, Ts!exts!egēdzemga (III 9)? I am Ts!ex^ēēd (II
4), head | chief of the Nāk!wax^{da}xwē." Thus said the chief. Then |
70 lālēlil!adzē (II 1) said, "O brother! I am || Yāqalenlis, I am
Ānx^wīd, I am Sēsaxālas, | and also Sēwid; I am ^wālas ⁿemōgwis,
and I | am Kwax^{ilan}ōkumē, and I am lālēlil!adzē. | These are my
names which I obtained as marriage gifts | when I married the
75 daughters of the chiefs of the tribes wherever I || went. Now I come
to get your name, chief. | I wish to get your princess, Ts!exts!e-
gēdzemga (III 9), brother, | for my prince ^māxūlag^{ilis} (III 3)." |
Ts!ex^ēēd (II 4) at once agreed to what lālēlil!adzē (II 1) said; | and
80 lālēlil!adzē (II 1) gave as marriage gift five sea-otter || blankets,
ten black-bear skin blankets, | forty marten blankets, and eighty |
deer-skin blankets to Ts!ex^ēēd (II 4) for his princess Ts!exts!e-
gēdzemga (III 9). | As soon as he had finished, Ts!ex^ēēd (II 4) said, |
"Now your wife shall go to you, son-in-law, ^māxūlag^{ilis} (III 3). ||
85 Now your name shall be Xōsemdaas (III 3), and my | great dance
shall go to you. You shall be cannibal-dancer, and your name shall
be | ⁿax^udanadzē; and the rich-woman dance shall go to you, and
her name shall be | G'ilgemaxēs; and the fire dance, and his | name
shall be K'ilxela; and the attendant of the cannibal-dancer, his ||

- 66 K'lesk'asas q!alaxg'in lēx'ax'st!aax^umēg'in ts!ēlwālag^{ilis} lōkwasen
k'!ēdēlk'asōx Ts!exts!egēdzemgax. Wā, nōgwak'as Ts!ex^ēēda lāxu-
mēsen g'ōkūlota Nāk!wax^{da}xwē," ⁿēk'asa g'igāma'yē. Wā, hēx'-
ⁱdk'as^mēsē lālēlil!adzē ⁿēk'a: "y^ak'asōl ⁿemweyot; nōgwak-
70 k'as^em Yāqalenlisa, nōgwak'as^em Ānx^wīda, nōgwak'as^em Sēsaxā-
lasa lōkwasē Sēwidē. Nōgwak'as^em ^wālas ⁿemōgwisa; wā, nō-
gwak'as^em Kwax^{ilan}ōkuma'ya. Wā, nōgwak'as^em lālēlil!adzā.
Wā, yōkwas^emen lēlēgemk'asōx. Wā, yōkwas^em lēlēgemg'elxlē-
sen gāgadi'lālasē lāk'asxōx g'ig'igāmāk'asaxsa lēlwālaLa'yin lālā-
75 lask'asa. Wā, g'āxk'as^mēsen lālōl!axs lēgemaqōs, g'igāmē.
Lāk'as^mēg'in gāgak!axs k'!ēdēlaqōs, ⁿemweyōt lak'asxōx Ts!exts!
egēdzemgax, qak'asg'in lēwelgemēk' yik'asg'a ^māxūlag^{ilisek}."
Wā, hēx'ⁱdk'as^mēsē daēlēmē wāldemk'asas lālēlil!adzās Ts!ex-
^ēēdē. Wā, lāk'as^mē qadzēlⁱdk'asē lālēlil!adzāsa sek'!a q!āsasgem
80 naenx^uñē lōkwasa lastowē l!enl!entsem ⁿnaenx^uñē lōkwasa
mōx^usōkwē lēlēgex^usem ⁿnaenx^uñē lōkwasa maḡnāltsōkwē
tētek'!ōtsem ⁿnaenx^uñē lāk'asex Ts!ex^ēēdē qaēs k'!ēdēlē Ts!exts!
egēdzemga. Wā, g'il^mēsē gwalēxs lāk'asaasē Ts!ex^ēēdē ⁿēk'a:
"Lāk'as^emk' lāk'aslg'es genemk'asg'ōs, negūmp ^māxūlag^{ilis}.
85 Wā, lāk'as^em lēgadles Xōsemdaasē. Wā lāk'as^mēsēk' lālg'in
^wālasek' lād lāl. Laems hāmats!ak'aslōl. Wā, lāles lēgadles
ⁿax^udanadzē. Wā, hēk'as^mēsa q!āmināgasē lāk'aslē lēgadk'asles
G'ilgemaxēsē. Wā, hēk'as^mēsa nōnltsēstālālē, wā, hēk'as^em
lēgēmsē K'ilxela. Wā, hēk'as^mēsa k'inqalalela, wā, hēk'as^em

name shall be Hēlik'imēg'ilis; and also this carved box, | which 90
contains all the red cedar-bark that belongs to the great dances;
and | one hundred mountain-goat blankets, nine | grizzly-bear blan-
kets, twenty-four lynx blankets, | and fifty dressed elk-skin blankets,
and || sixty mats. That is all, son-in-law, Xōsemdaas (III 3). 95
Now, | you shall see this night, how I show the | cannibal-dancer
that you obtained and the others, that you may not make a mis-
take when you | show them." Thus said Chief Ts!ex'ēd (II 4) to
Xōsemdaas. "And | also this house, which is named K'!āwats!ē,
it shall be yours, || son-in-law; and these house-dishes, | —the 300
grizzly-bear dish, | the wolf dish, and the eagle dish, and the
double-headed serpent dish, — | and also the great feast name.
Now you shall be named | Kwax'sē'stala, and Lālēlil!adzē (II 1)
shall have the name | Yāqok!wālag'ilis to add to the chief's names."
Thus said || Ts!ex'ēd (II 4). Then he finished with this. | 5

Haha hananē! These are the names that come from the other
end | of my ancestor the chief; and therefore I feel like laughing at
what the | lower chiefs say, for they try in vain to down me by
talking against my | name. ||

Haha hananē! Therefore there is nothing to make me ashamed; 10
for | I only feel proud of what has been done by the chiefs, my

Lēgēmsē Hēlik'imēg'ilisē. Wā, hēk'as'mēsa k'!āwats!ē g'ildasaxg'a 90
g'iyūnts!Ewasgrasg'a L!āl!ēgēkwālāsōxs 'wālasēx lēlāda. Wā, hē-
'k'as'mēsa lāk'!endē 'mē'mēlxlōsgēm 'naenx'ūnē' Lōkwasa 'nā'nema
g'ig'ilasgēm 'naenx'ūnē' Lōkwasa hemogāla 'wālasx'āsgēm 'naenx-
'ūnē'. Wā, hēk'as sek'!ax'sōkwē ālāg'imsgēm 'naenx'ūnē' Lōkwasa-
g'ada q!ēl!ex'sōkūk' lēel'wā'ya. Wā, negūmp Xōsemdaas. Lāk'as- 95
'ems dōqwalāxwa gānolēx qen 'men'ēlēsōxs lāk'asaqōs lālanema
hāmats!a Lōkwāsōs wāōkwēx qak'ats k'!ēsēlōs mēlmēlēlila qak'atsō
nēl'idāmaslēq", 'nēk'asa g'igama'yē Ts!ex'ēdāx Xōsemdaasē. "Wā,
yōkwas'mēsa g'ōkwēxwa lēgadāxs K'!āwats!ē. Lāk'as'mōx qōsl,
negūmp. Wā, yōkwas'mēsa lōelqūlilēxwa g'ilax lōqūlila Lōkwasa 300
ālanemē lōqūlila Lōkwasa kwēkwē lōqūlila Lōkwasa sīseyūlē lōqūlila.
Wā, hēk'as'mēsa k'!wēladzēxlā'yō lēgēma. Wā, lāk'as'ems lēgad-
les Kwax'sē'stala. Wā, lāk'as'mēsōx lēgadk'aslōx Lālēlil!adzāx.
Yāqok!wālag'ilisē qa g'inwēsōx lēlēgēmansa g'igāma'yēx", 'nēk'asē
Ts!ex'ēdē. Wā, lāk'as'mē gwāl lāk'asxēq. 5

Haha hananē; hēk'as'em lēlēgēmen g'āg'ilela lāk'asxen qwēsba-
lisaxen g'iqagiwa'yē; āg'ilk'as'men dēdalēqelas wāldemasen g'iga-
bā'yaxs wūlk'as'maē aēk'!agēwa qatsēs bēbek!wēna'yē lāk'asxen
lēgem.

Haha hananē; k'!ēasg'ilēn xenl!ēgem wawosilqelayokwasa ōkwasa- 10
'meg'in lemlēmqlēqelas gwēgwālag'ilidzasasen g'iqagiwa'yaxs gwā-

12 ancestors, | for in the beginning they were taken care of by the chiefs of the tribes. | Therefore my heart feels proud. |

Haha hananē! When night came, Xōsemdaas (III 3) disappeared, || for now I shall no longer call him 'māxūlag'ilis; | and his sister 'māx'mewidzemga (III 4), and Lāqūlayugwa (III 5), | and also 'māxūyalidzē (III 6), disappeared. They stayed in the woods for four | months. Then the cannibal-dancer was captured by the ancestors of the | Nāk!wax'da'x^u, and also the rich-woman-dancer, 20 the fire-dancer, || and the attendant of the cannibal-dancer. Now, Ts!ex'ēd (II 4) gave as a marriage gift | two slaves as food for the cannibal-dancer and the rich-woman-dancer. | And the two slaves were killed to be eaten. | And as soon as the cannibal-dancer and the | rich-woman-dancer had finished eating their food, then they put a 25 black-bear blanket || on the cannibal-dancer. And they dressed in the same way the | rich-woman-dancer; and they put around their necks thick cedar-bark rings; and they put on a thick | head-ring, which is called Winter-Dance-Bringing-Cedar-Bark. | The red cedar-bark of the rich-woman-dancer was not so thick as the thickness of the | red cedar-bark of the cannibal-dancer. He had a 30 double-headed mask: || in front it was the crooked-nose mask, and in the back a raven-mask. | And the treasure of the rich-woman-dancer was a large rattle. | The red cedar-bark of the other two, the fire-dancer and the | attendant of the cannibal-dancer, was thin.

12 lēlak'as'maē māmayax'sil'sōkwatsa grālā gr'ig'egāmēk'atsa lēlqwāla-la'yē. Yōkwas'em āem lemgemsg'in nāqēk'.

Haha hananē; wā, lāk'as'mēs gānōl'ida lāk'asaasē x'is'ēdē 15 Xōsemdaas, qak'asg'ins la'mēk' gwālk'as lēqelas 'māxūlag'ilisē. Wā, lāk'asē x'is'ēdē wūq'lwāsē 'māx'mewidzemga lōkwasē Lāqūlayugwa lōkwasē 'māxūyalidzē. Wā, ōkwas'mēsē mōsgemg'ilaxa 'mekūla g'iyak'elaxs lāk'asaē k'īmyasōkwasa hāmats!āsa galāsa Nāk!wax'da'xwē lōkwasa q'lāmināgasē lōkwasa nōnltse'stālālē. Wā, 20 hēk'as'mēsa k'inqalalela. Wā, lāk'as'mē Ts!ex'ēdē wāwatqālasa ma'lōkwē q'lāq!ēk'ō qa ha'māsa hāmats!a lōkwasē q'lāmināgasē. Wā, lāk'as'mē k'lēlax'itse'wēda ma'lōkwē q'lāq!ēk'owa qa's lē hām-g'ilayo. Wā, g'ilk'as'mēsē gwālk'as ha'māpa hāmats!a lōkwasa q'lāmināgāxēs ha'ma'yē lāk'asaē 'nex'ūndayowēda l'lāyē 'nex'ūnē' 25 lāk'asxa hāmats!a. Wā, hēk'as'emxaāwisē gwēx'sa 'nex'ūndayāxa q'lāmināgasē. Wā, lāk'asē qenxoyowa lēkwē l'lāgēk' lē'wa lēkwē qex'imē l'lāgēkwa. Wā, hēk'as'em lēgades k'lōsenxawē l'lāgēkwē. Wā, hāselak'as'mēsē wāwīlālē l'lāgēkwasa q'lāmināgasē lāk'asex l'lāgēkwasa hāmats!a. Wā, lāk'asē 'wāx'sgemē hāmsiwa'yas. Wā, 30 hēk'as'ma gelōqwiwa'yē āpsgēms. Wā, lāk'asē gwāxwiwa'yē āpsgēmas. Wā, lāk'asē 'wālas yadenē lōgwēk'asasē q'lāmināgasē. Wā,

And they had now the names given as a marriage gift by Ts!EX^ēd 33
(II 4). |

Haha hananē! This was the first winter dance of my tribe || the 35
Gwa^sela, on account of my ancestor, the chief, who married the
daughters of the | chiefs all over the world. Now, Ts!EX^ēd (II 4)
became sick; | and before he died he | asked his son-in-law, Xōsem-
daas (III 3), to | take his place; and when he stopped speaking, he
died. || Now, Xōsemdaas (III 3) took his place; and he remained 40
among the | Nāk!wax^{da}x^u. Now his name was Ts!EX^ēd (III 3), and
he was | considered as a chief by the ancestors of the Nāk!wax^{da}x^u.
Now, | Yāqok!wālag^{ilis} (II 1), —for I stop calling him Lālēlil!adzē
now—because he received as a marriage gift the name Yāqok!wāla-
g^{ilis},—wished || to go and see the regions to the north, and he lef 45
behind | his prince, Ts!EX^ēd (III 3). |

Now, he arrived at Gwēqelis at his own place, | and he built a
house there; and with him were his | other children,—^ēmāx^{me}-
widzemga (III 4); Lāqūlayugwa (III 5); || and also his youngest 50
prince, ^ēmāxūyalidzē (III 6); and also Lax^ulegwēdzemga (III 7), |
the youngest one of his children; and also his wife | Gaāxstālas
(II 3), the princess of Hēx^{hak}in (I 2). That was their number. |
Now Yāqok!wālag^{ilis} (II 1) staid at Gwēqelis. |

lāk^{asē} wiswülē L!ēL!āgekwasā ma^{lōk}wēxa nōntsē^{stā}lālē lōkwasā 32
kⁱⁿqalalēla. Wā, lāk^{as}mē lēlēgades lēlēgemg^{elxla}yē Ts!EX^ēdē.

Haha, hananē; yōkwas^{em} g^{ilk}as ts!ēts!ēx^{ida}atsen g^{ōk}ūlota
Gwa^sela qak^{asen} gⁱqag^{iwa}yaxs lāk^{asaē} gag^{adi}lāla lāk^{asxōx} 35
gⁱgⁱgāma^{yaxsōx} āwē^{stāxsens} ^ēnālax. Wā, lāk^{asē} ts!EX^q!EX⁻
^ēidēda gⁱgāma^{yē} Ts!EX^ēdē. Wā, k^{lēs}k^{as}mēsē wūyims^{alilēxs}
lāk^{asaē} ^ēnēx^kasxēs negūmpē lāk^{asex} Xōsemdaasē qa hēk^{as}mēs
lax^{stōdeq}. Wā, g^{ilk}as^{mēsē} q!wē^lidēxs lāk^{asaē} ^ēwūyims^{alila}.
Wā, lāk^{as}mē Xōsemdaasē lax^{stōdeq}. Wā, lāk^{as}mē xēk^{la} laxē 40
Nāk!wax^{da}xwē. Wā, lāk^{asē} lēgades Ts!EX^ēdē. Wā, lāk^{as}mē
g^{āg}ēxsilāsōkwatsa g^{ālā} Nāk!wax^{da}xwa. Wā, lāk^{as}mē Yāqo-
k!wālag^{ilisē}, qaxgⁱⁿ la^{mēk} gwāl lēqelales lālēlil!adzē lāk^{asqēxs}
lē^{maē} lēgemg^{elxla}yē Yāqok!wālag^{ilisē} lāq. Wā lāk^{as}mē ^ēnēx⁻
qas lāk^{asē} dōdegūlēxwa gwā^ēnāk^ālax. Wā, lāk^{as}mē lōwalak^{asex} 45
Ts!EX^ēdēxēs lāwelgema^{yē}.

Wā, lāk^{as}mē lāg^{aa} lāk^{asex} Gwēqelisē lāk^{asxēs} āwīnagwisē.
Wā, lāk^{as}mē g^{ōk}wēla qak^{ats} g^{ōk} lāk^{aseq} qaxs hēk^{as}maē
waōkwēs sāsemē yīk^{asex} ^ēmaxmewidzemga lōkwasē Lāqūlayugwa
lōkwasēs āma^{yē} lāwelgema^{yē} ^ēmāxūyalidzē lōkwasē Lax^ulegwē- 50
dzemgaxa āmā^{yīnxa}yas sāsemas. Wā, hēk^{as}mēslēs genēmē
Gaāxstalasē yīk^{asex} k^{lēdē}las Hēx^{hak}inē. Wā, hēk^{as}em ^ēwāxa-
atse. Wā, lāk^{as}mē xēk^{lē} Yāqok!wālag^{ilisē} lāk^{asex} Gwēqelisē.

Yäqok!wālag'īlis (II 1) had not lived there long, before he died; ||
 55 and then his youngest prince, 'māxūyalidzē (III 6), | took the place
 of his father, the past chief. 'māxūyalidzē (III 6) had not lived
 long | in the village at Gwēqelis, before a canoe came paddling, | and
 stopped at the beach of the house of 'māxūyalidzē (III 6); and then |
 'māxūyalidzē (III 6) went to meet his visitors, and called them.
 60 And || the many children of the man went into the house of 'māxū-
 yalidzē (III 6). | Then he gave them roasted sockeye-salmon, | to-
 gether with seal-blubber. After they had eaten, | the visitor spoke,
 and said, "Let me | ask you, O brother! who are you?" Yäqok!wā-
 65 lag'īlis (III 6) replied at once, || and said, "I am Yäqok!wālag'īlis, |
 prince of the great chief Yäqok!wālag'īlis | (for from now on
 'māxūyalidzē had the name Yäqok!wālag'īlis), | O brother! My
 mother is Gaāxstālas (II 3), the princess of | Chief Hēx'hak'īn (I 2)
 70 of the Nimkish." Thus he said. "The || first name of my father
 was Yāqatēnlis, when he first came to | live at Gwēqelis." Thus
 said Yäqok!wālag'īlis (III 6) to the | man. |

And now Yäqok!wālag'īlis also questioned the man, | and said,
 75 "And who are you, brother?" Immediately || the man replied, and
 said, "I am | Änx'wīd (III 1) on the side of my mother, Sēnl'ēgas

Wä, k'lēsk'asē gāla g'ōkūlē Yäqok!wālag'īlisaxs lāk'asaē wūyīms-
 55 'īda. Wä, lāk'asē āma'ēyē lāwēlgēmēsē 'māxūyalidzē hēk'as'ēm
 lāx'ustōdxēs g'īgāmēx'dē ōmpa. Wä, k'lēsk'asē ālaēm gālak'as g'ō-
 kūlak'asē 'māxūyalidzē lāk'asēx Gwēqelisax g'āxk'asaasa sēyō'na-
 kūla qa's g'āxk'asē hāngēmlisax g'ōkwas 'māxūyalidzē. Wä, lāk'asē
 lālālē 'māxūyalidzāxēs bāgūnsē qak'ats lālē'lālēq. Wä, g'āxk'asē
 60 hōgwēlelak'asa q'lēnemas sāsem begwānem lāk'asēx g'ōkwas 'māxū-
 yalidzē. Wä, lāk'asē l'ēx'wīlag'īlaxa l'ōbekwē mēlēk'a masak'atsē
 xūdzāsē mēgwata. Wä, g'īlk'as'ēmēsē gwālk'as l'ēxwaxs lāk'asaē
 yāq!ēg'ālēda bāgūnsē begwānema. Wä, lāk'asē 'nēk'a: "Wēg'ax'īn
 wūlōl 'nemweyōt. āngwas?" Wä, hēx'ēdk'as'ēmēsē na'naxma'ēyē
 65 Yäqok!wālag'īlisaq. Wä, lāk'asē 'nēk'a: "Nōgwak'as Yäqok!wāla-
 g'īlisa lāwūlgēmēsa 'wālasdā g'īgāma'ēyē Yäqok!wālag'īlisdā
 (qaxs lāk'as'emaē gwālk'as lēgādē Yäqok!wālag'īlisa 'māxūyalidzē),
 'nemweyot. Wä, lāk'asēn ābāyatsōx Gaāxstālasēx k'lēdēlaxsa
 g'īgāma'ēyāē Hēx'hak'īnasa 'nēmgēsē," 'nēk'asēq. "Wä, lāk'as'āl
 70 hē g'īl lēgēmsēn ōmpk'asdāē Yāqatēnlisē lāk'asēx g'ālaē g'āxk'as
 g'ōkūla lāk'asxōx Gwēqelis'ēx," 'nēk'asē Yäqok!wālag'īlisaxa be-
 gwānemē.

Wä, lāk'asē ōgwaqa Yäqok!wālag'īlisa wūlaxa begwānemē. Wä,
 lāk'asē 'nēk'a: "Wä, āngwak'ast'las, 'nemweyot!" Wä, hēx'ēd-
 75 k'as'ēmēsa begwānemē nā'naxmēq. Wä, lāk'asē 'nēk'a: "Nōgwak'as
 Änx'wīda g'wēk'ōt!ēndala lāk'asēn ābāsk'ōtē Sēnl'ēgasē. Wä,

(II 2); | and my name is Sēsaxâlas on the side of my father, Yāqatēnlis, | in my village Padzō. Yāqatēnlis (II 1) left me his name | Yāqatēnlis when he went away from us, and went to a place where he knew || people lived at Ōdzâlas; and I know that he married | the princess of Hēx'hak'in (I 2), Gaāxstalas (II 3).” Thus said Ānḡwīd (III 1) to | Yāqok!wālag'ilis (III 6). Gaāxstalas (II 3) spoke at once, and said, | “Welcome, O child! Now you have seen your brother, | for he talked about your father, child Ānḡwīd (III 1), who has also || the name Sēsaxâlas. This is ‘māxūyalidzē 85 (III 6); he is next to the youngest.” | Then Ānḡwīd (III 1) said, “These are my | children—three girls, and the eldest one | a boy. His name is Hāxūyōsemē (IV 1), a name given in marriage by | Hāwilkūla (II 5), chief of the numaym G'ēxsem of the Q!ōmoyā-yē!” || And Ānḡwīd (III 1) had been given in marriage the name 90 Amāxūla (III 1), | and he had no longer the name Ānḡwīd, and we have to call him after this | Amāxūla. Then Yāqok!wālag'ilis (III 6) said that he | would go with his elder brother Amāxūla (III 1) when he should go home to | Padzō. But Amāxūla (III 1) said, “No, it is good, for || we are now head chiefs of the tribes. | I 95 shall be head chief of the Sēnl'em of the Kwāg'u; | and my prince Hāxūyōsemē (IV 1), of the | numaym G'ēxsem of the Q!ōmoyā-yē. And ‘māxūlayugwa (III 2) has for her husband | L!āqwaq'ilagēmē

lāk'asen Sēsaxâlasla lāxen āsk!ōtē yīk'asxen ōmpē Yāqatēnlisē 77
lāk'asxen g'ōkūlasē Padzawa. Wā, ōkwas'mēsē lēqosasēs lēgemē
Yāqatēnlisē g'āxk'asenlaxs lāk'asaē bānox^u qa's lāk'as lāxēs q!āla
g'ōkūlak'as lāx Ōdzâlasē. Wā, lāk'asen q!ālaqēxs lāk'asaē geg'a- 80
des k'ledēlas Hēx'hak'inē, lāk'asex Gaāxstālasē,” ‘nek'asē Ānḡwī-
dāx Yāqok!wālag'ilisē. Wā, hēx'īdk'as'mēsē Gaāxstalasē ‘nek'asa:
“Wā, gēlak'as'la. xūnōk^u lāk'as'ems dōx'walelaxōx ‘nemweyōt,
g'wāgwēx's'ālak'as'mē āsdā lāl, xūnōk^u Ānḡwīd lōkwasēs ‘nemōx^u
lēgemē Sēsaxâlasē. Wā, yōkwas'em māk'ilaxwa āma'yīnxa'yōx 85
‘māxūyalidzēx.” Wā, lāk'asē ‘nek'ē Ānḡwīdāq: “Yōkwas'mēg'in sā-
semk'asōx yūdukwēx ts!edāxsā lōkwasā ‘nemōkwēx ‘nōlast!egēmē
begwānema lāk'asōx lēgades Hāxūyōsema'yē lēgemg'elxlēs Hā-
wilkūla, yīk'asex g'īgāma'yasa ‘ne'mēmotasa G'ēxsemasa Q!ōmo-
yā-yē. Wā, lāk'asōx lēgemg'elxlālasōx Ānḡwīdāxs Amāxūlaē. 90
Wā, lāk'as'mēsōx g'wāl lēgadk'ats Ānḡwīdē lāk'as'mēsens lēqela-
les Amāxūlaē lāq. Wā, lāk'asē Yāqok!wālag'ilisē ‘nek'as qa's
lālāg'ī lāsgēmēxēs ‘nōlē Amāxūlaē qō lāk'asl nā'nak^u lāk'asex
Padzawē. Wā, lāk'asē k'lēs ‘nek'ē Amāxūlaē: “Ēx'k'as'maasēs
laēnek'asens ‘nāxwak'as'em la lāxumē g'īg'egāmēk'atsa lēlqwāla- 95
yēx. Wā, nōgwak'as'maa lāk'as'men lāxumēsa Sēnl'emasa Kwāg'u-
lē. Wā, lāk'asōx lāxuma'yīn lāwelgāma'yēxōx Hāxūyōsema'yaxsa
‘ne'mēmotasa G'ēxsemasa Q!ōmoyā-yē. Wā, lāk'asē lā'wadē ‘māxū-

- (III 8), the head chief of the Lōyālala^{wa}, the numaym of the ||
 400 Kwāg'uł; and 'māxūlag'ilis (III 3) has for his wife the princess of
 Chief | Ts!ex^{ēd} (II 4) of the Nāk!wax'da^{xw}. And our | father
 (II 1) had for his wife the princess of Hēx'hak'in (I 2), the head chief
 of the numaym | G'ēxsem of the Nīmkish, cur stepmother, Gaāx-
 stālas (II 3). | I say this because you stand at the head of the
 5 Gwa^{sela}. || Now look for a wife, O brother! from the region to the |
 north of us; and if you do so, we shall be the only | chiefs of the
 tribes." Thus said Amāxūlał (III 1) to his younger brother |
 Yāqok!wālag'ilis (III 6). Immediately the mother of Yāqok!wā-
 lag'ilis (III 6), that | is, Gaāxstālas (II 3), said "Let us try to get a
 10 wife, Hāwilkūlał (III 1 ?) || and also your prince, for Yāqok!wālag'ilis
 (III 6). | What you say is good, child Hāwilkūlał; that all of you may
 be renowned | chiefs of the first people among the following gene-
 rations, | O children!" Thus said Chieftainess Gaāxstālas (II 3) to
 Hāwilkūlał (III 1 ?). |
 15 Haha hananē! Therefore I am now at the head || of all these
 tribes, and therefore I feel proud of my | names which came from the
 other side of the chief, my ancestor, | when he married all over the
 world. |
 Haha hananē! Now Hāwilkūlał (III 1 ?) asked Yāqok!wālag'ilis
 (III 6) | to get ready to go and marry the princess (III 10) of L!āqwa-

- layugwas L!āqwa^gilagemā^{yē} lāxuma^{yasa} Lōyālala^{wa} 'ne^{mēmotsa}
 400 Kwāg'ułē. Wā, lāk'asē geg'adē 'māxūlag'ilisas k'!ēdēlasa g'igā-
 mā^{yē} Ts!ex^{ēdāxa} Nāk!wax'da^{xwē}. Wā, lāk'asē geg'adēns
 ōmpdāsōx k'!ēdelaxs Hēx'hak'inēxa lāxuma^{yasa} 'ne^{mēmotasa}
 G'ēxsemasa 'nemgēsē lāk'asxōx 'abādzawaqenux^u Gaāxstālasēx.
 Wā, hēk'as^{mēsen} lāg'ila 'nēk'ē lāk'as^{maaqōs} lāxumēltsa Gwa^{sela}x.
 5 Wāg'a āem dōqwał qa's genemōs, 'nemweyōt lāk'asxō gwā-
 nak'āla^x; wā, qasō hēl gwēx'!ēdēlē lāk'as^{mēsens} lēx'aem g'ig'e-
 gāmēltsa lēlqwālala^{yax}," 'nēk'asē Amāxūlaxēs ts!ā^{yē} Yāqo-
 k!wālag'ilisē. Wā, hēx'!ēdk'as^{mēsē} ābēmpsa Yāqok!wālag'ilisē
 yīk'asēx Gaāxstālasē, 'nēk'a: "Wēg'ax'ins gāgak'!a Hāwilkūlał
 10 Lōkwasēs lāwelgāma^{yēx} qak'asōx Yāqok!wālag'ilisēx. Ex'k'as^{maasēs}
 wāldemaqōs xūnōk^u Hāwilkūlał qa's 'nāxwa^{mēlōs} ts!ēlwalāł
 g'ig'egāmēsa g'ūlā begwānem lāk'asxa ālk'asla bēbegwabōlisaLōl
 sāsem," 'nēk'asē ō^{ma} Gaāxstālasax Hāwilkūlałē.

- Haha hananē; wā yōkwasem lāg'ilk'asaen k'!ēās k'!ēs lāxuma-
 15 'yaas lāxwa 'nāxwāx lēlqwālala^{yaxen} ākwasgīlmen yālaq!ēqelasen
 lēlēgemdzēx g'āg'īlēla lāk'asxen qwēsbalisē g'ig'iqag'iwēxs hēlaxaē
 lāk'asxēs gāg'adi^{lālaē}na^{yē}.

Haha hananē; wā, lāk'as^{mē} Hāwilkūlałē āxk'!āla^x Yāqok!wālag'ī-
 lisē qa xwānał'īdēs qa's lālag'ī gāgak'!ax k'!ēdēlas L!āqwa^gila yī-

gila (II 6), || chief of the Nōxūnts!idēx^u, of Rivers Inlet. Now, | 20
 they learned that the name of the princess of L!āqwag'ila (II 6) was
 Ālāg'imil (III 10). | At once they made ready, and started | to go to
 Rivers Inlet; and when they arrived there, they were invited | in
 by Chief L!āqwag'ila (II 6). Now, Amāxūla! (III 1) saw || the 25 •
 sacred room of the cannibal-dancer at the right-hand side, | inside
 the door of the large house; and when they were seated, | Amāxūla!
 (III 1) and his children, and his younger brother Yāqok!wālag'ilis
 (III 6), | were given crabapples to eat; but, before they began to
 eat, | they took one spoonful of crabapples which || were the first to 30
 be given to the cannibal-dancer, who was seated in his sacred room. |
 As soon as those came back who had gone to give to eat to him first, |
 they said, "Now K!wāk'iyils has eaten. Let | the visitors who
 came to you, L!āqwag'ila (II 6), begin to eat!" Then Amāxūla!
 (III 1), | and his younger brother Yāqok!wālag'ilis (III 6), and his
 crew, || ate. After they had eaten, Amāxūla! (III 1) spoke, | and he 35
 asked for the princess of L!āqwag'ila (II 6), | Ālāk'ilayugwa (III 10),
 in marriage. L!āqwag'ila (II 6) told him at once to go ahead, | and
 do quickly what he said. Now he gave as a marriage gift ten |
 black-bear blankets, four marten blankets, || twenty-five dressed 40
 elk-skin blankets, four lynx blankets, | and eleven marmot blankets. |
 That is the number that was given in marriage by Yāqok!wālag'ilis

k'asex g'īgāma'yasa Nōxūnts!idēxwasa Āwik!ēnoxwē. Wā, lāk'as- 20
 'mē q!ālāk'asqēxs lēgadaē k!ēdēlas L!āqwag'ilās Ālāg'imilē. Wā,
 hēx'ēdk'as'mēsē xwāna'ida. Wā, lāk'as'mē ālēx'ewida qak'ats
 lāk'asē lāx Wanukwē. Wā, g'ilk'as'mēsē lāg'aaxs lāk'asaē lālē'lā-
 lasōkwatsa g'īgāma'yē L!āqwag'ila. Wā, lāk'as'mē Amāxūla! dōx-
 'walelaxa mawilasōx hāmats!a āxēl lāk'asex hēlk!ōtstālifasa āwi- 25
 lelās t!ēx'ilāsa 'wālasē g'ōkwa. Wā, g'ilk'as'mēsē 'wila klūs'ālilē
 Amāxūla! lōkwasēs sāsēmē lōkwasēs ts!ā'yē Yāqok!wālag'ilisē
 lāk'asaē L!ēxwīlayowa tselxwē. Wā, k!ēsk'as'mēsē hām'x'ēdqēxs
 lāk'asaē tsēyak'ilēlema 'nemēxla k'āts!ēnaq tselxwa. Wā, lāk'as'mē
 g'ilq!esamatsowa hāmats!a k!wats!ālil lāk'asxa lēmēlats!ē. Wā, 30
 g'ilk'as'mēsē g'āxk'as aēdaaqak'asa g'āg'ilq!etsila begwānemxs lāk'a-
 saē 'nēk'asa: "Lāk'as'mōx hām'x'ēdōx K!wāk'iyilsēx. Wēg'ax'ōx
 hām'x'ēdōs bāgūnsaqōs, L!āqwag'il." Wā, hēx'ēdk'as'mēsē Amā-
 xūla! lōkwasēs ts!ā'yak'asē Yāqok!wālag'ilisē lōkwasēs lēlōtē
 hām'x'ēida. Wā, g'ilk'as'mēsē gwālk'asexs lāk'asaē yāq!ēg'a!ē 35
 Amāxūla!. Wā, lāk'as'em gāgak!ax k!ēdēlas L!āqwag'ila lāk'asex
 Ālāk'ilayugwa. Wā, hēx'ēdk'as'mēsē L!āqwag'ila wāxaq qa wēg'is
 āem hali'lāxēs wāldēmē. Wā, lāk'as'mē qādzil'itsa lastowē L!ēn-
 L!ēntsemē 'naenx'ūnē lōkwasa mōwē lēlēgēx'sēmē 'naenx'ūnē
 lōkwasa sek!agāla ēelag'imē 'naenx'ūnē lōkwasa mōwē 'wālasx'ās- 40
 gemē 'naenx'ūnē lōkwasa 'nemāg'iyowē kwēkūx'desgemē 'naen-
 x'ūnē. Wā, hēk'as'em 'wāxaats qādzēlema Yāqok!wālag'ilisē

(III 6) | to Chief L!āqwag'ila (II 6) for his princess Ālāg'imil (III 10). |
 45 As soon as he finished, Chief L!āqwag'ila (II 6) also spoke, || and said,
 "O son-in-law, Yāqok!wālag'ilis (III 6), come | to your wife. Now
 your name shall be L!āqwag'ila (III 6). And | I shall also give you
 this copper, which has the name Moon; and these two | slaves, a man
 50 and a | woman; and this great winter dance, || the cannibal-dance,
 and the name of the dancer K!wā'staak^u, and | his red cedar-bark;
 and also the dance of the attendant of the cannibal, and his name |
 Wāwiyāk'ila; and also the dance of the grizzly bear of the door of
 the | house of Cannibal-at-North-End-of-World, with whistles, and
 his name | K'ilemālag'ilis; and also the begging-dance, and its
 55 name || Q!wēq!waselal; and the carved pole with cedar-bark on top
 of it | and with cedar-bark around the neck. | That is Cannibal-at-
 North-End-of-World sitting on top of it, | and under it is the raven.
 That is Raven-at-the-north-end-of-the-world, | and under it the
 60 grizzly bear. That is || Grizzly-bear-at-the-door-of-the-house-of-Can-
 nibal-at-North-End-of-World, and | under it the wolf. He is the
 scent-taker at the door of the | house of Cannibal-at-North-End-of-
 World. And | on the head of the man on top of the pole sits the
 eagle. | He is the watchman of Cannibal-at-North-End-of-World,

43 lāk'asxa g'īgāma'yē L!āqwag'ila qak'asēs k'lēdēlē Ālāg'imilē. Wā,
 g'ilk'asēmēsē gwālexs lāk'asaē ōgwaqa yāq!Eg'a'lēda g'īgāma'yē L!ā-
 45 qwag'ila. Wā, lāk'asē 'nēk'a: "Gēlag'a negūmp, Yāqok!wālag'ilis
 lāk'asxgas genemg'ōs. Lāk'as'ems lēgadefts L!āqwag'ila lāk'as-
 'emxaak' lāl'gada L!āqwak' lēgades Nōsa'yē lōkwasgada ma'lō-
 kūk' q!āq!Ek'owa begwānemk'asg'a 'nemōkūk; wā, lāk'asek'
 ts!edāxk'asg'a 'nemōkūk'. Wā, hēk'as'ēmēsgada 'wālasek' lādax-
 50 g'ada hāmats!a. Hēk'as'em lēgēmsē K!wā'staakwē lōkwasē
 L!āl!Egekūla. Wā, hēk'as'mēsa k'īnqalalela. Hēk'as'em lēgēmsē
 Wāwiyāk'ila. Wā, hēk'as'mēsa 'nawalagwadē nenstāliās t!ex'ilās
 g'ōkwas Baḡ^ubakwālanuḡ^usiwā'yē. Wā, hēk'as'em lēgēmsē K'ilemā-
 lag'ilisē. Wā, hēk'as'mēsa q!wēq!waselalē. Hēk'as'em lēgēmsē
 55 Q!wēq!waselalē. Wā, hēk'as'mēsa ts!ax'sa'yē k!waxtālaxa L!ā-
 gēkumālāxa L!āgēkwē. Wā, lāk'asē L!āgēk!ūxālaxa lēkwē
 L!āgēkwa. Hēk'as'em Baḡ^ubakwālanuḡ^usiwā'ya k!waxtā'yē. Wā,
 hēk'as'mēsa mākilāq gwa'wina. Wā, hēk'as'em Gwāḡ^ugwaḡ^uwāla-
 nuḡ^usiwā'yē. Wā, lāk'asē nanē ba'nēlelās. Wā, hēk'as'emxat!
 60 nenstāliās t!ex'ilās g'ōkwas Baḡ^ubakwālanuḡ^usiwā'yē. Wā, hēk'as-
 'mēsē ālanemē ba'nēlelas. Wā, hēk'as'em mēmst!estāliās g'ō-
 kwas Baḡ^ubakwālanuḡ^usiwā'yē. Wā, hēk'as'mēsa kwēkwē k!wax-
 tewēx x'ōmsasa begwānemē lāxa ōxtā'yasa ts!ax'sa'yē. Wā,
 hēk'as'em dadōq!walelgi'ts Baḡ^ubakwālanuḡ^usiwā'yax soyak!wē-

who looks out for meat || for his food. That is the cannibal-pole. | 65
 You shall show it whenever you give a winter dance, O son-in-law
 (III 6)! | That is all that I have to say about this," said L!āqwag'ila
 (II 6) to him. | L!āqwag'ila (III 6) (for now his name is no longer |
 Yāqok!wālag'ilis) staid only one night, and, together with his brother
 Amāxūla! (III 1), || he went home with his wife Ālāg'imil (III 10) to 70
 Ġwēqelis; | and Amāxūla! (III 1) staid there with his prince only
 four days. | Then he went home to Padzō, together with his mother |
 K'!āmaxalas (II 2), who before had had the name SēnL!ēgas. |

Haha hananē! I am not at all ashamed of the chiefs my ancestors,
 who married || among the chiefs all around our world. This was | 75
 not done by the ancestors of the lower chiefs, but my ancestors the
 chiefs did. | And who approaches what was done by the chiefs my |
 ancestors? |

Haha hananē! Now I shall talk about the eldest son || of the
 children of my ancestor my chief Hāxūyōsemē (IV 1), | the eldest 80
 one of the children of Amāxūla! (III 1) and of his wife | K'!ēx'k'!ē-
 lag'idzēma (III 11), the princess of Hāwilkūla! (II 5), head chief of
 the | great tribe Q!ōmoyâ'yē, of the numaym G'ēxsem. Now, |
 Hāxūyōsemē (IV 1) married the princess of Wanuk^u (III 12), ||
 Lēlāyugwa (IV 2), chief of the numaym G'īg'ilgām of the 'wālas 85
 Kwāg'u!, | who lived at Q!abē, and they had a son (V 1). | Then

masē qak'ats ha'mā'ya. Wā, hēk'as'ēm hamspl!ēq ts!ax'sa'yē. Wā, 65
 lāk'as'ēms nēfēdāmaslēq qak'atsō yāwix'ilālō, negūmp. Wā,
 lāk'as'ēm 'wī'len wāldēm'asē lāxēq," 'nēk'asē L!āqwag'ilamot!aq.
 Wā, ōkwas'mēsē xa'masē L!āqwag'ila, qaxs lāk'as'inaē gwūl lēga-
 des Yāqok!wālag'ilisē, lōkwasēs 'nemweyotē Amāxūla!axs g'āx-
 k'asaē nā'nak^u lōkwasēs genēmē Ālāg'imilē lāk'asex Ġwēqelisē. 70
 Wā, ōkwas'mēsē mōp!enxwats!ēsē Amāxūla!ē lōkwasēs lāwel-
 gema'yaxs g'āxk'asaē nā'nakwa lāk'asex Padzawē lōkwasēs ābempē
 K'!āmaxalasēx lēgadōlas SēnL!ēgasē.

Haha hananē; k'!ēask'asaē ōdzaxaatsen g'iqag'iwa'yaxs gāg'adi-
 'lālaē lāxōx g'īg'egāma'yaxsōx āwī'stāxsens 'nāla. Yōkwas'ēm 75
 wūyōlānēmsen g'igabâ'yēx qas g'iqag'iwa'yen nōsk'asēx g'iqag'i-
 wa'ya, qa āngwak'asēs ēx'ālālaxa qas lālēx g'wēgwālag'ilidzasasen
 g'iqag'iwa'ya.

Haha hananē; wā, lāk'as'mēg'in g'īg'āgemdālak'aslex 'nē'nōlast!ē-
 gemalītas sāsem'nakūlāsen g'iqag'iwa'yē Hāxūyōsema'yē. Wā, lā- 80
 k'as'ēm 'nōlast!ēgemēs sāsemas Amāxūla!ē lē'wis genēmē K'!ēx-
 k'!ēlag'idzēma, yīk'asex k'!ēdēlas Hāwilkūla!ē xāmagēmēk'asē g'ī-
 gāmēsa 'wālatsemaxa Q!ōmoyâ'yēxa 'nē'mēmotasa G'ēxsemē. Wā,
 lāk'as'mē geg'ādex'īdē Hāxūyōsema'yas k'!ēdēlas Wanukwē, yīk'a-
 sex Lēlāyugwa, g'īg'āma'yasa 'nē'mēmotasa G'īg'ilgāmāsa 'wālasē 85
 Kwāg'u!axs g'ōkūlaē lāk'asex Q!aba'yē. Wā, lāk'asē xūngwadē-

Q!ōmx'ilag'ilis grew up, he married the princess of | K!wamaxalas 10
 (VIII 3). Now, her name was 'nemōgwili'lak^u (IX 2). And they
 had not been married a long time, | when they had a son (X 1); and |
 then the chief of the numaym G'exsem of the Hāxwāmis—that is, |
 K!wamaxalas (VIII 3)—said that he would give a name to his ||
 grandson (X 1), and he called him K!wamaxelasōgwi'lak^u. | Now, 15
 K!wamaxelasōgwi'lak^u (X 1) married the princess of | Q!ōmoqâ
 (IX 3), Q!ēx'lālagā (X 2). And they had not been married long, |
 before they had a son (XI 1); and then the | chief of the ancestors
 of the numaym G'igaanâ of the Gwawaēnox^u—that is || Q!ōmoqâ 20
 (IX 3)—said that he would give a name to his grandson, | and he
 named him Q!ōmōx's'ala (XI 1). And then Q!ōmōx's'ala | mar-
 ried Lē'lēnox^u (XI 2), the princess of K'!ōgwik'ēladzē (X 3), the
 head chief | of the numaym Sisenl!ē^e of the Lāwēts lēs, and they had |
 a son (XII 1). Now, Chief K'!ōgwik'ēladzē (X 3) was known to be ||
 savage. And he gave him a name, | and he named his grandson 25
 K'!ōgwik'ēlagēmē^e (XII 1). | They were living in the village of the
 ancestors of the Lāwēts lēs; Ālāgemāla. Now, | K'!ōgwik'ēlagēmē^e
 married the princess of Yāx'LEN (XI 3), | Ts!ālalīanaga (XII 2).
 He was the head chief of the numaym || of the Tem!tem!els of the 30
 Nāk!wax'da'x^u. They had not | been married long, when they had a

'mēsē q!wāx'ēdē Q!ōmx'ilag'ilisē lāk'asaē geg'adex'its k'!ēdēlas 10
 K!wamaxalasē lāk'asex 'nemōgwili'lakwē. Wā, k'!ēsk'asē gāla
 hayasek'ālaxs lāk'asaē xūngwadex'itk'atsē begwānemē. Wā, lā-
 k'asē g'igāma'yasa 'ne'mēmotasa G'exsemasa Hāxwāmisē, yik'asex
 K!wamaxalasē 'nēk' qak's hēk'as'mē lēqēla qak'as lēgēmsēs ts!ōx'^u-
 LEMA. Wā, lāk'as'mē lēx'ēts K!wamaxelasōgwi'lakwē lāk'aseq. 15
 Wā, lāk'asē geg'adex'idē K!wamaxelasōgwi'lakwasa k'!ēdēlas Q!ō-
 moqâ, yik'asex Q!ēx'lālagā. Wā, k'ēs'emxaāwisē gāla hayasek'ā-
 laxs lāk'asaē xūngwadex'itsa begwānemē. Wā, lāk'asa g'igā-
 ma'yasa g'ālā 'ne'mēmotsa G'igaanā'yasa Gwawaēnoxwē, yik'asex
 Q!ōmoqâ, 'nēk' qak'as hē'mē lēqēla qak'as lēgēmsēs ts!ōx'^uLEMA. 20
 Wā, lāk'as'mē lēx'ēts Q!ōmōx's'ala. Wā, lāk'asē Q!ōmōx's'ala
 geg'adex'its Lē'lēnoxwē k'!ēdēlas K'!ōgwik'ēladzē xamāgema'yē
 g'igāmēsa 'ne'mēmotasa Sisenl!a'yasa Lāwēts!ēsē. Wā, lāk'asē
 xūngwadex'itsa begwānemē. Wā, lāk'asē hek'as'ma ts!ēlwalōla
 lāwis g'igāma'yē K'!ōgwik'ēladzē. Hēk'as'em lēqēla qa lēgēms. 25
 Wā, lāk'as'mē lēx'ēts K'!ōgwik'ēlagema'yē lāk'asxēs ts!ōx'^uLEMA,
 yik'asexs hēk'asaē g'ōkūlē g'ālāsa Lāwēts!ēsē Ālāgemāla. Wā,
 lāk'asē geg'adex'idē K'!ōgwik'ēlagema'yas k'!ēdēlas Yāx'LENē,
 yik'asex Ts!ālalīanaga, yik'asxa xamāgema'yē g'igāmēsa 'ne'mē-
 motasa Tem!tem!elsasa Nāk!wax'da'xwē. Wā, k'ēs'emxaāwisē 30
 gāla hayasek'ālaxs lāk'asaē xūngwadex'itsa begwānemē. Wā,

- 32 son (XIII 1). | Then Yāx'LEN gave a name to his grandson, | and he called him Hēlamas. Then | Hēlamas (XIII 1) grew up, and he
 35 married the princess (XIII 2) of the chief of the || ancestors of the Wik'lūnx'da'x'u, Wigwilba Wāk'as (XII 3), who had as his princess | Lēyālag ilayugwa (XIII 2). They had not been married long, before | they had a son (XIV 1); and then Chief Wigwilba | Wāk'as (XII 3) said that he would give a name to his grandson, and he gave | the name Q!aēd (XIV 1) to his grandson. ||
- 40 Haha hananē! All those whom I named invited the tribes; | and all gave great feasts; and almost | all of them gave winter dances, which were given to them in marriage by the fathers of their | wives, my ancestors, the chiefs. | Haha hananē!
- Now I shall stop wailing. ||

- 1 Now¹ I have finished about Hēlamas (XIII 1), who married Lēyālag ilayugwa (XIII 2), | the princess of Wigwilba Wāk'as (XII 3). Now I shall talk about his | prince Q!aēd (XIV 1). Hēlamas (XIII 1) brought in his | canoe | one hundred dressed skin
 5 blankets, four slaves, || also four large canoes, and a copper | named Sea-Lion. All this was given as a marriage gift by Chief | Wigwilba Wāk'as (XII 3) to Hēlamas (XIII 1), and also the cannibal-dance, |

- 32 lāk'asē hēk'asēmē YāxLENē lēqēla qāk'as lēgēmsēs ts!ōx"LEma. Wā, lāk'asēmē lēx'ēts Hēlamasē lāk'asxēs ts!ōx"LEma. Wā, lāk'asē q!wax'ēdē Hēlamasē, lāk'asaē geg'adEX'ēts k'!lēdēlasa g'īgāma'yasa
 35 g'ālāsa Wik'lūnx'da'xwē lāk'asEX Wigwilba Wāk'as, yik'asEX k'!lēdadaas Lēyālag ilayugwa. Wā, k'!lēsk'asē gāla hayasek'ālaXs lāk'asaē xūngwadEX'ētsa begwānemē. Wā, lāk'asa g'īgāma'yē Wigwilba Wāk'asē 'nēk' qas hēk'asē lēqēla qa lēgēmsēs ts!ōx"LEma. Wā, lāk'asēmē lēx'ēts Q!aēdē lāk'asxēs ts!ōx"LEma.
- 40 Haha hananē; 'nāxwak'asēmōx lēlēlax'ēDEN lēlēqēlasōkwasēX. Wā, lāk'asōx 'nāxwaemxat! k!wēlas'ēda. Wā, hālsēlaemxaāwīsōx k'!lē 'nāxwaem yāwix'ēda yika'ts wāwalqālayās wīwōmpas gegēnemasen g'īg'iqag'iwa'yē. Haha hananē.
- Wā, laēmē q!wēl'ēd q!wāsa.

- 1 Wā,¹ laEMLEN gwāl lāX Hēlamasē laē geg'ades Lēyālag ilayugwa, yix k'!lēdēlas Wigwilba Wāk'asē. Wā, hēt!alEN gwāgwēx's'ālaslē lāwūlgemā'yasē Q!aēdē. Wā, g'āxēmē mālala'yē Hēlamasaxa lāk'k'!lēndē ēlāg'imsgem 'naEN'ēūnō' Lē'wa mōkwē q!lāq!Ek'owa; wā
 5 hē'mēsa mōts!aqē āwā xwāxwāk'lūna; wā, hēem'lāwisa L'lāqwa lēgades mawak'la. Wā, hēem'el wāwalqālayosa g'īgāma'yē Wigwilba Wāk'asax Hēlamasē. Wā, hē'em'lāwisa hāmats!a lō'lāqēda

¹ The following part of the family history was not told as a wail, but in ordinary language.

the rich-woman dance, the attendant of the cannibal, and the frog war-dance, | and also the names of the four dancers. The || name of the cannibal-dancer was XōqumELElag ilisk'as^o Baḡ^ubakwālanux^u-sīwē^ε, | and the name of the rich-woman-dancer was G'ilq!ESELag'ilis, | and the name of the attendant of the cannibal-dancer was Hēlik'ilak'as^o, and | the name of the frog-war-dancer was Tōgūmālis. Now, Hēlamas (XIII 1) | had a son; and Wigwilba Wāk'as (XII 3) named || his grandson, and he gave him the name Q!aēd (XIV 1). 15 As soon | as Wigwilba Wāk'as (XII 3), chief of the ancestors of the | Wik'lūnx'εda^{xu} of the Bellabella, had spoken, Hēlamas (XIII 1) started in his canoe, | LEyalag'ilayugwa (XIII 2) being placed in the canoe by his father-in-law. Then he went to Qālogwis, for | that is the place where the Kwāg'ul lived. As soon as he arrived, || his prince 20 • Q!aēd (XIV 1), and his uncle Mānakūla, and his | two aunts Hāmālak'ilalēmēga and X'ixemg'ilayugwa, disappeared. | Now, Hēlamas gave a winter dance to his tribe, the ancestors of the Kwāg'ul. | For four months Q!aēd (XIV 1) staid away. Then he was caught. | Then he was given to eat one of the slaves || as he entered the winter-dance 25 house; and Hēlamas (XIII 1) gave away | one hundred dressed elk-skin blankets, three slaves, | and four large canoes, to his tribe, the ancestors of the | Kwāg'ul; and he broke his copper Sea-Lion for

q!āmināgas Lō'laēda k'inqālaLEla; wā, hē^εmēsa wūq!āsē ōlala; 8 wā, hē^εmēsa LĒLEGemasa mōxwidāla lēlēda. Wā, hēem^εel LĒGEMsa hāmats!ē XōqumELElag'ilisk'as^o Baḡ^ubakwālanux^u-sīwē^ε. 10 Wā, hēem^εlawis LĒGEMsa q!āmināgasē G'ilq!ESELag'ilisē. Wā, hēem^εlāwis LĒGEMsa k'inqālaLElē Hēlik'ilak'as^εā; wā, hēem^εlāwis LĒGEMsa wūq!āsē ōlalē Tōgūmālisē. Wā, hēem^εlāwisē Hēlamasaxs lamaa^εl xūngwatsē bābagūmē. Wā, lā'laē Wigwilba Wāk'asē LĒqēla qa LĒGEMSēs ts!ōx^uLEma. Wā, lā'laē LĒx^εēts Q!aēdē. Wā, g'il^εem- 15 'lāwisē g'wālē wāldemas Wigwilba Wāk'asēxa g'igāma^εyasa g'ālāsa Wik'lūnx'εda^{xwasa} Hēldzaqwē g'āxa^εlasē LĒx^εēdē Hēlamasē k!waxsalasō^εsēs negūmpē LEyalag'ilayugwa. Wā, lā'laē lāx Qālogwisē qaxs hēmaa^εl g'ōkūlatsa Kwāg'ulē. Wā, lā'laē lāg'aaxs lāē hēx^εidaem x'is^εdē Lāwelgema^εyasē Q!aēdē Lō q!ūlē^εyē Mānakūla LĒwēs 20 mālōkwē ēānēsē Hāmālak'ilalēmēga Lō'laē X'ixemg'ilayugwa Wā laem^εlaē yāwix'elē Hēlamasē qaēs g'ōkūlota g'ālāsa Kwāg'ula. Wā, lā'laē mōsgemg'ilaxa 'mekūla g'iyak'ilē Q!aēdāxs laē k'im^εyase^εwa. Wā, laem^εlaē hām^εg'ilayuwēda 'nemōkwē q!āk'o lāqēxs g'āxaē laēL lāx yāwix'ilats!ē g'ōkwa. Wā, laem^εlaē yāx^εwidē Hēlamasasa 25 lāk'!endē ēelag'EMsgemē 'naenx^εūnē^ε Lō'laēda yūdukwē q!āq!Ek'ō; wā, hēem^εlāwisa mōts!aqē āwā xwāxwāk!ūna lāxēs g'ōkūlota g'ālāsa Kwāg'ulē. Wā, lā'laē q!eltaxa L!āqwa yī^εlax Mawak'la qa g'igā-

30 the | chief of the numaym Maämtag'ila, Ödzē'stalis. Now, || he was made ashamed by the report of what Hēlamas (XIII 1) had done in the winter dance; and | Ödzē'stalis bewitched Hēlamas, who died. |

Then Q!aēd (XIV 1), the prince of Hēlamas (XIII 1), said that he was | going to put the cannibal-dance of the chief, his father, into his burial-box. | Therefore they stopped using the cannibal-dance, ||
35 and the rich-woman dance, and the attendant of the cannibal. He kept the frog war-dance. | After this they did not dance the cannibal-dance. |

Then Q!aēd (XIV 1) said that he wanted to marry the princess of | L!āqwag'ila (XIII 3), chief of the numaym G'ig'ilgām of the Gwa'sela, | Hāmēlas (XIV 2), the princess of L!āqwag'ila (XIII 3).
40 Then Q!aēd (XIV 1) asked the ancestors of the || Kwāg'u! to go and woo Hāmēlas (XIV 2). They got ready at once, | and they went in four large wooing-canoes. | After one day they arrived at Gwēqelis, the | village in which the Gwa'sela lived. Immediately Q!aēd (XIV 1) was married to | Hāmēlas (XIV 2), the princess of L!āqwa-
45 g'ila (XIII 3). After they were || married, L!āqwag'ila (XIII 3) gave as a marriage gift one hundred mountain-goat skin | blankets, fifty dressed elk-skin blankets, | twenty-four black-bear blankets, six lynx | blankets, and his name L!āqwag'ila. | He gave it to Q!aēd
50 (XIV 1), and now Q!aēd had the name L!āqwag'ila (XIV 1). || Therefore I shall not call him after this Q!aēd, I shall only | name him

ma'yasa 'ne'mēmōtasa Maämtag'ilē Ödzē'stalisē. Wä, laem'laē
30 ödzegemyowē gwēx'idaasas Hēlamasaxs yāwix'ilaē. Wä, laem'laē dādaalats Ödzē'stalisē qas ēx'ētse'wē. Wä, laem'laē hēla.

Wä, lā'laē 'nēk'ē Q!aēdē, yix lāwelgemēx'dās Hēlamasdē qa la'mēs lāts!āwēs hāmats!aēnēx'dē lāxēs g'igāmēx'dē ōmpa. Wä, hēem'lawis lāg'ilasōx x'eyōyolisaatsa hāmats!a lō'laē q'lāmināgasē
35 lō'laē k'inqālalela. Wä, lā'laē āxelaxa wūq'lāsē ōlala. Wä, laem'laē k'leās la hāmats!a laxēq.

Wä, lā'laē 'nēk'ē Q!aēdē qas geg'adag'ēxēs q'lāla k'lēdēlts L!āqwag'ila g'igāma'yasa 'ne'mēmōtasa G'ig'ilgāmāsa Gwa'sela. Hāmēlaslā'laē k'lēdēlas L!āqwag'ila. Wä, lā'laē Q!aēdē hēlaxa g'alāsa
40 Kwāg'ulē qa lēs qadzēla lāx Hāmēlasē. Wä, hēx'idaem'lāwisē xwāna'fida. Wä, lā'laē mōts!aqē qādzēlats!ās āwā xwāxwāk'lūna. Wä, hēlālaem'lāwisēxs laē lāg'aa lax Gwēqelisē qaxs hēx'sā'maē g'ōkūlē g'alāsa Gwa'sela. Wä, hēx'idaem'lāwisē qadzē'fida lāx Hāmēlasē yixa k'lēdēlas L!āqwag'ila. Wä, g'il'em'lāwisē gwāla
45 qādzēlāxs lāael wāwālqālē L!āqwag'ilāsa lāk'!endē 'melxlōsgemē 'naenx'ūna'ya lō'laē sek'lax'sōkwē ēlag'ims-gem 'naenx'ūna'ya lō'laē hāmōgāla L!ēl'asgem 'naenx'ūna'ya lō'laē q'el!a 'wālasx'ās-gem 'naenx'ūna'ya. Wä, hēem'lawisēs lēgemē L!āqwag'ila. Wä, laem'laē lās lax Q!aēdē. Wä, laem lēgadē Q!aēdās L!āqwag'ila.
50 Wä, lāg'ilēns laem gwāl lēqelas Q!aēdē lāq; lēx'aem'wisēns lāt

L!āqwag'ila (XIV 1). Then the former L!āqwag'ila (XIII 3) gave | 51
 his seat to his son-in-law, for he had no son | to take his place: his
 only daughter was his princess Hāmēlas (XIV 2). | Then L!āqwag'ila
 (XIV 1) remembered what had been done by the chief of the ||
 Maāmtag'ila, Ōdzēstalis, when he killed his father Hēlamas (XIII 1). | 55
 Therefore he told his crew, the ancestors of the Kwāg'ul, that he |
 would give away the marriage gift of his father-in-law,—the one hun-
 dred mountain-goat | blankets, fifty dressed elk-skin | and twenty-
 four black-bear blankets, and the six lynx || blankets. As soon as 60
 he had given them away, | he said, "O Kwāg'ul! now I have given
 away this marriage gift, (given by) the | chief my father-in-law for
 you, to my own tribe, the Gwa'sela, | among whom my own fore-
 fathers began with the first chief in the beginning, | Yāqalēnlis
 (II 1), who gave to this country the name || Gwēqelis; and now I go 65
 home, O Kwāg'ul! for am I not | ashamed of what has been done to
 the chief, my father, Hēlamas (XIII 1), | by the chief who is named
 Ōdzēstalis? Now, go home! and | I shall stay here with my wife,
 Hāmēlas (XIV 2)." Thus said | L!āqwag'ila (XIV 1) to his tribe
 the Kwāg'ul; and the Kwāg'ul started at once || and went home, and 70
 left L!āqwag'ila behind. |

lēqelayōlqē L!āqwag'ila. Wā, lā'laē L!āqwag'ilamot!a lāxaasēs 51
 k!wa'yē lāxēs negūmpē qaxs k!eāsaē begwānem xūnōx'us qa
 lax'ustōdēq, qaxs lēx'a'mae xūnōx'ewitsēs k!ēdēlē Hāmēlasē. Wā,
 lā'laē L!āqwag'ila g'ig'aēx'ēdex gwēx'idaasas g'igāma'yasa Maāmta-
 g'ila, yīx Ōdzēstalisē yīxs laē lē'lāmasex ōmpdāsē Hēlamasē. Wā, 55
 hēem'lāwis lāg'ilas 'nēk'a laxēs k!wēmēxa g'alāsa Kwāg'ula laē
 yāx'ewitsa wāwalqālayuwasēs negūmpa lāk'!endē 'melxlōsgēmē
 'naenx'ūna'ya lē'wa sek!ax'sōkwē ēelag'imsgēm 'naenx'ūna'ya
 lē'wa hāmōgāla l!ēl!asgēm¹ 'naenx'ūna'ya lē'wa q!el!a 'wālas-
 x'āsgēm 'naenx'ūna'ya. Wā, g'il'ēm'lāwisē gwāl yāqwaxs lāalas 60
 'nēk'a: "ēya, Kwāg'ul, wā, la'men yāx'ewitsōx wāwalqālayoxsg'in
 g'igāmēk' negūmp lāl g'ayōqā lāxg'inlāk' g'ōkūlōta lāxg'a Gwa'se-
 lak' yīxg'a qelxōlnōx'g'asen wīwōmpwūlaxen g'ilgalisa g'iqag'i-
 wa'yē Yāqalēnliswūla, yīxa lēqēlōla qa lēgēmsa āwīnagwisēx
 lāxōx Gwēqelisēx. Wā, g'āx'men nā'nakwa, Kwāg'ul, ēs'maēlēn 65
 hāmāx'ts!ax'saa qa gwēx'idaasaxen g'igāmēx'dā ōmpē Hēlamasdā,
 yīsa lēgwadā g'igāma'yē Ōdzēstalisa. Wā, hāg'a nā'nakūx. La'mēs-
 lēn yōx'sāeml lōx lōgūn genemk' yīxg'a Hāmēlasēk';" 'nēx'laē
 L!āqwag'ilāxa Kwāg'ulē. Wā, lā'laē hēx'ida'ma Kwāg'ulē ālēx'ewida
 qa's g'āxē nā'nakwa. Wā, laem lōwalax L!āqwag'ila. 70

¹ At all other places L!EN!ENTSEM.

71 Then L!āqwag'ila (XIV 1) had a son (XV 1); and then the | father-in-law of L!āqwag'ila A^εmax'āg'ila (XIII 3) — for that was the other name of the | former L!āqwag'ila — said that he would give a name to his grandson, | and he named his grandson Q!ēq!EX'Lāla 75 (XV 1); and then || A^εmāx'āg'ila (XIII 3) gave as a marriage gift forty mountain-goat blankets, | twenty-five mink blankets, thirty | marmot blankets, four grizzly-bear blankets, | four lynx blankets, 80 and four | marten blankets, and one hundred deer-skin || blankets. And immediately L!āqwag'ila (XIV 1) gave them away to the | ancestors of the Gwa'sela, on account of the highness of the name of his prince Q!ēq!EX'Lāla (XV 1). |

And as soon as Q!ēq!EX'Lāla (XV 1) grew up, he married | the princess of L!āqwalal (XIV 3), chief of the numaym Lālawilēla of the | L!al!asiqwāla, for L!āqwalal's princess was named K!ēdēlemē^ε 85 (XV 2). And it was not || long before Q!ēq!EX'Lāla (XV 1) had a son; | and L!āqwalal (XIV 3) said that he would give a name to his grandson, | and he gave him the name Yāqewid (XVI 1); | and he gave as his marriage gift fifty mink blankets, | one hundred yellow 90 cedar-bark blankets, twenty sewed sea-otter || blankets, fifty seals, and the whale | house-dish, the killer-whale house-dish, and the wolf house-dish, and | also the grizzly-bear house-dish, and also the feast

71 Wā, lā^εlaē xūngwadEX^εidē L!āqwag'ilāsē bābagūmē. Wā, lā^εlaē nēgūmpas L!āqwag'ila, yix A^εmax'āg'ila, (hēm^ε nēm lēgēms L!āqwag'ilamōt!a), ^εnēx' qas hē^εmē lēqēla qa lēgēmsēs ts!ōx^uLEMA. Wā, lā^εlaē lēx^εēts Q!ēq!EX'Lāla lāxēs ts!ōx^uLEMA. Wā, laem^εlaē 75 A^εmax'āg'ila wāwalqālasa mōx^usokwē ^εmē^εmēlxlōsgem ^εnaenx'ūna^εya lē^εwa sēk'!agāla mātsasgem ^εnaenx'ūna^εya lē^εwa yūdux^usōkwē kwēkūx^ud!sgem ^εnaenx'ūna^εya, lē^εwa mōwē g'ig'ilasgem ^εnaenx'ūna^εya lē^εwa mōwē ^εwālasx'āsgem ^εnaenx'ūna^εya lē^εwa mōwē lēlē- 80 gēxsemē ^εnaenx'ūna^εya; wā, hēm^εlāwisa lāk'!endē tētek!ōtsemē ^εnaenx'ūna^εya. Wā, hēx^εida^εmēsē L!āqwag'ila yāx^εwits lāxa g'ā- āsa Gwa'sela qa ōma^εyōs lēgēmasēs lāwelgāma^εyē Q!ēq!EX'Lāla.

Wā, g'il^εemlāwisē q!ūlyax^εwidē Q!ēq!EX'Lālāxs laē geg^εadEX^εits k'!ēdēlas L!āqwalale, yix g'ig'āma^εyasa ^εne^εmēmotasa Lālawilēlāsa L!al!asiqwāla yī^εlaxs k'!ēdadaē L!āqwalalas K!ēdēlema^εyē. Wā, k'!ēs- 85 'lat!a gālaxs laa^εl xūngwadEX^εidē Q!ēq!EX'Lālāsa bābagūmē. Wā, lā^εlaē L!āqwalalē ^εnēk' qas hē^εmē lēqēla qa lēgēmsēs ts!ōx^u- LEMA. Wā, laem^εlaē lēx^εēdes Yāqewidē lāxēs ts!ōx^uLEMA. Wā, lā^εlaē wāwalqālasa sēk'!ax^εsokwē mātsasgem ^εnaenx'ūna^εya lē^εwa lāk'!endē k'!ōbawasa lē^εwa mātsokwē q!aq!ENōl q!ēq!lasasgem 90 ^εnaenx'ūna^εya lē^εwa sēk'!asgemg'ustā mēgwata lē^εwa gwe^εyimē lōqūlila lē^εwa max^εēnoxwē lōqūlila lē^εwa ālanēmē lōqūlila; wā, hē^εmēsa nānē lōqūlila. Wā, hē^εmisa k!wēladzEXlāyowē lēgēmē

name | Kwax'sēstāla; and the name of Q!ēq!EX'Lāla (XV 1) was 93
 changed, and he | now had the name X'īlx'ēd (XV 1), when the
 ancestors of the L!al!asiqwāla lived at Newette, || for now I shall 95
 stop calling him Q!ēq!EX'Lāla (XV 1). Immediately | X'īlx'ēd
 (XV 1) got ready to go home with his wife K'!ēdēlemē (XV 2) | and
 their child Yāqewid (XVI 1). Now he was going to his own country, |
 Gwēqelis. As soon as they arrived there, he gave away | the fifty
 mink blankets, one hundred || yellow cedar-bark blankets, twenty 100
 sewed sea-otter | blankets, and the food obtained in the marriage
 feast, fifty seals. | They put the seals in the four house-dishes; and
 as soon | as these were put before the ancestors of the Gwa'sela, he
 gave all the | skin blankets to his guests. That is what is called ||
 "giving away during a feast." Now, X'īlx'ēd (XV 1) was really a 5
 chief | among the Gwa'sela on account of what he had done. When
 Yāqewid (XVI 1) grew up, | his father X'īlx'ēd (XV 1) wanted him
 to marry the | princess (XVI 2) of L!āqwadzē (XV 3), chief of the
 numaym G'ēxsem of the | Gwa'sela. He married her at once; and
 after || the marriage, L!āqwadzē (XV 3) gave to his son-in-law 10
 Yāqewid (XVI 1) | as a marriage gift two slaves, four large canoes, |
 forty dressed elk-skin blankets, one hundred | deer-skin blankets,
 forty lynx blankets, | seven marten blankets, and twenty || mink 15

Kwax'sēstāla. Wā, lāxaē L!āyoxlā'yē Q!ēq!EX'Lāla. Wā, laem 93
 lēgades X'īlx'ēdē lālaxs g'ōkūlaē g'ālāsa L!al!asiqwāla lāx Nē'wēdē
 qaxg'in la'mēk' g'wāl lēqelas Q!ēq!EX'Lāla lāq. Wā, hēx'idaem'la- 95
 wisē X'īlx'ēdē xwāna'īd qa's lā nā'nakwa lē'wis genemē K'!ēdēle-
 ma'yē lē'wis xūnōkwē Yāqewidē; wā, la'mē lāl lāxēs āwīnagwisē
 Gwēqelisē. Wā, g'il'em'lāwisē lāg'aaxs laa'l hēx'ida'em yāqwāgē-
 lilasa sek'lax'sokwē mātsasgem 'naenx'ūna'ya lē'wa lāk'lendē dō-
 dex'sem k'!ēk'lōbawasa lē'wa maltsokwē q'lāq!enōl q!ēq!asasgem 100
 'naenx'ūna'ya lē'wa ha'māyaaxsa'yē sek'lāsgemg'ustāwē mēgwata.
 Wā, hēem la āxts'lāxa mewēxla lōelqūlilxa mēgwatē. Wā, g'il-
 'mēsē k'āgemlī'lemxa g'ālāsa Gwa'selāxs laē yax'wīdayowēda 'nāxwa
 'naenx'ūna heyap!ōmasgem lāxa k!wēlē. Wā, hēem lēgades
 yāxsemē'ya yāqwāg'ililaxa k!wēlē. Wā, laem ālak'lāla'l g'īgāma'yē 5
 X'īlx'ēdāsa Gwa'sela qaēs gwēx'idaasē. Wā, lā'laē q!wāx'idē
 Yāqewidē. Wā, lā'laē ōmpasē X'īlx'ēdē 'nēk' qa wāg'is gegradēs
 k'!ēdēlas L!āqwadzēxa g'īgāma'yasa 'nē'mēmotasa G'ēxsemasa Gwa-
 'sela. Wā, hēx'idaem'lāwisē qādzēl'ideq. Wā, g'il'em'lāwisē gwāla
 qādzēlexs laa'l wāwalqālē'laē L!āqwadzāxēs negūmpē Yāqewi- 10
 dāsa ma'lōkwē q'lāq!ek'ā. Wā, hēem'lāwisa mōts!aqē āwā xwāxwā-
 k'lūna lē'wa mōx'sōkwē ēelag'imsgem 'naenx'ūna'ya lē'wa lāk'lendē
 tētek'lōtsem 'naenx'ūna'ya lē'wa mōx'sōkwē 'wālasx'āsgem 'naen-
 x'ūna'ya lē'wa ālēbowē lēlegēx'sem 'naenx'ūna'ya lē'wa maltso-

- 16 blankets, and also a name which was to be the name of | Yāqewid (XVI 1). He gave him the name L!āqwasgem (XVI 1), | and also, as a name for his granddaughter, | Kūnxūlasōgwi!ak^u (XVII 1). As soon as this had been done, L!āqwasgem (XV 3) | made ready to give away his marriage presents to the ancestors of the Gwa'sela, ||
- 20 on account of the highness of his princess Kūnxūlasōgwi!ak^u (XVII 1). Now, I finish | calling him Yāqewid (XVI 1), for his name was now L!āqwasgem (XVI 1). Now, | L!āqwasgem was unfortunate, because his child was a girl. It was | not long before he had another child, a boy (XVII 2). Then | he was really glad
- 25 on account of the boy. When it was first known || by his grandfather, L!āqwadzē (XV 3), that the child was a boy, he made a great effort | when he gave the next marriage gift; namely, four slaves, four | large canoes, fifty dressed elk-skin blankets, | fifty lynx
- 30 blankets, twenty-five | mink blankets, thirty marmot || blankets, ten marten blankets, | one hundred deer-skin blankets, one hundred mountain-goat | blankets, and also the name Sēwid (XVII 2) as the | name of his grandson, and also his house. And when he had | done so, L!āqwasgem (XVI 1) said that he would invite the ancestors
- 35 of the || Nāk!wax'da^{xu} and of the Āwik!ēnox^u. Then he sent his | tribe to invite them. One of the | canoes of the Gwa'sela went

- 15 kwē mātsasgem 'naenx'ūna^{ya}. Wā, hē'misa lēgemē qa lēgēms Yāqewidē. Wā, laem^{laē} lēgemg'elx^{la}yē L!āqwasgem qa lēgēms. Wā, hē'misa lēgemē qa lēgēmsēs ts!ōx^uLEMagasē Kūnxūlasōgwi!akwē. Wā, g'il^{em}lāwisē gwālexs laē hēx'ida^{mē} L!āqwasgemē xwāna^{ida} qa's yāx^{widēsēs} geg'adānemē lāxa g'ālāsa Gwa'sela
- 20 qa ō'mayosēs k'!ēdēlē Kūnxūlasōgwi!akwē. Wā, laem^{len} gwā lēqelas Yāqewidē lāq qaxs le^{maē} lēgades L!āqwasgemē. Wā, la^{mē} ōdzaxagemdē L!āqwasgemaxs ts!ēdāqaēs xūnōkwē. Wā, lā^{laē} k'!ēs gālaxs laael ēt!ēd xūngwadex'itsa bābagūmē. Wā, la^{wēs}la^{laē} ālak!ala mōlōlema bābagūmaxs g'ālāē māt!ēg'aa!ēlexs begwā-
- 25 nemaasēs gāgempē L!āqwadzē, wā, hēem^{lāwis} lāg'ilas wātemx^{ēi}-dexs laael ēt!ēd wāwaqālasa mōkwē q!āq!ēk'owa lē^{wa} mōts!aqē āwā xwāxwāk!ūna lē^{wa} sek!ax'sokwē ēelag'imsgem naenx'ūna^{ya} lē^{wa} sek!ax'sokwē 'wālasx'āsgem 'naenx'ūna^{ya} lē^{wa} sēk!agāla mātsasgem 'naenx'ūna^{ya} lē^{wa} yūdux^{sōkwē} kwēkūx^{desgem}
- 30 'naenx'ūna^{ya} lē^{wa} lāstowē lēlegēx^{semē} 'naenx'ūna^{ya} lē^{wa} lāk!endē tētek!ōtsemē 'naenx'ūna^{ya} lē^{wa} lāk!endē 'mē'melx-lōsgemē 'naenx'ūna^{ya}. Wā, hēem^{lāwis} lēgemē Sēwidē qa lēgēmsēs ts!ōx^uLEma. Wā, hēem^{lāwisēs} g'ōkwē. Wā, g'il^{em}lāwisē gwālexs laael 'nēk'ē L!āqwasgemē qa's wēg'ē lēlēlaxa g'ālāsa
- 35 Nāk!wax'da^{xwē} lē^{wa} Āwik!ēnoxwē. Wā, laem^{laē} 'yālaqasēs g'ōkūlōtē qa lā's lēltsayā. Wā, g'āx^{em}laē 'nemts!aqelāxa xwā-

southward to the village Tëgüxstë^e of the Nāk!wax'da^ex^u; | another canoe went northward to the village | of the Āwīk'!ēnox^u at K'!ētēt. After four days || they came back, and the Āwīk'!ēnox^u | and Nā- 40 k!wax'da^ex^u came paddling with them. Then the LEWELAXA song | was sung by the Āwīk'!ēnox^u; and the ancestors of the Gwa^eSĒLA did not understand | the kind of song sung by the Āwīk'!ēnox^u, the song of the LEWELAXA, | when they arrived in front of the village. The Āwīk'!ēnox^u landed, || and also the Nāk!wax'da^ex^u landed. 45 They | did not sing when they came. Immediately they were invited in to eat | in the house of L!āqwasgem (XVI 1); and as soon as they were all inside, | the Āwīk'!ēnox^u began to sing the LEWELAXA song; | and the chief of the Āwīk'!ēnox^u, L!āqwa^eila (XV 4), danced. || After he had danced, he took off his red-cedar neck-ring 50 and | his head-mask set with ermine-skins, and he called L!āqwasgem (XVI 1), | and said to him, "Come to me, child L!āqwasgem (XVI 1)! Let these | new dancing-things go to you, which I obtained in marriage from the | chief of the Ōyalaide^x, Hāmdzid (XIV 4). He has for his princess L!āqwa^el (XV 5). || Now, your name shall be 55 Hāmdzid (XVI 1), for we are descended from the same | ancestors." Thus said L!āqwa^eila (XV 4) to his grandfather. | Immediately L!āqwasgem (XVI 1) arose and went to the place where L!āqwa^eila (XV 4) was standing; | and L!āqwasgem (XVI 1) stood by the side

k!ūna Gwa^eSĒLA ēnā^enala^eaqā lāxa Nāk!wax'da^exwaxs g'ōkūlaē Tëgüxs- 37 ta^eyē. Wā, lā^elaē gwāgwaaqaxa ēnemts!aqē xwāk!ūna lāx g'ōkūlasasa g'ālāsa Āwīk'!ēnoxwē lāx K'!ētēte. Wā, āem^elāwisē mōp!ēn-xwa^esē ēnālāsēxs g'āxaē aēda^eaqā. Wā, laem^elaē seyōgwēxa Āwī- 40 k'!ēnoxwē LE^ewa Nāk!wax'da^exwē. Wā, laem^elaē LEWELAXAK!lāla denxelayāsa Āwīk'!ēnoxwē. Wā, laem^elaē k'!ēs ayōsela^elaē g'ālāsa Gwa^eSĒLAX gwēk'!ālasas denxalayāsa Āwīk'!ēnoxwa LEWELAXAK!lālaē g'āxaē aLEX^eala lāx L!āsakwas. Wā, g'āx^elaē g'āx^ealisēda Āwīk'!ēnoxwē. Wā, g'āx^elaē ōgwaqa g'āx^ealisēda Nāk!wax'da^exwē. Laem^elaē 45 k'!ēās gwēk'!ālats. Wā, hēx^eidaem^elāwisē Lē^elālasō^e qa^es lā LE^exwa lax g'ōkwas L!āqwasgem^eyē. Wā, g'il^eem^elāwisē ēwī^elaēLEXS laaēl hēx^eidaem^eēt!ēda denx'idēda Āwīk'!ēnoxwasa LEWELAXA. Wā, laem^elāwisē yīxwē g'īgāma^eyasa Āwīk'!ēnoxwē L!āqwa^eila. Wā, 50 g'il^eem^elāwisē gwāl yīxwaxs laē āxōdxēs L!āgek!ūxawa^eyē LE^ewēs g'īgilemakwē yīxwēwa^eya. Wā, lā^elaē Lē^elālax L!āqwasgemē. Wā, laem^elaē ēnē^eka: "Wā, gēlag'a xūnōk" L!āqwasgem qa lālag'isek. āx^eāLElag'ada alō^emasek' yāx^eLEN lāl, yīxg'in geg'adānemk' lāxa 55 g'īgāma^eyasa Ōyalaide^xwē lāx Hāmdzidē, yīxs k'!ēdadaas L!āqwa^elē. Wā, la^emēts Lēgadelts Hāmdzidē qaxs ēnem^emaāsens g'āyowasens wīwōmpwūlaens," ēnē^elaē L!āqwa^egilāxēs gāgempē. Wā, hēx^eidaem^elāwisē L!āqwasgemē Lāx^eūlil qa^es lā lāx Lā^ewī^elasas L!āqwa^eila. Wā, g'il^eem^elāwisē Lā^ewenōdzeli^e L!āqwasgemax L!āqwa^egilāxs laē

of L!āqwag'ila (XV 4); and | L!āqwag'ila took off his grizzly-bear
 60 blanket and put it on || L!āqwasgem; and he took off his dancing-
 apron and put it on | L!āqwasgem; and he put around his neck the
 red cedar-bark ring mixed with white | for the LEWELAXA dance,
 which was to be the red cedar-bark ring of L!āqwasgem (XVI 1),
 and he put on his head the head-mask. | And as soon as he had done
 it all, L!āqwag'ila (XV 4) | told how he had obtained them. He said,
 65 "I married || L!āqwāl (XV 5), the princess of Hāmdzid (XIV 4),
 chief of the ŌyalaideX of the | Bellabella; and this is what I obtained
 by marrying her—the LEWELAXA and the name | Hāmdzid. Now,
 Hāmdzid shall be your name when you give the LEWELAXA. | And the
 name L!āqwasgem shall be your name during the secular season."
 Thus said L!āqwag'ila (XV 4) | to L!āqwasgem (XVI 1). Then the
 70 Āwik'!ēnox^u sang || four LEWELAXA songs, and L!āqwasgem (XVI 1)
 danced. | And L!āqwag'ila (XV 4) just stood by his side. | L!ā-
 qwasgem (XVI 1) was shaking the rattle with his one hand as he
 danced, going around the fire in the middle of the | dancing-house of
 L!āqwasgem (XVI 1). This was the time when the Gwa'sela saw |
 the LEWELAXA for the first time. And the LEWELAXA came from
 75 there. || And the reason why L!āqwag'ila (XV 4) gave it to L!ā-
 qwasgem (XVI 1) is because he knew that they had the | same
 descent. As soon as L!āqwasgem (XVI 1) had finished dancing, | he
 spoke, and said, "O L!āqwag'ila (XV 4)! | thank you for what you

āxōdē L!āqwag'ilaxēs g'ilasgemē 'nēx^uunā^uya qa's 'nēx^uūdēs lāx
 60 L!āqwasgemē. Wā, lā'laē āxōdxēs tsāpē qa's tsāp'ēdēs lāx
 L!āqwasgemē. Wā, lā qenxōtsa 'melmaqela qenxawē LEWELAXA-
 xawē L!āgēk^u lāx L!āqwasgemē. Wā, lā'laē yīxwīyōtsa yīxwī-
 wa'yē lāq. Wā, g'il'ēm'elāwisē 'wīl'gaaLELAXS lāē L!āqwag'ila
 ts!ēk'!āl'itsēs g'ayōlasaq. Wā, lā'laē 'nēk'a: "Len gēg'ades L!ā-
 65 qwālē, yīx k'!ēdēlas Hāmdzidē g'īgāma'yasa ŌyalaideXwasa Hēldza-
 'qwe. Wā, yō'mēSEN gēg'adāNEM laqēXWA LEWELAXA LE'wa Lēgemē
 Hāmdzidē. Wā, la'mēts Lēgadelts Hāmdzidē lāXWA LEWELAXAX.
 Wā, hēx'sā'mēts Lēgemē L!āqwasgemē lāXa bāXūsē," 'nēx^ulaē L!ā-
 qwag'ilāX L!āqwasgemē. Wā, laēm'laē denx'ēdēda Āwik'!ēnoxwasa
 70 mōsgemē LēLEWELAXAK'!āla q!ēmq!ēmdema. Wā, laēm'elāwisē yīXwē
 L!āqwasgemē. Wā, ā'mēs la lāXwēmēlē L!āqwag'ila. Wā, la'mē
 k'lūXetk!ōlts!anē L!āqwasgemaxs lāē yīX^usē'stalilēlaxa laqawalīasa
 LEWELAXAats!ē g'ōX^us L!āqwasgemē. Wā, hēem g'alabē dōX'walelatsa
 Gwa'selāXa LEWELAXA. Wā, hē'mis la gwē'ēidaatsa LEWELAXAX lāXēq.
 75 Wā, hē'mis lag'ilas L!āqwag'ila lās lāX L!āqwasgemaxs q!āLElā'maaxs
 'nēmōX^umaēs g'ayowasa LE'wē. Wā, g'il'ēm'elāwisē gwāl yīXwē
 L!āqwasgemaxs lāē yāq!ēg'a'la. Wā, lā'laē 'nēk'a: "ya, L!āqwa-
 g'ila, gēlak'aslax'īg'as g'āxyōg'ōs g'āXEN; hē'den 'nē'nak'ilē yīXs

have brought me. This is the reason why I spoke. | I shall not use this great dance. It shall go to my || prince Sēwid (XVII 2). He 80 shall have the name Hāmdzid." | Thus spoke L!āqwasgem (XVI 1) to his tribe, the Gwa'sela, and to the Nāk!wax'da^{xu}, | and also to the Āwik'!ēnox^u, and they all agreed to | what he said. As soon as he had spoken, he gave away the | four slaves to the chiefs of the Nāk!wax'da^{xu} and || Āwik'!ēnox^u, and four large canoes | went to 85 the chiefs of the two tribes, | and he gave away the one hundred deer-skin blankets to the | two tribes. After this the two tribes | went out. They unloaded their canoes, || and night came. Then 90 L!āqwasg'ila (XV 4) spoke | to his tribe, and told them to sing four times the | LEWELaxa songs for Sēwid (XVII 2), the prince of L!āqwasgem (XVI 1), who | was to be a hēlik'ila in the LEWELaxa-dance. Then L!āqwasg'ila (XV 4) taught the | song of the hēlik'ila to Sēwid (XVII 1) late at night. And || L!āqwasg'ila (XV 4) asked 95 his painters to put up the | sacred room with the moon on it and a toad inside the moon. | At once two painters took four | roof-boards, rubbed them with old cedar-bark mats to remove | the soot, and, when all the soot was off, || they put them down in the rear of the 100 house of L!āqwasgem in the night. | Before daylight they finished.

k'!ēsēl nōgwa aaxsilaxwa 'wālasēx lāda, yixs le'maēx lāl lāxen LEWELgāma'yōx Sēwidēx. Wā, la'mēsōx lēgadelts Hāmdzidē," 80 'nēx'laē L!āqwasgemaxēs g'ōkūlōta Gwa'sela LE'wa Nāk!wax'da-xwē, wā, hē'misa Āwik'!ēnoxwē. Wā, lā'laē 'nāxwaem ēx'ag'ayē wāldemas. Wā, g'il'em'lāwisē gwāl yāq!ent!ālaxs laael yāx'witsa mōkwē q!āq!ek'owa lāx g'ig'igāma'yasa Nāk!wax'da-xwē LE'wa Āwik'!ēnoxwē. Wā, hēem'lāwisa mōts!aqē āwā xwāxwāk!ūna. 85 Hēemxaa lā lāxa g'ig'egāma'yasa ma'itsemakwē lēlqwālaLa'ya. Wā, lā'laē yāx'witsa lāk!endē tētek!ōtsem 'naenx'ūna'ya lāxa ma'itsemakwē lēlqwālaLa'ya. Wā, laem'laē gwāla laa'lasē hōqū-welsēda ma'itsemakwē lēlqwālaLa'ya. Wā, laem'laē mōltālxēs memwāla. Wā, lā'laē gānul'ida. Wā, lā'laē L!āqwasg'ila yāq!e- 90 g'a'ixēs g'ōkūlōtē. Laem'laē nēlaqēxs mōp!enēlē kwēxela qaēda LEWELaxa qa Sēwidē, y'ilax LEWELgāma'yas L!āqwasgemaxs le'maael hēlik'ila lā lāxa LEWELaxa. Wā, la'mē L!āqwasg'ila q!āq!ol'amatsa yālaXLENasēs hēlik'ila lē lāx Sēwidaxa la gāla gānola. Wā, lāxaē L!āqwasg'ila āxk'ālaxēs k'!āk!et!ēnoxwē qa k'!ōx'walilēsēxa 95 'mekūladzāla māwila. Wā, lā'laē wūq!āsa ōts!āwasa 'mekūla. Wā, hēx'idaem'lāwisa ma'ōkwē k'!āk!et!ēnox^u āx'ēdxa mōxxa saōkwa qa's yilteldzāyēsa k'!āk!obanē lāxa sēsaōkwē qa lāwāyēsa q!wālobesē lāq. Wā, g'il'em'lāwisē 'wī'lāwa q!wālobesaxs laael āx'alīlas lāxa naqōLEwalīlasa g'ōkwa L!āqwasgemēxa gānolē. 100 Wā, k'!ēs'em'lāwisē 'nāx'idexs laē gwāla. Wā, laem'laē ts!et-

- 2 At once it was a cause of surprise, | when it was seen by the uninitiated of the Nāk!wax'da^xu | and Gwa^sela, and also by the other Āwik'!ēnox^u. As soon as it was | daylight, in the morning, L!āqwag'ila (XV 4) asked L!āqwasgem (XVI 1) || to call in the Nāk!wax'da^xu and Āwik'!ēnox^u and all the | Gwa^sela to eat breakfast in the dancing-house for the | LEwelaxa. Then the chief of the Āwik'!ēnox^u, L!āqwag'ila (XV 4), said | that he would show to Sēwid (XVII 2) how to dance the LEwelaxa and the great | dance hēlik'ilal.
- 10 When the || three tribes came in, L!āqwag'ila (XV 4) arose, and | said, "I have already told that the LEwelaxa was a marriage gift | from Chief Hāmdzid (XIV 4) of the Ōyalaide^xu, and that | Q!ōmogwa is the supernatural property of the hēlik'ilal, and that the name of the hēlik'ilal is | Yēmask'as^ō Q!ōmogwa. And now we shall sing for
- 15 four days for || the hēlik'ilal. We shall begin now, so that you may see the | way of dancing of the hēlik'ilal. This is the sacred room of the hēlik'ilal, | what you see standing there, which I obtained in marriage from the chief of the | Ōyalaide^xu of the Bellabella. I am speaking about it emphatically, | because it is always asked of the
- 20 chiefs of the tribes || to say where they obtained the LEwelaxa by those who do not know | what is in the box of real chiefs. This is the | reason for my saying so—that you, Nāk!wax'da^xu and Gwa^sela, | shall not speak against Yēmask'as^ō Q!ōmogwa (XVII 2), which is the name of the hēlik'ilal, Sēwid (XVII 2), for | now in the

- 2 g'imxs laē dōx^{wa}leltsa g'ig'extsēg'a'yēxa Nāk!wax'da^xwē LE^swa Gwa^sela Lō^sma waōkwe lāxa Āwik'!ēnoxwē qaxs g'il'ma-ael 'nāx'idxa gaālāxs laa'laē L!āqwag'ila āxk'!āla^x L!āqwasgemē
- 5 qa lēlalēsēxa Nāk!wax'da^xwē LE^swa Āwik'!ēnoxwē Lō^s 'wī'lēda Gwa^sela qa g'āxēsē gaūxstāla lāxa la lōbekwa g'ōkwē qaēda LEwelaxa. Wā, la^smē 'nēk'ē g'ig'āma'yasa Āwik'!ēnoxwē L!āqwag'ila qa's ālak'!ālē nēlasēxs le^smaē ālak'!āla lāsa LEwelaxa LE^swa 'wālasē lādēda hēlik'ilalē lāx Sēwidē. Wā, g'il'emelāwisē 'wī'laēlēda yū-
- 10 dux^ssemakwē lēelqwālaLēxs lāa'lasē Lā^sxūlilē L!āqwag'ila qa's negeitā'yēxen laemx'dē wāldēma yīxs ālak'!ālaē geg'adānemaxa LEwelaxa lāx g'ig'āma'yasa Ōyalaide^xwē Hāmdzidē. Wā, hē'misēxs Q!ōmogwayaē Lōgwa'yasa hēlik'ilalē, wā, hē'mis lēgemsa hēlik'ilalē Yēmask'as^ō Q!ōmogwa. "Wā, la^smēsēxs mop'enxwa^sl kwēxalal-
- 15 xwa hēlik'ilalēx. Wā, la^smēsēxs g'ālabende^xwa gānolēx qens dōqwalēxōx yīxwālaēnē^slaxsa hēlik'ilalēx. Wā, yūem māwiltsa hēlik'ilalōs lāqōs dōgūl k'!ōgwilaxen geg'adānemēx lāx g'ig'āma'yasa Ōyalaide^xwas Hēldza^swē. Hēden lāg'ilāen el'elk'!āla gwāgwēx-s'āla lāq^u qaxs hē'menāla^smaē wālap'ēda 'nāxwa g'ig'eg'āmasa lēl-
- 20 qwālaLa^syē, xa nēk'ē wīdzesdzewilaōxda LEwelaxaxa k'!ēsē q'lēq'!āla^x g'iyimts!āwāx g'ilg'ildasasa ālak'!āla g'ig'eg'āma'yasa. Wā, hē'mēsēn 'nē'nak'ilē, laems k'!eāsl lāl wāldēmlos, Nāk!wax'da^xu Lōs Gwa^sel, qaōx Yēmask'as^ō Q!ōmogwaxōx hēlik'ilalēxlayōxs Sēwidē, yīxs

LEWELAXA his name shall no longer be Sēwid. Now his name shall be || Hāmdzid (XVII 1). As soon as he finishes the LEWELAXA, in 25 four | days, then his name shall again be Sēwid (XVII 2). Now he himself will | dance to invite you. And therefore his name is | Yēmask'asō Q'ōmogwa as a hēlik'ilat; and his name is | Hāmdzid because he takes care of the LEWELAXA. That is it." || Thus said 30 L!āqwag'ila (XV 4). |

As soon as they had finished breakfast, they went out, and | two painters worked to make the mask of Q'ōmogwa. | And as soon as night came, L!āqwag'ila (XV 4), chief of the | Āwik'!ēnox", asked 35 two of his speakers and two of the || speakers of L!āqwag'ilagemē (XVI 1) to listen to what the people were saying when they | went to call their tribe and the guests to go into the | dancing-house. As soon as the four | speakers had assembled, L!āqwag'ila instructed them what to say outside | of the doors of all the houses. "This is what you will say, ||

"O LEWELAXA dancers! I call you to restore to his senses Yēmas- 40 k'asō Q'ōmogwa, | the hēlik'ilat, Q'ōmogwa. You shall sing for our Yēmask'asō | Q'ōmogwa.'" |

As soon as they stopped speaking at the doors of the houses, | the men, women, || and their children arose, and went into the LEWELAXA 45 house, for | all wished to see the new thing that is called LEWELAXA,

le^{ma}ēx g^{wāl} lēgades Sēwidē lāxwa LEWELAXAX. Wā, la^{mōx} lēga-
des Hāmdzidē. Wā, g'il^{em}l^{wisōx} g^{wāla} LEWELAXAX lāx mōxsala 25
ēnalat lalōx ēt!ēdel lēgade! Sēwidē laxēq. Wā, la^{emlōx} q!tūlēx's^{em}
yīxwa^{masxōs} bek!wēna^{yaxs} lēlēlaēx. Wā, hē^{mis} lāg'ilasōx lēga-
des Yēmask'asō Q'ōmogwa lāxēs hēlik'ila^{lēna}yē. Wā, lāx' lēga-
des Hāmdzidē qaēs aaxsilaēna^{yaxa} LEWELAXAX. Wa, yū^{moq}"
ēnēx'ēlaē L!āqwag'ila. 30

Wā, g'il^{em}lāwisē g^{wāl} gaāxstalaxs laē hōqūwelsa. Wā, hēx'-
ēidaem^{lāwisa} ma^{lōkwē} k'lak!ē!tēnox" ēax^{ēdxa} Q'ōmōkūmlē.
Wā, g'il^{em}lāwisē ganol'idexs laa^{lasē} L!āqwag'ilaxa g'igūma^{yasa}
Āwik'!ēnoxwē āxk'lāxaxa ma^{lōkwē} lāxēs ā'yīlkwē lē^{wa} ma^{lōkwē}
lāx ā'yīlkwās L!āqwag'ilagemā^{yē} qa lās hōlēlax gwēk'lālasasēxs laē 35
qāsaxēs g'ōkūlōtē lē^{wa} lēlalānemē qa lās wī^{la} hōgwīla lāxa
LEWELAXAats!ē g'ōkwa. Wā, g'il^{em}lāwisē q!ap!ēx'ēidēda mōkwē
ā'yīlkwa, laa^{lasē} L!āqwag'ila lēxs'ālaq qa gwēk'lālēts lax L!āsanā-
^{yas} t!ēx'ilāsa ēnāxwa g'ig'ōkwa. "Wā, g'aems wāldemlga:
'lēlalanōgola ts!ēts!ēqaō nanāqamaLENSAX Yēmask'asō Q'ōmo- 40
gwa hēlik'ilalk'asō Q'ōmogwa; lāsēlalōsxENSAX Yēmask'asō Q'ō-
mogwa.'" |

Wā, g'ilna^{xwa}ma^{alasē} q!wēl'id lāx t!ēt!ēx'ilāsa g'ig'ōkwaxs laaēl
hēx'ēidaem wī^{la} q!wāg'ilidēda bēbēgwānemē lē^{wis} gēgenemē
lō^{mēs} sāsēmē, qa^s lāel hōgwēl lāxa LEWELAXAats!ē g'ōkwa, qaxs 45
ēnāxwa^{maē} x'āx'ets!ānaxa alōmasē lēgēmsa LEWELAXA. Wā, lā^{laē}

47 and | all the three tribes came in. Then L!āqwag'ila arose | and
called L!āqwasgem. And as soon as L!āqwasgem stood by the side |
50 of L!āqwag'ila, then L!āqwag'ila said to all the || tribes, |

"Now this chief shall be assistant in the | future LEwelaxa dances
of future generations." Thus he said. |

And as soon as he stopped speaking, there was a sacred song sung |
in the sacred room, and this is it: ||

55 "What, oh, what has become of my supernatural power?

Hōa | hōa! What has become of it? |

It has escaped from me, it has escaped from me, my supernatural
power. | Hōa hōa! It has escaped from me, my supernatural power.
Hōa hōa!" |

There was another sacred song: ||

60 "Come and fly over me, you who flew away from me to the light of
the world. | Come and fly over me, hō wāya wāya ha haa!" |

As soon as L!āqwag'ila stopped singing, he called L!āqwasgem: |
"Let us look at the sacred singing behind the front of the | sacred
65 room!" And they went in. They had not stood long, || before
L!āqwasgem came back alone. He said, "Take care, | tribes!
That is the voice of the hēlik'ilal. Now begin to | sing, and I shall

47 ^εwī^εlaē^εLēda yūdūx^uSEMakwē lēlqwālaLēxs laaēL Lāx^εūlilē L!āqwag'ila
qa^εs Lē^εlālēx L!āqwasgemē. Wā, g'il^εEM^εlāwisē la lāwenōdzēlilē
L!āqwasgemax L!āqwasg'ilāxs laē ^εnēk'ē L!āqwag'ilāxa ^εnāxwa
50 lēlqwālaLāya:

"Laemk' LāxwēmīlnāxwaL'ada g'igāmēk' lāxa El'nākūlaLā LE-
welaxaLasa El'nakūlaLā begwānēmī," ^εnēx'laē.

Wā, g'il^εEM^εlāwisē q!wē^εidēxs laal^εasa yālaq!wālā lāx āladza^εyasa
māwilē yīsg'ada:

55 Wēx^εidēg'a ha wēx^εihēdēg'a wēx^εidēs qaē ^εnawalahakwasdā
hōa hōa wēx^εidēs'ka.

Mādosō o^εnōgwa, mādosō o^εnōgwa mādosōs qaē ^εnawalahakwas-
dā hōa hōa madosōqaē ^εnawalahakwasdā hōa hōa.

Wā, lā lās lāxa ^εNEmsgemē yālaXLena:

60 Gēna q!anāanLa k'āē q!anēg'ilis lāx ^εnaqūlayaxēa ha aha gēna
q!anaanLa hō wāya wāya ha haa.

Wā, g'il^εEM^εlāwisē q!wē^εidēxs laē L!āqwag'ila āxk'!ālaX L!āqwas-
gemē: "yā, wēx'ins dōqwaxa sayōlaqūla lāxg'a āladzēg'asg'a
māwilēk'." Wā, lax'da^εx'laē lāyak'ilila. Wā, k'ēs'lat!a gālaxs

65 g'āxaē nēnx'ālē L!āqwasgemē. Wā, lā^εlaē ^εnēk'a: "Wēg'a yāl!ā-
LEX g'ōlg'Ekūlōt; yūem q!wāselag'ilila hēlik'ilalēx. Wā, wēg'a den-
x^εēDEX qen lālag'i gūnx^εid lalōL!aqō LE^εwōX L!āqwag'ilax qa

try to secure him, together with L!āqwag'ila, so that he may | come 68
and dance." Immediately the Āwik'!ēnox^u sang, | and L!āqwasgem
went back into the room. Before long || the hēlik'ilāl came, wearing 70
the grizzly-bear skin blanket, and around his neck a | thick cedar-
bark ring. He wore on his head the head-mask with ermines, | and
he wore a dancing-apron around his waist. He was | shaking his
rattle with one hand as he was dancing. | He danced around the fire
in the middle of the house. Then L!āqwag'ila || and L!āqwasgem 75
were his attendants. Four songs | were sung by the Āwik'!ēnox^u.
Then they finished. As soon | as they had finished, the hēlik'ilāl
went back to his sacred room; and | L!āqwasgem gave away one
hundred mountain-goat blankets to the | Nāk!wax'da^{exu} and to the
Āwik'!ēnox^u; and as soon as he finished || giving away the mountain- 80
goat blankets, the chief of the | Āwik'!ēnox^u, L!āqwag'ila said to the
Nāk!wax'da^{exu} and Gwa^ssela | that they should come back into the
LEWELAXA house the next | evening. Thus he said. |

As soon as he stopped speaking, the Nāk!wax'da^{exu} || and the 85
Āwik'!ēnox^u and the Gwa^ssela went out. . And when it was evening |
on the following day, the four speakers went again to call them, |
and they said the same as they had said when they called them the
first time to the dance. | Now they were dancing, and they did the
same that night | as they had done before. And as soon as the

g'āxēsō yīx^uwida." Wā, hēx'idaem'lāwisēda Āwik'!ēnoxwē den- 68
x'ēda. Wā, lā'laē L!āqwasgemē lāyak'ilila. Wā, k'ēs'lat!a gālaxs
g'āxaasa hēlik'ilālē 'nēx'ūnālaxa g'ilasgemē 'nēx'ūna^{ya} qenxālaxa 70
lēkwē L!āgēkwa. Wā, laem'laē yīxwiwālaxa g'ig'ilēmakwē yīxwi-
wa^{ya}. Wā, laem'laē tsābēx^usa yīxūxsdēg'a^{ye} tsāpa. Wā, lā'la-
xaē k'lūxetk'!ōlts'ānaxa k'lūxedenāxs laē yīxwa. Wā, laem'laē
yīxse'stalilēlaxa laqawalilasa g'ōkwē. Wā, laem'laē L!āqwag'ila
lō'laē L!āqwasgemē laxwēmēleq. Wā, mōsgem'lat!a q'lemq'lem- 75
demē denx'ēdayuwasa Āwik'!ēnoxwaxs laē gwāla. Wā, g'il'em'lā-
wisē gwālexs laē lāyak'ililēda hēlik'ilālē lāxēs mawilē. Wā, lā'laē
L!āqwasgemē yāx^uwitsa lāk'!endē 'mē'melxlōsgem 'naenx'ūnē lāxa
Nāk!wax'da^{xwē} lē'wa Āwik'!ēnoxwē. Wā, g'il'em'lāwisē gwāla
yāqwāsa 'mē'melxlōsgemē 'naenx'ūnēxs laē nēlē g'igāma^{ya}sa 80
Āwik'!ēnoxwē L!āqwag'ilāxa Nāk!wax'da^{xwē} lē'wa Gwa^sselāxs
ēt!ēdēl g'āxl 'wilał hōgwēl lāxa LEWELAXAats!ē g'ōx^uxa ēt!ēdēla
ganōl'ēdēl, 'nēx'laē.

Wā, g'il'em'lāwisē q!wēl'ēdexs laē 'wī'la hōqūwelsēda Nāk!wax'da-
xwē lē'wa Āwik'!ēnoxwē lō'ma Gwa^ssela. Wā, g'il'em'lāwisē dzā- 85
qwaxa lēnsaxs laael ēt!ēd qās'idēda mōkwē ā'yilkwa. Wā, laemxaē
āem negeltewēxēs g'ālē wāldemāxs g'ālāē qāsa qaēda g'ālē kwē-
xela. Wā, laemxaē kwēxela. Wā, hēemxaāwisē gwēg'ilaxa gano-
lēs g'ālē gwēg'ilasa. Wā, g'il'mēsē gwāł yīx^uwiēda hēlik'ilālāsa mōs-

90 hēlik'ila finished dancing with the || four songs, he went into the sacred room. Then | L!āqwasgem gave away twenty-five mink blankets and | fifty lynx blankets to the Nāk!wax'da^{xu} | and Āwik'!ēnox^u; and when this was done, they all went out. |

In the evening of the following day the four speakers went to
 95 call them again, || and said, "This will really be the taming of the hēlik'ila." | They would say this after they had said the words which they used before, | when they were calling them. After they had gone throughout the whole village, | the three tribes went in. Then | L!āqwasg'ila and L!āqwasgem went behind the front of the sacred
 300 room, || and the hēlik'ila sang his two sacred songs. | When he stopped, the Āwik'!ēnox^u sang, | the hēlik'ila came out dancing, and when they were nearly at the end | of the last of the four songs, the hēlik'ila ran out | of the door of the dancing-house, and
 5 L!āqwasg'ila and || L!āqwasgem ran after him. It was not long before they came back. | L!āqwasg'ila was carrying the head-mask and the grizzly-bear blanket, | and L!āqwasgem carried the cedar-bark neck-ring and the | dancing-apron and the rattle. Then L!āqwasg'ila said | that he and his friend L!ā-
 10 qwasgem had found them, and they were || talking happily about what they pretended to have found. Then a whistle sounded on the beach | in front of the dancing-house. L!āqwasg'ila

90 gemē q!emq!emdemxs laē āladzelilaxa māwilē. Wā, lāxaē L!ā-qwasgemē yāx^uwitsa sek!agāla mātsasgem 'naenx^uūna^{ya} lē^{wa} sek!ax^usōkwē 'wālasx^uāsgem 'naenx^uūna^{ya} lāxa Nāk!wax'da^{xwē} lē^{wa} Āwik'!ēnoxwē. Wā, g'il^umēsē gwālexs laē 'wī^{la} hōqūwelsa.

Wā, lāxaē dzāqwasx laē lēnsa, laē ēt!ēda qās'idēda mōkwē ā'yil-
 95 kwa. Wā, laem^{laē} 'nēk'ēxs lē^{maē} ālag'alil nānāqamałxa hēlik'ila-
 lalē; ālnaxwaem^{laē} 'nēk'ēxs laē 'wī^{la}wē wāldemas lāxēs g'āg'ilaē wāldemxs qāsaē. Wā, g'il^uem^{laē} lāwisē lābelsaxa g'ōkūlāxs g'āxaē 'wī^{laē} lēda yūdux^usemakwē lēlqwalā^{ya}. Wā, hēx^uidaem^{laē} lāwise lāyak'ililē L!āqwasg'ila lō^u L!āqwasgemē lāx āladza^{ya} māwilē.
 300 Wā, lā^{laē} yālaqwēda hēlik'ilalasa maltsemē yālaxlēna. Wā, g'il^uem^{laē} lāwisē q!wēt^uēdexs laē denx^uēdēda Āwik'!ēnoxwē. Wā, g'āx^{laē} yīxūłts!ālēlēda hēlik'ilalē. Wā, g'il^umēsē elāq q!ūlbēda elx^{la}ya mōsgemē q!emq!emdemsa hēlik'ilalāxs laael dzelx^uwels lax t!ex'ilāsa lēwelaxaats!ē g'ōkwa. Wā, lā^{laē} L!āqwasg'ila lō^u
 5 L!āqwasgemē dzelx^usemēq. Wā, k'!ēst!a gāłāxs g'āxaē ācdaaqa dālē L!āqwasg'ila yīxwīwa^{yaē} lē^{wa} g'ilasgemē 'nēx^uūna^{ya}. Wā, lā^{laē} ōgwaqa dālē L!āqwasgemaxa L!āgēk!ūxawa^{yaē} lē^{wa} yīxūxs-dēg^{yaē} tsāpa lē^{wa} k'ūxedēnē. Wā, la^umē 'nēx^ulaē L!āqwasg'i-lāxs q!āaq lē^{wēs} 'nemōkwē L!āqwasgemē. Wā, hēem^{laē} lāwis ālēs
 10 ēek!eq!āłax'da^{xu}s q!ābōlāxs laa^{la}sa ts!ēk!ūk'!ālā lāxa L!ema^ui-sasa lēwelaxaats!ē g'ōkwa. Wā, lā^{laē} L!āqwasg'ila hēel g'il wūla-

was the first to hear it, | and he said to L!āqwasgem they would go 12
at once | to look at it. They just put into the sacred room what they
had found, | and went out. Before long L!āqwasg'ila came back ||
and stood in the doorway of the | house, and said, "O dancers! now 15
I have discovered | our dancer, and he has been transformed. He
has become | Q!ōmogwa, and he is going to be well now. Now I will
bring him in." | Thus he said, and he went out again. Before long ||
he came back, walking backward, with L!aqwasgem walking in front 20
of him. | He was wearing the mask of Q!ōmogwa. Then L!āqwasg'ila
told the Āwik'!ēnox^u | to go ahead and sing; and as soon as they
began to sing, | the mask of Q!ōmogwa began to dance. And as soon
as they came to the rear of the house, he went in | behind the front
of the sacred room. This is ended. ||

Then L!āqwasgem gave away fifty lynx | blankets, ten marten 25
blankets, | thirty marmot blankets, to the Nāk!wax'da^{xu} | and
Āwik'!ēnox^u. That is all about this. This was | the first LEWELAXA
in the southern country. || Therefore I am the only one who is first 30
called to be the attendant of the LEWELAXA, for | my ancestors were
the first to obtain the dance. Now I have finished talking | about
L!āqwasg'ila (XV 4), who brought the LEWELAXA to L!aqwasgem
(XVI 1). |

x^aLELaq. Wā, lā^alāē āxk'!ā^alax L!āqwasgemē qa^s lāx'da^{xwē} 12
dōx^{wideq}. Wā, āem^{lāwisē} la āxts!ā^lilāsēs q!ēq!a lāxa māwile.
Wā, lā^alāē hōqūwelsa. Wā, k'!ēs!at!a gā^alaxs g'āxaē aēdaaqē
L!āqwasg'ila. Wā, hēm^{lāwisē} lāx^ūlilē āwilelāsa t!ēx'ilāsa 15
g'ōkwē. Wā, lā^alāē 'nēk'a: "yā ts!ēts!ēqo; lanōgwa māt!ēg'aa-
LELaxg'ins yixwagins lāg'asg'a la ōgūx'idaēla. Wā, laēg'as la q!ō-
mogwēstalila. Wā, lāg'a hē^lnakūla. Wā, lanōgwa g'āxēLamasLE-
g'aq^u," 'nēx'laēxs laē xwēlaqa lāwelsa. Wā, k'!ēs!at!a gā^alaxs
g'āxaē g'axēLEla k'!ānēLEla Lō^e L!āqwasgemē k'amēsgemēxa yixu- 20
mālāxa q!ōmokumlē. Wā, la^alāē L!āqwasg'ila wāxaxa Āwik'!ēnoxwē
qa denx^{ēdēs}. Wā, g'il^{em}lāwisē dēnx^{ēdēs} laē yix^{widēda} q!ō-
mokumlē. Wā, g'il^{em}lāwisē lāg'aa lāxa ōgwiwalilaxs laē lats!ālil
lāxa āladza^{yasa} māwile. Wā, la^{mē} gwāl lāxēq.

Wā, la^alāē L!āqwasgemē ēt!ēd yax^{witsa} sek'!ax^{sōkwē} 'wālasx'ās- 25
gem 'naenx^{ūna}ya LE^{wa} lastowē LēLEGEX^{semē} 'naenx^{ūna}ya
LE^{wa} yūdux^{sokwē} kwēkūx^{desgem} 'naenx^{ūna}ya lāxa Nāk!wax-
da^{xwē} LE^{wa} Āwik'!ēnoxwē. Wā, laem gwāl lāxēq. Wā, hēm
g'il g'āx LEWELAXA lāxwa 'na^lēnak'ā^alax āwinak'āla. Wā, hē^{misen}
lāg'ila lēx'aem g'il Lē^lālasō^e qa lā lāxwēmēt lāx LEWELAXA qaxs 30
hē^{maen} g'ālē g'āxatsa LEWELAXA. Wā, laem gwālens gwāgwēx^{s'a}-
laēna^{yē} lāx L!āqwasg'ilāxs g'āxaasa LEWELAXA lax L!āqwasgemē.

- 33 Now I shall talk about him when he was looking for a wife for his prince | Sēwid (XVII 2); for he was no longer named Yēmāsk'as'ō
- 35 Q!ōmogwa (XVII 1), || for he had the name Yēmāsk'as'ō Q!ōmogwa only during the LEWELaxa, | and his summer name was Sēwid. Then he learned about | 'nāx'nag'EM (XVII 3) of the L!al!asiqwāla, the princess of Amax'āg'ila (XVI 3), | another one of the chiefs of the G'ēxSEM. Then | he married 'nāx'nag'EM. They lived in the
- 40 village of the ancestors of the L!al!asiqwāla, || GēwaseM. After they were married, Amax'āg'ila (XVI 3) | gave as a marriage gift sixty sea-otter blankets, | four slaves, one hundred and twenty cedar-bark blankets, | six canoes, and forty mink blankets. | And Amax'āg'ila (XVI 3) wanted Sēwid (XVII 2) to give a winter dance.
- 45 And || Amax'āg'ila (XVI 3) gave in marriage as privilege the māmaq'la and its name | Q!ūlād; and the bird-dance, and its name 'nawalakumēg'ilis; and | the hāmshāmts!Es, and its name 'naḡ'q!eselag'ilis; and the healing-dance, | and its name Ēg'aq!wāla; and also a secular name as the name for | Sēwid (XVII 2), namely, A'māxūlal; and we
- 50 shall call Sēwid A'māxūlal (XVII 2) from now on. || After he had given the marriage gift, A'māxūlal (XVII 2) | invited the L!al!asiqwāla to go to Gwēqelis, the village of | A'māxūlal (XVII 2) and his tribe the ancestors of the Gwa'sela; for A'māxūlal (XVII 2) wished | that the ancestors of the L!al!asiqwāla should take care of the winter dance that they were going to give. Then | A'māxūlal (XVII 2) and

- 33 Wā, la'mēsen gwāgwēx's'ālāl lāqēxs laē ālā qa GENEMSēs LEWELgāma'yē Sēwidē, qaxs lē'maē gwāl lēgades Yēmāsk'as'ō Q!ōmogwa qaxs lēx'a'maē lēgadaats Yēmāsk'as'ō Q!ōmogwāxs LEWELaxaē.
- 35 Wā, hē'mis lēgēmsēxa hēenxē Sēwidē. Wā, hē'lat!a q!aatsēda L!al!asiqwāla lāx 'nāx'nag'EMē, yīx k'!ēdēlas Amax'āg'ila, yīx 'nemōkwē lāx g'īg'egāma'yasa 'nē'mēmotasa G'ēxSEMē. Wā, lā'laē qādzēl'IDEX 'nāx'nag'EMē, yīxs hāē g'ōkūlē g'ālāsa L!al!asiqwālē
- 40 Gēwase'ma. Wā, g'il'EMēlāwise gwāla qādzēlāxs lā'laē Amax'āg'ila wāwaqālasa q!EL'EX'sokwē q!ēq!āsasgEM 'naenx'ūna'ya LE'wa mōkwē q!aq!ēk'ā LE'wa ma'!tsōgūg'ōyowē k'!ēk'!ōbawasa LE'wa q!EL!ets!aqē xwāxwāk!ūna LE'wa mōx'sokwē matsasgEM 'naenx'ūna'ya. Wā, lā'laē Amax'āg'ila 'nēx' qa yāwix'ilēs Sēwidē. Wā,
- 45 lā'laē Amax'āg'ila k'!ēs'ōgūlx!ālalaxa māmaq'la LE'wis lēgEMē Q!ūlādē LE'wa ts!ēk!wēsē LE'wēs lēgEMē 'nawalakumēg'ilisē LE'wa hāmshāmts!ESē LE'wis lēgEMē 'naḡ'q!eselag'ilisē LE'wa hayalik'ilalē LE'wis lēgEMē Ēg'aq!wāla; wā, hē'misa bāxūsē lēgEMA qa lēgEMS Sēwidē yī'lax A'māxūlalē. Wā, la'mēsens lēqelales A'māxūlalē lāx
- 50 Sēwidē. Wā, g'il'EMēlāwise gwāla wāwaqālaxs lā'laē A'māxūlalē lēlēlaxa L!al!asiqwāla qa lās lāx Gwēqelisē lāx g'ōkūlasa A'māxūlalē LE'wis g'ōkūlōta g'ālāsa Gwa'sela, qaxs 'nēk'aē A'māxūlalē qa hē'misa g'ālāsa L!al!asiqwāla aaxsilax yāwix'ilaēnēLAS. Wā, lā'laē 'wī'la ālēx'widē A'māxūlalē LE'wis lēlēlakwaxa gaāla. Wā, k'!ēs-

his guests started in the morning. Before || evening they arrived at 55
 Ġwēqelis. Then | the L!al!asiqwāla wished the four dancers | to
 disappear at once that evening, for the L!al!asiqwāla were in a
 hurry. | They wanted to make a short stay at Ġwēqelis. | The four
 dancers staid away only four nights. Then they were caught. ||
 They danced for them four evenings. Then everything was given 60
 away. | that was given as a marriage gift by Amāx'āg'ila (XVI 3)—
 the sixty sea-otter | blankets; four slaves; six | canoes; forty mink
 blankets; | one hundred and twenty cedar-bark blankets; and the
 name of the māmaq'la, || Q!ūlād; and the bird-dance, which had the 65
 name 'nawalakumēg'ilis; | and the hāmshāmts'es, which had the
 name 'nāx'q!esēlag'ilis; | and the healing-dance, which had the
 name Ēg'aq'wāla. At that time | A'māxūla (XVII 2) obtained
 first the winter dance of the L!al!asiqwāla. As soon as | A'māxūla
 finished giving away, the L!al!asiqwāla went home. || A'māxūla 70
 (XVII 2) and his wife | 'nāx'nag'em (XVII 3) had not been married
 a long time, when they had a son (XVIII 1). Then | A'māxūla sent
 his four speakers—Q!ēk'!enala, Hānkwasōgwi'lak', | Hāyaq'!entelā,
 and Yāq'!enteyēg'i'lak'—to | tell the chief of the L!al!asiqwāla,
 Amāx'āg'ila (XVI 3), || that 'nāx'nag'em (XVII 3) had a son. 75
 They | arrived at the village of Amāx'āg'ila (XVI 3), and at once |

'em'lāwisē dzāqwaxs laael lāg'aa lāx Ġwēqelisē. Wā, hēx'ēi- 55
 daem'lāwisē 'nēk'ēda L!al!asiqwāla qa x'is'ēdēsa mōkwē sēsē-
 natLESxa la gāno'ida qaxs ālak'ālāē halabalēda L!al!asi-
 qwāla 'nēx'ēl qa's 'nemāl'idē lax Ġwēqelisē. Wā, āem'lāwisē
 mōp!enxwa's x'isālēda mōkwaxs laael k'imyasē'wa. Wā, lā'laē
 mōp!ēna kwēxelasō'xa dzēdzaqwa. Wā, lā'laē 'wi'la yāx'wida- 60
 yōwa wāwa'qālayās Amāx'āg'ilaxa q!EL!EX'sōkwē q!ēq'āsasgem
 'naenx'ūna'ya Lē'wa mōkwē q!āq!ēk'owa Lē'wa q!EL!ets!aqē
 xwāxwāk'ūna Lē'wa mōx'sōkwē mātsasgemē 'naenx'ūna'ya Lē'wa
 ma'tsōgūg'eyowē k'ōbawasa. Wā, lā'laē lēgadēda māmaq'lās
 Q!ūlādē. Wā, hēem'lāwisa ts!ēk!wēsē lēgades 'nawalakumēg'ilisē. 65
 Wā, hēem'lāwisa hāmshāmts'esē lēgades 'nāx'q!esēlag'ilisē. Wā,
 hē'mislēda hayālek'ilalē lēgades Ēg'aq'wāla. Wā, laem'lāē g'alōlē
 A'māxūlalaxa ts!ēts!ēxLENasa L!al!asiqwāla laxēq. Wā, g'il'mēsē
 g'wāl yaqwē A'māxūlalaxs laē nā'nakwēda L!al!asiqwāla.

Wā, lā'laē k'lēs gāla hayasek'ālē A'māxūlalē Lē'wis genemē 'nāx'- 70
 nag'emaxs laael xūngwadex'itsa bābagūmē. Wā, hēx'ēidaem'lāwisē
 'yālaqē A'māxūlalasēs mōkwē ā'yilkwē Q!ēk'!enala lō' Hānkwa-
 sōgwi'lakwē lō' Hāyaq'!entelal lō' Yāq'!enteyēg'i'lakwē. Wā, laem-
 'lāē lāl nēlalxa g'igāma'yasa L!al!asiqwālē Amāx'āg'ilāxs lē-
 'maē xūngwadex'idē 'nāx'nag'emasa bābagūmē. Wā, lāx'da'x'- 75
 laē lāg'aa lāxa g'ōkūlasas Amāx'āg'ila. Wā, hēx'ēidaem'lāwisē

77 Q'lek'!enala reported to Amāx'āg'ila that 'nāx'nag'em (XVII 3) |
 had a son. After he had told the news, | Chief Amāx'āg'ila (XVI 3)
 80 invited his tribe, || the ancestors of the L!al!asiqwāla, to come into
 his house. And as soon | as they were all in, Amāx'āg'ila arose,
 and | reported the news that had been brought by the Gwa'sela
 visitors, that his | princess 'nāx'nag'em (XVII 3) had a son. "And
 therefore I have invited you in, | O tribe! that you may treat me as
 85 your chief. Give me your property, || people, that I may give a
 marriage gift to my son-in-law A'māxūla (XVII 2)." | Thus said
 Amāx'āg'ila (XVI 3) to his tribe. As soon as he | stopped speaking,
 they spread a mat in the rear of the | house of Amāx'āg'ila (XVI 3),
 and the sea-hunters of the | ancestors of the L!al!asiqwāla went out.
 90 It was not long before they came back, || some bringing four sea-
 otter skins, others three, others | two. They spread them on the
 mat on the floor. | There were forty-two sea-otter skins on the
 floor. | After they had done so, the chiefs of the | ancestors of the
 L!al!asiqwāla went out. They were not out long, before they came
 95 back, || bringing in four slaves and four | large canoes. After they
 had done so, the common people went out; | and they did not stay
 away long, before they came back, | bringing one hundred and
 twenty cedar-bark blankets; and when | they finished, Amāx'āg'ila

77 ts'ek'!āl'idē Q'lek'!enālāx Amāx'āg'ilās 'nāx'nag'emāxs lē'maē
 xūngwadasa bābagūmē. Wā, g'il'ēm'lāwisē gwāl ts'ek'!ālelāxs
 laael hēx'ida'ma g'igāma'yē Amāx'āg'ila lēlts'ōd laxēs g'ōlg'ikū-
 80 lōta g'ālāsa L!al!asiqwāla qa g'āxēs 'wīlaēl lāx g'ōkwās. Wā, g'il-
 'ēm'lāwisē g'āx 'wīlaēlēxs laael lāx'ūlilē Amāx'āg'ila qa's ts'ek'!ā-
 l'idēs ts'ek'!ālemasa bāgūnsē Gwa'sela, yixs lē'maē xūngwades
 k'fēdēlē 'nāx'nag'emasa bābagūmē. "Wā, hē'mēsen lāg'ila lēlts'ōdōl
 g'ōkūlōt qa's wāg'ilōs g'āg'ēxsēlal g'āxen. Wā, laems p'ēdzēlal
 85 g'āxen, g'ōkūlōt, qen wāwāqālayōxen negūmpaē A'māxūlāla,"
 'nēx'elāē Amāx'āg'ilaxēs g'ōlg'ekūlōtē. Wā, g'il'ēm'lāwisē q!wē-
 fēd yaq'ent!ālāxs laael lēp!ālilema lē'wa'yē lāxa naqolēwalilas
 g'ōkwās Amāx'āg'ila. Wā, hē'lat!a g'il hōqūwelsē ēs'ālēwinoxwasa
 g'ālāsa L!al!asiqwāla. Wā, k'lē's'lat!a gālāxs g'āxaē aēdaaqa dālēda
 90 waōkwaxa mōwē q'lēq'lāsa lōxs yūdūxwāē daākwasa waōkwē lōxs
 ma'laē daākwasa waōkwē. Wā, laem'laē lēbedzodālas lāxa lēbēlē
 lē'wa'ya. Wā, laē sāyak'!ax'sokūlasa ma'la q'lēq'lāsa la āxēla. Wā,
 g'il'ēm'lāwisē gwālēxs laael ōgwaqa hōqūwelsē g'ig'igāma'yasa
 g'ālāsa L!al!asiqwāla. Wā, k'lē's'ēm'laxaāwisē gālāxs g'āxaē aēda-
 95 aqa mox'elāēda q'lāq'ek'owē g'āxēlēms. Wā, hē'ēm'lāwisa mōts!aqē
 āwā xwāxwāk'!ūna. Wā, g'il'ēm'lāwisē gwālēxs laael 'wīla hōqū-
 welsēda bēbēgūlēda'yē. Wā, k'lē's'ēm'laxaāwisē gālāxs g'āxaē aēdaa-
 qa. Wā, lā'elāē ma'itsogūg'iyowa k'lēk'lobawasē g'āxēlēms. Wā, g'il-
 'ēm'lāwisē gwāl'alilēxs laē 'nēk'ē Amāx'āg'ila qa's la'mē lē'wis

(XVI 3) said he would go with his || tribe to take this to his son-in-law 400
 A^εmāxūlał (XVII 2), and also | a name to be the name of his grand-
 child. His name was to be PENGwid (XVIII 1). | After he had
 finished speaking, the tribe went out. They were ready to | start
 the next morning at daylight. As soon as | daylight came, they
 loaded the marriage gifts on four large || canoes. | 5

When they were all aboard, they started from the beach with the |
 four speakers of A^εmāxūlał (XVII 2); and the ancestors of the
 L!aL!asiqwāla all went. | Towards evening they arrived at the |
 village of the ancestors of the Gwa^εsela, Gwēqelis; and immediately ||
 Amāx'āg'ila (XVI 3) gave as a marriage gift to his son-in-law 10
 A^εmāxūlał (XVII 2) what was given to him by his tribe | before they
 stepped out of their canoes. As soon as | Amāx'āg'ila (XVI 3) stopped
 speaking, A^εmāxūlał (XVII 2) invited | his father-in-law and his
 tribe to come ashore to eat in his house. | And when the L!aL!asiqwāla
 were in, they were given || roasted sockeye-salmon; and after that 15
 they were given dried mountain-goat meat. | After they had eaten,
 A^εmāxūlał (XVII 2) gave away | twenty sea-otter skins to the chiefs
 of the L!aL!asiqwāla, and | two large canoes, and sixty cedar-bark
 blankets | to the common people, and also two slaves || to the chiefs. 20
 As soon as he finished giving away to the | L!aL!asiqwāla, he also gave

g'ōkūlotē taōts laxēs negūmpē A^εmāxūlałē. Wā, hāem^εlawisa lēgemē 400
 qa lēgēmsēs ts!ōx^uLEma. Wā, laem^εlaē lēgadLES PENGwidē. Wā,
 g'il^εem^εlāwisē gwālexs laael hōqūwelsē g'ōkūlotas qa's xwānał'idē
 qa's wāg'il gāx'idełxa gaālax lāla 'nāx'ideł. Wa, g'il^εem^εlāwisē
 'na'nakūlaxs laē mōxsalasa wāwałqālayōlē lāxa mōts!aqē āwā
 xwāxwāk!ūna. 5

Wā, g'il^εem^εlāwisē 'wīlxsexs laē 'nemāx'idaem lEX^εd lE^εwa
 mōkwē ā'yilx^s A^εmāxūlałē. Wā, laem^εlaē 'wīlxsa g'ālāsa L!aL!a-
 siqwāla. Wā, k'lēs^εem^εlāwisē lāla qa's dzāqwaxs laē lāg'aa lāx
 g'ōx^ude^smsasa g'ālā Gwa^εsela lāx Gwēqelisē. Wā, hēx'idaem^εlāwisē
 wāwałqālē Amāx'āg'ilās p!edzēLEmasēs g'ōkūlotē lāxēs negūmpē 10
 A^εmāxūlalaxs k'lēs^εmaē hōx'wūltā lāxēs yaē'yatslē. Wā, g'il^εem^ε-
 lāwisē gwāl yāq!ent!alē Amāx'āg'ilāxs lāa'laē A^εmāxūlałē lēlwūltōd-
 xēs negūmpē lE^εwis g'ōkūlotē qa lās L!EXwa lāx g'ōkwās. Wā,
 g'il^εem^εlāwisē g'āx 'wīlaēlēda L!aL!asiqwālāxs laē L!EXwīlayuwasa
 L!ōbekwē mełēk'. Wā, lālaē hēleg'indayowēda x'ilkwē 'meł^εmełq!egē 15
 lāq. Wā, g'il^εem^εlāwisē gwāl L!EXwaxs laē A^εmāxūlałē yax^εwitsa
 małtsōkwē q!ēq!āsa lāxa g'ig'egāma'yasa L!aL!asiqwāla lE^εwa mał-
 ts!aqē āwā xwāxwāk!ūna. Wā, hēem^εlāwisa q!EL!EX'sōkwē k'lēk'!o-
 bawasa lāxa bēbegūhida'yē. Wā, hēem^εlāwisa małōkwē q!āq!ēk'ō
 lāxaaxa g'ig'egāma'yē. Wā, g'il^εem^εlawisē gwāl yāqwaxa L!aL!asi- 20
 qwālāxs lāael ōgwaqa yāx^εwitsa małtsōkwē q!ēq!āsa lāla^εlaxa g'ig'E-

22 away twenty sea-otter skins to the | chiefs of the Gwa'sela, and sixty
cedar-bark blankets to the | common people, and two large canoes to
the chiefs, | and two slaves, since A'māxūla (XVII 2) had planned ||
25 that he wanted to give one-half of what he had received as a marriage
gift to the L!al!asiqwāla, and one-half to the Gwa'sela— | forty sea-
otter skins and one hundred and twenty | cedar-bark blankets, four
large canoes, and four | slaves, on account of the highness of the
name of his prince Pengwid (XVIII 1). | Now night came, and he had
30 finished giving away. || At daylight in the morning the L!al!asiqwāla
went home. |

When Pengwid (XVIII 1) grew up, he married | Lāx'selēemga
(XVIII 2), the princess of the chief (XVII 4) of the numaym Ts!ēts!
emēleqela of the | Nāk!wax'da'xw, who lived in the village Tēgūxstē. |
Pengwid (XVIII 1) and Lāx'selēemga (XVIII 2) had not been
35 married long, when || they had a son. And as soon as Hāqelal
(XVII 4) learned that | his princess had a son, he called his tribe,
and he | told them that he would give a marriage gift to his son-in-
law. He did not tell his | tribe the amount that he wanted to give
as a marriage gift, Hāqelal (XVII 4) said only | that he wanted his
40 tribe to go with him. As soon as || he finished his speech, they went
out of the house. They got ready, | and early in the morning they
loaded their | canoes. When they were loaded, they left, and | in

22 ḡāma'yasa Gwa'sela Lē'wa q!EL!EX'sōkwē k'lēk'lobawasa lāxa bēbe-
gūlēda'yē Lē'wa ma'!ts!aqē āwā xwāxwāk!ūna lāxa g'ig'egāma'yē
Lē'wa ma'!ōkwē q!aq!Ek'owa lā'lax ḡwālaasas nāqa'yas A'māxūla-
25 laxs 'nēk'aē qa's ā'mēs naxsaap!ēda L!al!asiqwālā Lē'wa Gwa'selāxa
wāwalqālayuwa mōx'sokwē q!ēq!āsa Lē'wa ma'!tsōgūg'eyowē k'lē-
k'lobawasa Lē'wa mōts!aqē āwā xwāxwāk!ūna Lē'wa mōkwē q!ā-
q!Ek'owa qa ō'mayōs lēgēmasēs lāwelḡāma'yē Pengwidē. Wā,
laem'lāwisē ḡāno'ida laa'las ḡwāl yāqwa. Wā, ḡ'il'em'lāwisē 'nāx'-
30 'idxa ḡāālāxs laē nā'nakwēda L!al!asiqwāla.

Wā, ḡ'il'em'lāwisē q!wax'ēdē Pengwidāxs laael ḡeg'adex'ides
Lāx'selēemga k'lēdēlas g'igāma'yasa 'ne'mēmotasa Ts!ēts!emēleqe-
lasa Nāk!wax'da'xwē, yixs hāael ḡ'ōkūlē Tēgūxsta'ya Nāk!wax'da-
'xwē. Wā, k'lē'slat!a ḡāla hayasek'ālaxs Pengwidē Lō' Lāx'selēem-
35 ḡāxs laē xūngwadex'itsa bābagūmē. Wā, ḡ'il'em'lāwisē q!lālē Hāqe-
lalaxēs k'lēdēlaxs le'maē xūngwada, laael lē'lālaxēs ḡ'ōkūlōtē. Wā,
lā'lāē nēlaxs wāwalqālilaxēs negūmpē. Wā, laem'lāē k'lē's nēlaxēs
ḡ'ōkūlōtas 'wāxaasasēs wāwalqālayolē, yixs lēx'a'maē wāldems Hā-
qelalēs 'nēk'!ēna'yē qa lās'wīlēs ḡ'ōkūlōtē lāxseq. Wā, ḡ'il'em'lāwisē
40 ḡwālē wāldemasēxs laē 'wīlā hōqūwels lāx ḡ'ōkwās qa's xwāna'idē.
Wā, ḡ'il'em'lāwisē 'nāx'idxa ḡāālāxs laael mōxsaxēs yaēyats!ēLē
xwāxwāk!ūna. Wā, ḡ'il'em'lāwisē 'wīlssa laael LEX'ēda. Wā, laem-

the evening they arrived at Gwēqelis. Immediately | the marriage 44
 gift for his son-in-law Pengwid (XVIII 1) was unloaded. He did
 not || give away the marriage gift in the evening, but he gave it away 45
 in the morning— | six slaves, four canoes, | twenty black-bear
 blankets, forty mink blankets, | two hundred cedar-bark blankets,
 and | a name for his son-in-law Pengwid (XVIII 1). Now his ||
 name was T!āt!Endzid (XVIII 1); and he also gave as a marriage 50
 gift the name K'imgēd (XIX 1), | to the child of Pengwid (XVIII 1)
 and of his wife Lāx'selēemga (XVIII 2). | After they had given the
 marriage gift, T!āt!Endzid (XVIII 1) | gave away three slaves and
 two canoes | and ten black-bear blankets to the chiefs of the ||
 Nāk!wax'da^xu; and he gave twenty mink blankets | and one hun- 55
 dred cedar-bark blankets to the common people of the Nāk!wax'²
 da^xu; | and he gave three slaves and two | canoes and ten black-
 bear blankets to the | chiefs of the Gwa'sela; and he gave twenty
 mink-skin blankets || and one hundred cedar-bark blankets to the 60
 common people. | Now the name of the son of T!āt!Endzid (XVIII 1)
 was K'imgēd (XIX 1). | As soon as he had given away the property,
 the Nāk!wax'da^xu went home. |

When K'imgēd (XIX 1) was grown up, he married L!āqwāl
 (XIX 2), | the princess of Häyōgwis (XVIII 3), who was chief of

ēlāwisē dzāqwaxs lāael lāg'aa lāx Gwēqelisē. Wā, hēx'idaemēlāwisē 43
 mōltāla ēwīlasēs wāwalqālayulaxēs negūmpē Pengwidē. Wā, k'!ēs-
 ēlat!a wāwalqālaxa dzāqwa, āl'ēmēlaē wāwalqālaxa la ēnāx'idxa 45
 gaālāsa q!ēl!ākwē q!āq!ēk'owa lē'wa mōts!aqē xwāxwāk!ūna lē'wa
 ma'itsōkwē L!ēnl!entsemē ēnaenx'ūna'ya lē'wa mōx'sōkwē matsas-
 gem ēnaenx'ūna'ya lē'wa ma'lp!enyag'ē k'!ēk'!obawasa. Wā, hēem-
 ēlāwisa lēgemē qa lēgēmsēs negūmpē Pengwidē. Wā, laemēlaē
 lēgades T!āt!Endzidē. Wā, lā'elaxaē lēgemg'elxlāx K'imgēdē qa 50
 lēgēms xūnōkwās Pengwidē lē'wis genemē Lāx'selēemga. Wā,
 g'il'ēmēlāwisē gwāla wāwalqālaxs laē hēx'idaemēlaē T!āt!Endzidē
 yax'witsa yūdukwē q!āq!ēk'ō lē'wa ma'its!aqē xwāxwāk!ūna
 lē'wa lastowē L!ēnl!entsemē ēnaenx'ūnā lāx g'ig'egāma'ya Nā-
 k!wax'da^xwē. Wā, lā'elāē yax'witsa ma'itsōkwē mātšasgem ēnaenx'ē- 55
 ūnē lē'wa lāk!endē k'!ēk'!obawas lāxa begūlida'ya Nāk!wax'da-
 xwē. Wā, lā'elāē yax'witsa yūdukwē q!āq!ēk'ō lē'wa ma'its!aqē
 xwāxwāk!ūna lē'wa lastowē L!ēnl!entsem ēnaenx'ūna'ya lāxa
 g'ig'egāma'ya Gwa'sela. Wā, lā'elāē yax'witsa ma'itsōkwē mātšas-
 gem ēnaenx'ūna'ya lē'wa lāk!endē k'!ēk'!obawas lāxa begūlida'yē. 60
 Wā, laemēlaē lēgadē bābagūmē xūnōx'us T!āt!Endzidās K'imgēdē
 lāxēq. Wā, g'il'mēsē gwāl yāqwaxs laē nā'nakwēda Nāk!wax'da^xwē.

Wā, g'il'mēsē q!wāx'idē K'imgēdāxs laē geg'adex'its L!āqwālē
 yix k'!ēdēlas Häyōgwisē yixs g'ig'āma'yaē Häyōgwisasa ēne'mēmo-

65 the numaym || Sisenl!ē^ε of the Nāk!wax'da^εx^u. Now, the white men had come to live | at Fort Rupert. That is the reason why ten woolen blankets and | one hundred cedar-bark blankets were given as a marriage gift. | K'imgēd (XIX 1) and his wife L!āqwāl (XIX 2) had not been married long, when my mother gave birth to twins. |
 70 One was a boy, the other a girl. || As soon as Hāyōgwis (XVIII 3) knew that his princess had given birth to twins, he | and his numaym, the Sisenl!ē^ε, made ready to give a marriage gift to his | son-in-law K'imgēd (XIX 1) at Gēg'āqē, for now the Gwa^εselā had left Gwē-qēlis. | They launched eight canoes, and | loaded them with twenty
 75 woolen blankets, and forty mountain-goat || blankets, two hundred cedar-bark blankets, and | four slaves; and after they had loaded them, they left | Sāgumbāla—for that is where the Sisenl!ē^ε of the Nāk!wax'da^εx^u lived | —and it was not yet quite evening when they arrived at | Gēg'āqē. Immediately Chief Hāyōgwis (XVIII 3) gave
 80 as a marriage gift || twenty woolen blankets, forty mountain-goat | blankets, and two hundred cedar-bark blankets, and the four slaves, | and also the eight canoes, and | a name for K'imgēd (XIX 1). Now his name was Yāx'LEN (XIX 1), | and also K'!ādalag'ilis (XX 1) for
 85 the name of his son, and || L!āl!Eqwāsila (XX 2) for the name of his daughter, the twin-children. | After Hāyōgwis (XVIII 3) had

65 tasa Sisenl!a^εyasa Nāk!wax'da^εxwē. Wā, g'āx^εma māma^εla g'ōx-walēs lāx Tsāxisē. Wā, hē^εmis lāg'ilas lastōwa p!Elxelasgemē Lē^εwa lāk'!Endē k'!ēk'!ōbawas qādzēlēma. Wā, k'!ēst!a gāla hayasek'ālē K'imgēdē Lē^εwis genēmē L!āqwālaxs laē yikwēlen ābempwūla. Wā, la^εmē bābāgūmē 'nemōkwē. Wā, lā ts!āts!adagama 'nemōkwē.
 70 Wā, g'il^εmēsē q!ālē Hāyōgwisaxēs k'!ēdēlaxs yikwīlaē, laē hēx'idaēm xwāna^εīda Lē^εwis 'ne^εmēmotaxa Sisenl!a^εyē qa^εs lā wāwa^εqālaxēs negūmpē K'imgēdē lāx Gēg'āqē qaxs lē^εmaē bāwēda Gwa^εselās Gwē-qēlisē. Wā, lā wī^εx^ustendxa ma^εlgūna^εts!aqē xwāxwāk!ūna qa^εs mōxsēsa ma^εtsokwē p!Elxelasgemē Lē^εwa mōx^usokwē 'melxLōsgem
 75 'naenx'ūna^εya Lē^εwa ma^εp!enyag'ē k'!ēk'!obawasa. Wā, hē^εmisa mōkwē q!āq!Ek'owa. Wā, g'il^εmēsē gwāl mōxselaxs laē ālēx'wida yīxs hāē Sāgumbāla g'ōkūlatsa 'ne^εmēmotasa Sisenl!a^εyasa Nāk!wax'da^εxwē. Wā, k'!ēs^εmēsē lāla qa^εs dzāqwēxs laē lāg'aa lāx Gēg'āqē. Wā, hēx'ida^εmēsa g'igāmā^εyē Hāyōgwisē wāwa^εqālāsa
 80 ma^εtsokwē p!Elxelasgem Lē^εwa mōx^usokwē 'melxLōsgem 'naenx'ūna^εya Lē^εwa ma^εp!enyag'ē k'!ēk'!obawasa Lē^εwa mōkwē q!āq!Ek'owa; wā, hē^εmislēda ma^εlgūna^εts!aqē xwāxwāk!ūna; wā, hē^εmisa lēgemē qa lēgēms K'imgēdē. Wā, laēm lēgades Yāx'LENē. Wā, hē^εmis K'!ādalag'ilisē qa lēgēms begwānemē xūnōx^us. Wā, hē^εmis
 85 L!āl!Eqwāsila qa lēgēms ts!edāqē xūnōx^usxa yikwīlēmē. Wā, g'il^εmēsē gwāl yāq!ent!ālē Hāyōgwisaxs laē K'imgēdē lēlwūltōdxēs

spoken, K'ingēd (XIX 1) invited his | father-in-law Häyōgwis 87 (XVIII 3), and his crew, into his house; and when they came in with the | marriage gift, they were given to eat dried mountain-goat meat; | and after they had eaten, they gave away four canoes, || two 90 slaves, and ten woolen blankets, to the | chiefs of the Nāk!wax'da^x, and the same number to the | chiefs of the Gwa^sela; and he gave one hundred cedar-bark blankets and forty | mountain-goat skin blankets to the common people of the | Nāk!wax'da^x and Gwa^sela. When daylight came in the morning, || Häyōgwis (XVIII 3) and his 95 crew went home. |

As soon as K'ladalag'ilis (XX 1), the prince | of Yāx'LEN (XIX 1), grew up to be a man, he married K!wāk!wabalas (XX 3), the princess of | Yāqa^lenlis (XIX 3), the chief of the numaym Naensx'ā of the Naqemg'ilisela. | They had a son; and Chief || Yāqa^lenlis (XIX 3) 500 gave the expensive copper Long-Top to his son-in-law | K'ladalag'ilis (XX 1); and he gave him in marriage the name P!ādzesē 'māxwa (XXI 1) as the name | for his grandson. Then P!ādzesē 'māxwa (XXI 1) sold Long-Top, | which was bought by Änx'wed of the Ławēts!ēs for nine | thousand woolen blankets; and these were given away by P!ādzesē 'māxwa (XXI 1) || to all the tribes. And 5 when | P!ādzesē 'māxwa (XXI 1) was a middle-aged man, he married Melnēd (XXI 2), the princess | of Sēwid (XX 4), chief of the

negūmpē Häyōgwisē Łe^wis k!wēmē. Wā, g'il'mēsē 'wīlōtā Łe^wa 87 wāwałqālayo, laē L!E^xwilayowēda x'īlkwē 'mel'melqegē lāq. Wā, g'il'mēsē gwał L!E^xwaxs laē yāx'widayowēda mōts!aqē xwāxwāk'lūna Łe^wa ma^lōkwē q!āq!Ek'ō Łe^wa lastowē p!Elxelasgem lāxa g'ig'egā- 90 gāma'yasa Nāk!wax'da^xwē. Wā, hēemxaāwisē 'wāxa lāx g'ig'egāma'yasa Gwa^sela. Wā, lā lāk'lendē k'lek'lobawas Łe^wa mōx'sokwē 'mē'melxlōsgem 'naenx'ünē yāx'widayōs lāxa bēbegūlida'yasa Nāk!wax'da^xwē Łe^wa Gwa^sela. Wā, g'il'mēsē 'nāx'idxa g'aālāxs laē nā'nakwē Häyōgwisē Łe^wis k!wēmē. 95

Wā, g'il'mēsē nexlāx'id begwānemē K'ladalag'ilisaxs yix Łā- welgāma'yas YāxLENē laē geg'adex'its K!wāk!wabalas lāx k'ledēlas Yāqa^lenlis g'igāma'yasa 'ne'mēmotasa Naensx'āsa. Naqemg'ilis- 500 sāla. Wā, lā xūngwadex'itsa bābagūmē. Wā, hē'misa g'igāma'yē Yāqa^lenlisē sep!ēts G'ilg'atowēxa q!Eyo^xwē L!āqwa lāxēs negūmpē K'ladalag'ilisē. Wā, lā Łēgemg'elxīlāx P!ādzesē 'māxwa qa Łēgem- sēs ts!ōx'lema. Wā, la'mē P!ādzesē 'māxwa lāxōdex G'ilg'atowē. Wā, lā k'ilxwasō's Änx'wedāsa Ławēts!ēsasa 'nā'nemāp!ex'id lōx- semx'id p!Elxelasgema. Wā, hē'mis la 'māx'widayōs P!ādzesē 'māxwa lāxwa hamālelāx lēlqwālala'ya. Wā, g'il'mēsē nexlāx'id 5 la begwānemē P!ādzesē 'māxwa laē geg'adex'its Melnēdē k'ledēlas Sēwidē, g'igāma'yasa 'ne'mēmotē G'ilg'igāmasa Gwa^sela. Wā,

8 numaym G'ig'ilgām of the Gwa'sela. | P'lādzēsē 'māxwa (XXI 1)
and his wife Melnēd (XXI 2) were not married long, | when they had
10 a daughter. Then Sēwid (XX 4) gave as a marriage gift || the valu-
able copper Sea-Lion, and the name L'lāqwaga (XXII 1) to be the |
name of the daughter of his princess Melnēd (XXI 2). And L'lāqwaga
(XXII 1), | although she was a woman, gave away what was paid
by the chief of the numaym | Ts!ēts!emēleqala of the Nāk!wax'-
da'x^u—seven thousand | woolen blankets—for Hāqelāl had bought
15 the copper Sea-Lion. Now, || L'lāqwaga (XXII 1) gave away seven
thousand woolen blankets | to the tribes. |

When L'lāqwaga (XXII 1) was old enough, she married | Hēwāk'ē-
lis (XXII 2), chief of the numaym Ts!ēts!emēleqala of the | Nā-
20 k!wax'da'x^u, and L'lāqwaga (XXII 1) had a son. Then || Hēwāk'ēlis
(XXII 2) gave a name to the child, and he named him | G'weyōs-
dēdzas (XXIII 1). The reason why P'lādzēsē 'māxwa (XXI 1) did
not | give a name to his grandson was because he was angry with his
princess | because she married Hēwāk'ēlis (XXII 2), for he was not
really a chief from his ancestors. | Therefore Hēwāk'ēlis (XXII 2)
25 himself gave a name to the || son of L'lāqwaga (XXII 1). G'weyōs-
dēdzas (XXIII 1) is now three years | old. |

Now, I really began at the very | end of our ancestors with the
whale, Yāqalēnlis (II 1), and came down to G'weyōsdēdzas | —the

8 k'!ēt!a gāla hayasek'ālē P'lādzēsē 'māxwa lē'wis genemē Melnēdāxs
laē xūngwadex'itsa ts!āts!adagemē. Wā, lā Sēwidē sep!ēts Mawa-
10 k'!axa q!eyoxwē L'lāqwa. Wā, lā lēgemg'elx!āx L'lāqwaga qa lē-
gēms ts!edāqē xūnōx'sēs k'!edēlē Melnēdē. Wā, laemxāē L'lāqwaga
wāx'māē ts!edāqa 'māx'wits k'il'wayāsa g'igāma'yasa 'ne'mēmōtasa
Ts!ēts!emēleqalāsa Nāk!wax'da'xwa ālēbōp!enx'id lōxsemx'id
p!elxelasgema yixs hāē Hāqelālē k'ilxwax Mawak'la. Wā, la'mē
15 L'lāqwaga 'māx'witsa ālēbōp!enx'idē lōxsemx'id p!elxelasgem
lāxwa hamātelāx lēlqwāla'ya.

Wā, g'il'mēsē hēlak'ōx'widē L'lāqwagāxs laē lāwadex'its Hē-
wāk'ēlisē, g'igāma'yasa 'ne'mēmōtasa Ts!ēts!emēleqalāsa Nāk!wax'-
da'xwē. Wā, la xūngwadex'idē L'lāqwagāsa bābagūme. Wā, hē-
20 'misē Hēwāk'ēlisē lēqēla qa lēgēmsēs xūnōkwē. Wā, la'mē lēx'ē-
des G'weyōsdēdzasē laxēs xūnōkwē. Hē lāg'ilas P'lādzēs 'māxwa k'!ēs
hē lēqēla qa lēgēmsēs ts!ōx'LEMāxs wanēqaasēs k'!edēlaxs laē la'wa-
des Hēwāk'ēlisaxs k'!ēsāē ālaem g'igāma'yēs wīwōmpwūla. Wā,
hē'mis lāg'ilas hē'mē Hēwāk'ēlisē lēqēla qa lēgēmsēs bābagūmē
25 xūnōk'ū lāx L'lāqwaga, yixs hē'māē ālēs yūduxūnxēk'elē G'weyōsdē-
dzasē.

Wā, la'men ālak'lāla g'ābendxēn qwēsbalisa g'alāsenu'x'ū āwa-
nā'ya g'we'yimē, yix Yāqalēnlisē g'āxalela lāx G'weyōsdēdzasē

son of L!āqwaga and there are twenty-three men, beginning with || 30
Yāqalēnlis, coming down to Gweyōsdēdzas (XXIII 1). I did not |
mention that all of them had two or three | wives, and some had four
wives, and a great many children, and | the younger brothers and
sisters of those whom I have named. Now, this great matter is at
an end. |

WAIL OF L!ĀL!AQŌL, A NĀK!WAX'DA^u WOMAN

Hana hana hē! Now I think of my master | L!āl!aqōl^ulak^u, my 1
dear one, the chief at the beginning of the world. |

Hana hana hē! Now I'll tell the history of my house, beginning,
with the first | chief of my numaym, ^uwālas, who had for their chief
my ancestor, who || came from the first L!āqwag-ila. | 5

Hana hana hē! Hēlē^ustēs went spouting around | our world, and
he went into Blunden Harbor; and he went ashore | from his travel-
ing-canoe, Killer-Whale-Mask; and he liked the place because it had
a good sandy | beach. And now my ancestors had for their chief
Hēlē^ustēs. || He built a house with four platforms; and when he had | 10
finished his house, a canoe came in sight with four persons | aboard.
Hēlē^ustēs went to meet them, and he | called the visitors ashore.
Then my ancestor Hēlē^ustēs | gave his visitors seal to eat. When
they had || eaten, Hēlē^ustēs spoke, and asked for the name of his | 15

xūnōkwas L!ākwaga lāx ha^uyūdex'ā^ulax'ē^uidaēs begwānema g'āg'ELEla
lāx Yāqalēnlisē g'āxalela lāx Gweyōsdēdzasē. Wā, lāxaen k'lē^us 30
g'wāgwēx's'āla lāx ^unāxwaēnē^umas maēma^ulē^ul lōxs yūdukwaē lōxs
maēmōkwaē gēgenemasen g'īgaanā^uyē lōdzēk'asēs sāsemē yix ts!ā-
ts!ā^uyāsen la lēlēqelase^uwa. Wā, lādzēk'asēmōx lāba.

LĀGWĀLEMAS L!ĀL!AQŌLXA¹ NĀK!WAAXSEMĒ

Hana hana hē; lāk'asqlamaēg'in g'āx g'īg'aēx'ēdxen q!āgwidōlāē 1
L!āl!aqōl^ulakwa ādaxen g'īk'axalēdzema lāxō ^unālax.

Hana hana hē; lāk'as^umēsen newēlaltseg'in g'āle^ung'alisek' g'īqa-
g'īwa^uyasen ^une^umēmotaxa ^uwālasē, yīk'asexs g'īgadaasen ōmpēxa
g'āyaē laxa g'ālā L!āqwag-ila. 5

Hana hana hē; g'āxk'asaē L!āltse^ustaliselē Hēlē^ustēs lāxō ā^uwistāx-
sens ^unālax. Wā, lāk'asē lāts!ā lāk'asex Baāsē qak'ats lāltāwē
lāk'asxēs yā^uyats!ēs māxemlē. Wā, lāk'asē āwelx'ēdqēxs ēk'asēs
āwīnagwisē. Wā, lāk'as^umen g'īlg'alise g'īqag'īwa^uyē Hēlē^ustēs
g'ōkwēlaxa mōxwidaxalilē dzōyagek^u g'ōkwa. Wā, g'īlk'as^umēsē 10
gwāla g'ōkwē g'āxk'asaē tēx'widē sēxwa xwāxwāgūma mōkwē
k'ūdze^uxsē lāk'aseq. Wā, lāk'asē Hēlē^ustēsē lālalaq. Wā, lāk'asē
lēlwūltōdxē bāgūnsē. Wā, lāk'as^umen g'īqag'īwa^uyē Hēlē^ustēsē
L!ēxwēlasē mēgwatē lāk'asxēs bāgūnsē. Wā, g'īlk'as^umēsē gwāla
L!ēxwa lāk'asaē yāq!eg'a^ulē Hēlē^ustēsē qak'ats wūlēk'asēx lēgemasēs 15

¹ L!āl!aqōl.

- 16 visitor; and the visitor replied, and said, | "I am 'yāk'ewas, and my
tribe are the G'ig'ilgām, and I live | in the village Xōqwaēs with my
tribe; | and this woman Ts!ālalilānaga, the princess of Yāx'LEN, is
20 my wife. || Yāx'LEN is the chief of the Ts!ēts!emēleqala. And this |
is my prince Ts!ālag'ilis, and my princess is | Ts!ālalililak^u." Thus
said 'yāk'ewas. And then 'yāk'ewas asked | the man where he
came down from. And then the | man said, "I am Hēlē'stēs. I
25 go spouting around || our world. I am L!āqwag'ila, the prince of the
chief | of the Killer-Whales, Hālxiwalis, Now, I wish to become a |
real man in this place, and I built my house at Blunden Harbor."
Thus said Hēlē'stēs. | And L!āqwag'ila is my ancestral chief, | the
root of the chiefs of the numaym 'wālas, and he is my ancestral ||
30 chief. |

Hana hana hē, ahana hana! O Great-One! the great one who
came down is | my lord L!āqwag'ila, who took for his wife the prin-
cess of | Lord 'yāk'ewas, Ts!ālalililak^u. And the lord had a child, |
35 Yāqewēlas, the prince of Lord L!āqwag'ila. || And now Lord
'yāk'ewas gave as a marriage gift six canoes; | for, indeed, Lord
'yāk'ewas had obtained as a supernatural treasure the Grouse, the
canoe-maker; | and therefore he, the only first one to give away

- 16 bāgūnsē. Wā, lāk'asē nā'naxma'yēda bāgūnsaq, wā lāk'asē 'nek'a:
"Nōgwak'as'em 'yāk'ewasa. Wā, lāk'asē G'ig'ilgāmx'LEN g'ōkūlotē,
yik'asg'in hēk'asēk' g'ōkūlē Xōqwaēsē lōkwasen g'ōkūlōte. Wā,
yōkwas'mēs k'!ēdēlk'ats Yāx'LENōx Ts!ālalilānagaxxen genemk'asēx,
20 yik'asēxs g'igāma'yaē Yāx'LENasa Tsēts!emēleqāla. Wā, yōkwas-
mēsē lēwelgāmayōx Ts!ālag'ilisēx. Wā, lāk'asen k'!ēdadesōx Ts!ā-
lalililakwēx," 'nek'asē 'yāk'ewasē. Wā, lāk'asē ōgwaqa wūlē 'yā-
k'ewasaxa begwānemē lāk'asēx g'āyemamaxasas. Wā, lāk'asa
begwānemē 'nek'asa: "Nōgwak'as Hēlē'stēsa L!ātsē'staliselaxwa
25 āwī'stāxsens 'nālax. Nōgwaem L!āqwag'ila lēwelgāmēs g'igāma-
'yasa māx'ēnoxwē Hālxiwalisa. Wā, lāk'asen 'nek'as qen g'āxk'asē
bāxūs'id lāk'asxen lāk'asēx g'ōkūlasaxōx Baāsēx," 'nek'asē Hēlē'stēs.
Wā, ōkwas'mēsen g'iqag'iwa'yē L!āqwag'ila yik'asxen g'igāanā-
'yaxg'in 'ne'mēmōtēg'asa 'wālasē, wā, yōkwas'men g'ig'eqag'i-
30 wa'yōx.

Hana hana hē, ahana hana adzēhēsa 'wālasaxalēdzēx'dēya; wālē
āda'ya L!āqwag'iladzēyōlaxs lāyōla geg'adex'ides k'!ēdēlwūlas
āda'ya 'yāk'ewasē Ts!ālalililakwa āda. Wā, lāk'asē xūngwade-
x'ide āda'yas Yāqewēlasēxa lēwūlgāma'yas āda'yē L!āqwag'ila.
35 Wā, lāk'asēmē āda'ya 'yāk'ewasē qotēx'its q!ē!ēts!aqē xwāxwāk-
k'lūna qālaxs lōgwalaē āda'ya 'yāk'ewasaxē māg'agu lēqaxē xwā-
xwāk'lūna. Wā, yōkwas'mēs lāg'ilas lēx'aem g'ilk'as sak'axōden
g'iqag'iwa'yē L!āqwag'ilāxa xwāxwāk'lūna. Wā, k'!ēsk'asē ālaem

canoes, | was my ancestral chief. And it was not | long before Lord
Yäqewēlas was grown up. Then he married || Menlēdaas, the 40
princess of Lord Melnasemē, chief of the | numaym Q!ōmk'!ut!es
of the Gwa'sela. And the lord did not live | long with his wife,
when Lord Yäqewēlas had a son; | and Lord Melnasemē gave as a
marriage gift four | large canoes, and four slaves, and six || grizzly- 45
bear blankets, and twenty mountain-goat | blankets, and one hun-
dred cedar-bark blankets. And he gave to | my pride the name
Melnēdzas. And he gave in marriage this name | to the prince of
Lord Yäqewēlas. And now | Lord Yäqewēlas gave away the
marriage gift of Lord Melnasemē || to the ancestors of the Nā- 50
k!wax'da'x^u and Gwa'sela, | who lived in a village inside of Negēl. |

Hana hana hē! This is my pride, the names of | the root of my
family, for all my ancestral chiefs gave away property. |

Hana hana hē, ahana hana! O Great-One who came down, || my 55
lord Yäqewēlas! my lord Melnēdzas | gave away property to the
Nāk!wax'da'x^u and to the Gwa'sela. And my lord | Melnēdzas
gave away the four canoes, and | four slaves, six grizzly-bear blan-
kets, | twenty mountain-goat blankets, and || one hundred cedar- 60
bark blankets, which my lord Melnēdzas | obtained from his father-in-

gälaxs lak'asaē nexlāax'īdē āda'ya Yäqewēlasē, lāk'asaē geg'ade- 40
x'īdes Menlēdaasē k'lēdēlas āda'ya Melnasema'yē g'īgāma'yasa
'ne'mēmotasa Q!ōmk'!ut!esasa Gwa'sela. Wā, k'lēsk'asē āda'ya
gāla hayasek'ālaxs lāk'asaē āda'ya Yäqewēlasē xūngwadex'ītsē
bābagūmē. Wā, lāk'asē āda'ya Melnasema'yē qōtēx'ītsa mōts!aqē
āwā xwāxwāk'lūna lōkwasa mōkwē q!āq!Ek'owa lōkwasa q!EL!a 45
g'īg'ilasgem 'naenx'ūna'ya lōkwasa ma'ītsōkwē 'mē'melxlōsgem
'naenx'ūna'ya lōkwasa lāk'!endē k'lēk'lobawasa. Wā, yōkwas'mē-
sen 'yālaqala'yōx lēgemōx Melnēdzas. Wā, lāk'as'mē lēgemg'elxlē
qak'as lēgemsa lēwelgāma'yas āda'ya Yäqewēlasē. Wā, lāk'as-
'mē āda'ya Yäqewēlasē 'māx'widk'atsē qōtena'yās āda'ya Melna- 50
sema'yē lāk'asex g'ālāsa Nāk!wax'da'xwē lōkwasa Gwa'selāxs
hēk'asaē g'ōkūlē ōxlālēsk'asas Negēlē.

Hana hana hē, yōkwas'mēg'īn 'yālaqala yūwōx lēlēgemaxsen
āwanā'yēxa 'nāxwak'as'mōla 'māx'widaxen g'īg'eqag'iwa'ya.

Hana hana hē, ahana hana. adzēhēsa 'wālasaxalēdzēx'dēya wālē 55
āda'ya Yäqewēladzeyōla wālē āda'ya Melnēdzadzēyōlaxēs lāyōla
'mēmāx'widēaxa Nāk!wax'da'x^ula'ya lō'Gwa'sela layōlē āda'ya Mel-
nēdzadzēyōla 'māx'widēasa mōts!axdzeyōla sēsag'īlmē lōkwasē
mōx'udzēyōla q!āq!Ek'ō lōkwasē q!EL!a nensgem 'naenx'ūna'ya lō-
kwasa ma'ītsōkwē 'mē'melxlōsgem 'naenx'ūna'ya lōkwasa lā- 60
k'!endē k'lēk'lobawasa. Wā, yōkwas'em g'āyanēms āda'ya Melnē-
dzadzēyōla lāk'asxēs negūmpdzēyōlaē āda'ya Melnasemadzēyōlaxs

- 62 law MELNASSEMē. | And my great lord MELNĒDZAS grew | quickly to be called chief. Then my lord MELNĒDZAS grew up | and married
 65 'NĀLASGEM, the princess of Q!ŌMOX^uSALA, || chief of the numaym G'ĒXSEM of the ancestors of the L!AL!ASIQUWĀLA. | And then my lord MELNĒDZAS, and his wife 'NĀLASGEM, | had a son. And my lord Q!ŌMOX^uSALA | gave as a marriage gift twenty sea-otter blankets, |
 70 ten black-bear skin blankets, six || slaves, four canoes, and one hundred and twenty | cedar-bark blankets; and he also gave as a marriage gift forty | seals as food to go with it, and the sea-otter-house-dish, | the killer house-dish, and the wolf house-dish, and also the |
 75 seal house-dish, and the name Q!UMX'ELAG'ILIS to be || the name of the child of MELNĒDZAS, for the potlatch to be given at the time of the marriage; | and he also gave him the name Kwakūx'āLAS for a feast name, | when he was to give a feast with the forty seals which were given as a marriage gift | to him by his father-in-law Q!ŌMOX^uSALA. And then my lord | Q!UMX'ELAG'ILIS gave away the marriage gift to the ancestors of the || L!AL!ASIQUWĀLA, and also the ancestors of my tribe, the NĀK!WAX'DAX^u; | and my lord Kwakūx'āLAS gave with the property | forty seals in the house-dishes. Now, there were two | names given in marriage—Q!UMX'ELAG'ILIS, and the feast name | Kwakūx'āLAS. ||

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- 62 layōLA āDA'YA MELNĒDZADZĒYŌLA q!WAQ!WAXEYAK'AS LĀK'ASEQ qAK'ATS halōL!ĒXĒ g'IGĀMĒXLĀ. Wā, LĀK'ASĒ āDA'YA MELNĒDZASĒ NEXLAAX'ĒIDA LĀK'ASĀĒ GEG'ADĒX'ĒIDK'ATS 'NĀLASGEMĒ K'ĒDĒLAS Q!ŌMOX^uSALA YIK'ASEX
 65 g'IGĀMA'YASA 'NE^mMĒMOTASA G'ĒXSEMASA G'ALK'ASASA L!AL!ASIQUWĀLA. Wā, LĀK'ASĒ āDA'YA MELNĒDZAS LŌK'WASĒS GENEMĒ āDA'YA 'NĀLASGEMĒ XŪNGWADĒX'ĒIDK'ATSĒ BĀBAGŪMK'ASĒ. Wā, LĀK'ASĒ āDA'YA Q!ŌMOX^uSALA WĀWAŪQĀLASĒ MA'ITSOKWĒ q!ĒQ!ASASGEM 'NAENX'ĒUNA'YA LŌK'WASĒ LA'STOWĒ L!ENL!ENTSEM 'NAENX'ĒUNA'YA LŌK'WASĒ q!EL!ŌKWĒ q!ĀQ!E-
 70 K'OWA LŌK'WASĒ MŌTS!AQĒ XWĀXWĀK!ŪNA LŌK'WASĒ MA'ITSOGŪG'EYOWĒ K'ĒK'LOBAWASA. Wā, HĒK'ASĒMĒS WĀWADZŌLEMSĒ MŌSGEMG'USTOWĒ MĒGWATA HA'MĀYAAXSA'YA. Wā, HĒK'ASĒMĒSĀ q!ĀSA LŌQŪLĪLA LŌK'WASA MĀX'ĒENOXWĒ LŌQŪLĪLA LŌK'WASA ALANEMĒ LŌQŪLĪLA; Wā, HĒK'ASĒMĒSA MĒGWATĒ LŌQŪLĪLA. Wā, HĒK'ASĒMĒSA LĒGEMĒ Q!UMX'ELAG'ILISĒ QA
 75 LĒGEMSĒ XŪNŌK'WAS MELNĒDZASĒ QAK'ASĒS P!ETS'ĒENĒLASA WĀWAŪQĀLAYO. Wā, LĀK'ASĒ LĒGEMG'ELXLĀLAX Kwakūx'āLASĒ QAK'AS LĒGEMS QAK'ASŌ K'WĒLAS'ĒIDK'ATSĒ MŌSGEMG'USTĀWĒ MĒGWATA XA WĀWAŪQĀLAYUWĒ LĀK'ASEQ, YIK'ATSĒS NEGŪMPĒ Q!ŌMOX^uSALA. Wā, LĀK'ASĒMĒSĒ āDA'YA Q!UMX'ELAG'ILIDZĒYŌLA 'MĀX'WIDK'ATSĒ WĀWAŪQĀLAYO LĀK'ASXĒ G'ĀLĀSĒ
 80 L!AL!ASIQUWĀLA LŌK'WASĒ G'ALK'ASASEN G'ŌKŪLŌTA NĀK!WAX'DAX^uWĒ. Wā, LĀK'ASĒMĒ YĀQWAG'ILILA LĀK'ASĒ āDA'YA Kwakūx'āLASĒ āDA'YA LOXTS'ŌDK'ATSĒ MŌSGEMG'USTĀWĒ MĒGWATA. Wā, LĀK'ASĒMĒ MA'ITSEMGA'ALELĒ LĒGEMG'ELXLĀ'YĒ YIK'ASEX Q!UMX'ELAG'ILISĒ LŌK'WASĒ K'WĒLADZEX-LĀYŌK'ASĒ Kwakūx'āLASĒ.

Hana hana hē; ahana hana! O Great-One who came down! my | 85
lord L!āqwag'ila, my lord Yāqewē'las, | my lord Melnēdzas, and my
lord Q!umx'Elag'ilis, they | all gave away much property, and all
gave feasts, | and my ancestral chiefs gave dances. ||

Ha ha hana hana hē; ahana hana! Therefore I feel like laughing 90
at the | words of the people under me, on account of my ancestral
chiefs, for they stole | the names of my ancestral chiefs, the roots of
my numaym. Ha a! for who dares to use | my names, the names
left by my ancestors? |

Hana hana hē; ahana hana! O Great-One who came down! my ||
lord, whose own name was Q!umx'Elag'ilis, he | married L!ā- 95
qwag'ilayugwa, princess of | Q!Eyoḱwētelasōgwi'lak^u, my lord the
head chief of the great | numaym Qāqewadiliqāla of the Dzāwade-
ēnox^u. | Q!Eyoḱwētelasōgwi'lak^u, my lord, lived at Gwa'yē. || And 100
Q!umx'Elag'ilis and his | wife had not been married long, when they
had a son. And immediately | Q!Eyoḱwētelasōgwi'lak^u, my lord,
got ready to | give his marriage gift to his son-in-law Q!umx'Elag'ilis,
my lord. And | he bought the great copper Cause-of-Quarrel for
the || mast of his canoe; and for the place of his princess L!āqwa- 5
g'ilayugwa to sit in, | six shovel-nosed canoes, and four slaves | for
bailing out the canoes; and the blankets to be worn by his | princess

Hana hana hē; ahana hana, adzēhēsa 'wālasaxalēdzēx'dēya wālē 85
āda'ya L!āqwag'iladzēyōla wālē āda'ya Yāqewē'ladzēyōla wālē
āda'ya Melnēdzadzēyōla wālē āda'ya Q!umx'Elag'iladzēyōlaxēs
'nāxwa'mayōla 'wālasila 'māx'widēaxēs 'nāxwa'mayōla k!wēlasēdē-
axē yiyixsema'yaēnoxen g'ig'iqag'iwa'ya.

Ha ha hana hana hē; ahana hana āgwil'maen la dēdalēqelas wāl- 90
demasen bēbegwabāletsen g'iqag'iwa'yaxs wāx'k'asaē gōla'yax
lēlēgemasen ā'wanā'yē g'ig'eqag'iwa'ya hāa qa āngwak'asēs nāla-
k'asaxg'in lēlēgemk'asg'inxg'a lēlēgemēsawēsen wiwōmpdzēyōla.

Hana hana hē; ahana hana adzēhēsa 'wālasaxalēdzēya wālē
āda'yaxa q!ūlēxlē'yadzēyōla Q!umx'Elag'ilisa āda'yaxēs lādzēyōla 95
geg'adex'īdē'yas L!āqwag'ilayugwa lāk'asex k!lēlēk'asas Q!Eyo-
ḱwētelasōgwi'lakwē āda'ya yik'asex xamagemā'yē g'ig'āmēk'atsē 'wā-
lask'asē 'ne'mēmotsa Qāqewadiliqālasa Dzāwadeēnoxwē yik'asexs
hēk'asaē g'ōkūlē āda'ya Q!Eyoḱwētelasōgwi'lakwē āda'yē Gwa'yē.
Wā, k!lēsk'asē gāla ha'yasek'ālē Q!umx'Elag'ilisē āda'ya lōkwāsēs 100
genemk'asaxs lāk'asaē xūngwadex'īdk'atsē bābagūmē. Wā, hēx-
'īdk'as'mēsē Q!Eyoḱwētelasōgwi'lakwē āda'ya xwānā'īdēya qak'ats
lā qotēx'axēs negūmpk'asē Q!umx'Elag'ilisē āda'ya. Wā, lāk'as'mē
k'ilx'widk'asxē 'wālasē L!āqwa lāk'asex T!ent!ālayo qak'ats lāk'e-
ya'ya. Wā, hēk'as'mēs klwaxsalats!ēs k!lēdēlasē L!āqwag'ilayu- 5
gwayē q!EL!ets!aqē t!ēt!egūna. Wā, hēk'as'mēsa mōkwē q!āq!ēk'o-
wa qak'as tsālelg'esxē t!ēt!egūnē. Wā, hēk'as'mēs 'nex'ūna'yaaxsēs

L!āqwag'ilayugwa were one hundred mountain-goat blankets, |
 10 twenty lynx blankets, || and forty black-bear blankets; and | two
 hundred mountain-goat horn spoons were the anchor-line for the
 six | canoes in which L!āqwag'ilayugwa was seated; and the | name
 given in marriage, K'!ādalag'ilis, was to be the name of the prince
 of my lord | Q!umx'elag'ilis. Then the marriage gift was given
 15 away to the ancestors of the || Qāqewadiliqāla, and to the ancestors
 of the Nāk!wax'da^x, by | my lord K'!ādalag'ilis. Now, my lord
 K'!ādalag'ilis grew up to be a man; | and he married Gwēx'sēsēlas,
 princess of the | head chief of the great numaym Haeyalik'awē of
 20 the | Hāxwāmis, who lived in A!axā. || K'!ādalag'ilis and his wife
 had not been married long, when they had a son. | And then the great
 chief | K!wamaxalas got ready and bought the great | copper Crane
 for the mast of his canoe; and he was going to give the marriage gift
 to his son-in-law | Lord K'!ādalag'ilis, and eight shovel-nosed
 25 canoes || for his princess Gwēx'sēsēlas to sit in, and | forty lynx
 blankets to be worn by his princess | Gwēx'sēsēlas, and twenty
 grizzly-bear blankets, | and twenty black-bear blankets, and two
 hundred | mountain-goat blankets; and also this cause of my
 30 pride, || seven slaves, to bail out the water from the canoes | of

8 k'!ēdēlasē L!āqwag'ilayugwē lāk'!Endē 'mē'mēlxlōsgem 'naenx'ūna-
 'ya lōkwasē ma'!tsokwē 'wālasx'āsgem 'naenx'ūna'ya. Wā, hēk'as-
 10 'mēsa mōx'sokwē L!enL!entsem 'naenx'ūna'ya. Wā, hēk'as'mēs
 ma'!p!enyag'ēts!ēts!ōlōlaq k'āk'ets!ēnaq, mōgwanewēsa q!ēl!ets!aqē
 t!ēt!ēgūn k!waxsalats!ēs L!āqwag'ilayugwa. Wā, hēk'as'mēs lēgem-
 g'elx!ā'yē K'!ādalag'ilisē qak'as lēgemsa lēwelgema'yas Q!umx'ela-
 g'ilisē āda'ya. Wā, lāk'as'mē 'māx'widayowa qōtenayuwē lāxa g'alāsa
 15 Qāqewadiliqāla lōkwasē g'alāsē Nāk!wax'da^xwē yik'ats K'!ādala-
 g'ilisē āda'ya. Wā, lāk'asē nexlāax'ēid begwānemē K'!ādalag'ilisē
 āda'ya lāk'asē geg'adex'ēidk'ats Gwēx'sēsēlasē k'!ēdēl'asas xāma-
 gema'yē g'igāmēk'atsē 'wālasē 'ne'mēmōt Haeyalik'awēsa Hāxwā-
 misē, yik'asēx hēk'asaē g'ōkūlē A!axā. Wā, k'!ēs'asē gāla ha'ya-
 20 sek'ālē K'!ādalag'ilis āda'ya lōkwasē genēmē lāk'asaē xūngwadex'-
 'ēidk'atsē bābagūmē. Wā, hēx'ēidk'as'mēsa 'wālasē g'igūma'ya
 K!wamaxalas xwāna'ēidk'asa, wā, lāk'as'mē k'ilx'widk'asxa 'wālasē
 L!āqwa Ademgūlē qak'ats lāk'eyā'ya lāxēs qōtē'nēlaxēs negūmpē
 K'!ādalag'ilisē āda'ya. Wā, hēk'as'mēsa ma'!gūnāts!aqē g'ig'alā
 25 qak'as k!waxsalats!ēk'atsēs k'!ēdēlē Gwēx'sēsēlasē. Wā, hēk'as-
 'mēsa mōx'sokwē 'wālasx'āsgem 'naenx'ūna'yaaxsēs k'!ēdēlasē
 Gwēx'sēsēlasē lōkwasa ma'!tsokwē g'ig'ilasgem 'naenx'ūna'ya lō-
 kwasa ma'!tsokwē L!enL!entsem 'naenx'ūna'ya lōkwasa ma'!p!en-
 yag'ē 'mē'mēlxlōsgem 'naenx'ūna'ya. Wā, hēk'as'mēs'g'in 'yala-
 30 qalayōk' yik'asxg'a ālēbōkūk' q!āq!ek'owa qak'as ts!ālēl'ēsg'a

Gwēx'sēsēlas, the princess of K!wamaxalas, and | two hundred and 32
fifty goat-horn spoons as an anchor-line for the | eight canoes, and
the marriage name | Gwē'yimdzē for the name of the prince of
K!lādalag'ilis. ||

This is what my ancestral chiefs in the story of my origin | were 35
doing when they grew up to be great chiefs. Therefore I do not feel
bad, | but I am getting tired telling from beginning to end what was
done by those | of whom I have just spoken. |

Hana hana hē haē haē! ||

That was the end of the wailing of L!āl!aqōl, the female Nā- 40
k!wax'da^x. (This is the same | as to say Nāk!wax'da^x woman.)

HISTORY OF THE MAĀMTAG'ILA¹

The ancestors of the Kwakiutl were living at Qālogwis, and the | 1
chief of the Maāmtag'ila, whose name was Q!ōmogwē (III 11) =
called | his numaym to come into his house. When | they were
all in, his speaker, Dā'lewēk'emē, spoke; || and he told why 5
he had been called by the chief Q!ō'mogwē (III 11), because |
he wished to go and marry Qwaēsogūt (III 12), the princess of
Chief | Down-Dāncer (II 6) of the Comox. His numaym told him
at once | to go ahead, and they got ready | to start on the following

k!waxsalats!ēg'as Gwēx'sēsēlas k!lēdēlasa g'igāma'yē K!wamaxalasē 31
lōkwasa sēsax'sok'āla ts!ēts!ōlolaq k'āk'ēts!ēnaq mōgwānewēsa
ma!gūnāts!aqē g'ig'ālā. Wā, hēk'as'mēsa lēgēm'elxla'yē Gwē-
y'imdzē qak'as lēgēms lēwelgāma'yas K!lādalag'ilisē.

Wā, yōkwas'em g'wēgwālag'ilīdzatsen g'ig'igānā'yaxg'en nūyām- 35
balisēk' g'wasx'āla g'igāma'ya'nakūla. K!lāsg'ilen xen!lēgema
ōkwas'mēg'in la qelx'id lālabaaax g'wēgwālag'ilīdzasas g'wāgūsagō-
dāxg'en lāx g'wāl wāldema.

Hana hana hē haē haē.

Wā, laem lābē lagwālema L!āl!aqōlxa Nāk!waxsemē (neimā- 40
x'is lōē 'nēk'a Nāk!wax'da^x ts!edāqa).

HISTORY OF THE MAĀMTAG'ILA¹

G'ōkūla'lāē g'ālāsa Kwāg'utē lāx Qālogwisē. Wā, lā'lāē g'iga- 1
dēda 'ne'mēmāsa Maāmtag'ilāsa lēgadās Q!ōmogwa'yēxa lēts!ō-
dāxēs 'ne'mēmōtē qa g'āxēs 'wī'lāēl lāx g'ōkwās. Wā, g'il'ēm'lā-
wisē g'ax 'wīlāēlexs laael yāq!ēg'a'lē elkwāsē Dālewēk'emā'yē.
Wā, laem'lāē nēlas lē'lāhīlasēs g'igāma'yē Q!ōmogwa'yē yīxs 5
'nēk'aē qa's lā gāgak'lax Qwaēsogūtē lāx k!lēdēlasa g'igāma'yē
Qāmxūlālē, yīsa Q!ōmox'sē. Wā, lā'lāē hēx'ida'mē 'ne'mēmōtas
'nāxwa wāxaq qa wēg'ēs. Wā, hēx'idaem'lāwisē xwānāl'ida
qa's lālxā lālē 'nūx'idēlxā gaāla lāxa Q!ōmox'sē. Wā, lā'lāē

¹ This genealogy follows out the descendants of one of the women (III 2), mentioned in the genealogy of the Dzēdzēnax'qlayo. See p. 1055.

10 morning to go to the Comox. In the || morning, when daylight came, many of the numaym Maāmtag'ila | started, and they arrived at the beach of the village of the ancestors of the | Comox at Puntlatch. Immediately they made the marriage payment out of | the two canoes before going on shore; and after | they had done so, the
 15 Maāmtag'ila were told to wait in the canoe, for || Qwaēsogūt was getting ready to carry her things | into the canoe of her husband, Q!ōmogwē^ε. It was not | long before the ancestors of the Comox began to beat on the front boards of the house of Down-Dancer, | and there was a thundering noise in the house of Down-Dancer; and all |
 20 the men of the Comox said, "Hum!" and the sound of || shell rattles was heard when Qwaēsogūt (III 12) was led by four men | wearing xwēxwē masks. The woman was singing her sacred song. | She went straight down the beach into the canoe of Q!ōmogwē^ε (III 11) | the xwēxwē went down to the | shore and went back up the beach into
 25 the house of || Down-Dancer (II 6). Qwaēsogūt (III 12) stayed and sat down by the side of | Q!ōmogwē^ε (III 11). When all the xwēxwē were inside, Down-Dancer (II 6) | came out of his house and invited his son-in-law to | eat in his house with his crew. Then | Q!ōmogwē^ε (III 11) and his wife Qwaēsogūt (III 12) went ashore first. They
 30 were followed || by their crew. The shell rattles of the xwēxwē did

10 'nax'idxa · gaālāxs laē ālēx'widēda q!ēnemolēda Maāmtag'ila 'nē'mēma. Wā, la'laē lāg'alis lāx L!ēma'isasa g'ōkūlasasa g'alāsa Q!ōmogwē^ε lāx PenL!atsa, wā, hēx'idaēm'lāwisē qādzē'idxs k'!ēs-
 'maē hōx'wūltā laxēs mōts!aqē yaē'yats!ā. Wā, g'il'ēm'lāwisē gwālēxs laē āxsē'wēda Maāmtag'ila, qa's wāg'ē ēsāla hānāla, qaxs
 15 lē'maē xwānālēlē Qwaēsogūtāxs mēmwalālē, qa's g'āxlāg'il lāxs-lā lāx yā'yats!āsēs lā'wūnemē Q!ōmogwa'yē. Wā, k'!ēs'lat!a gā-lāxs laē lemXexsēg'indēda g'alā Q!ōmogwē^ε sxa g'ōkwās Qāmḡūlālē. Wā, lā'laē kūnwat!alēda g'ōkwās Qāmḡūlālē. Wā, lā'laē 'nāxwa hemxalēda bēbegwānemasa Q!ōmogwē^ε. Wā laēmxaē hēk'lāla
 20 xēmsemēk'inasēs g'āxaē g'alabā'yē Qwaēsogūtasa mōkwē yaēḡū-mālaxa xwāxwēgēmlē. Wā, laēm'laē yālaqūlēda ts!edāqaxs laē hāyints!ēsela lāxa L!ēma'isē qa's lā hēxsela lāx yā'yats!ās Q!ōmogwa'yē. Wā, laēm'lāwisa mōkwē xwāxwē lāg'aa lāx awāxstalisasa demsx'āxs g'āxaē xwēlaxūsdēsa, qa's lā xwēlaqa laēL lāx g'ōkwās
 25 Qāmḡūlālē. Wā, laēm'lē xāk'lē Qwaēsogūtē la k!wānōdēlēsēx Q!ōmogwa'yē. Wā, g'il'ēmēsē 'wī'laēlēda xwēxwāxs g'āxaē Qāmḡū-lālē lāwēls laxēs g'ōkwē. Wā, la'mē lēlwūltōdxēs negūmpē, qa lās L!ēxwa lāx g'ōkwās lē'wēs lēlōtē. Wā, hē'mis g'alōltāwē Q!ōmogwa'yē lē'wis genēmē Qwaēsogūtē. Wā, lā'laē lāsgēmēsō-
 30 sēs lēlōtē. Wā, la'mē hēwāxa q!wēl'idē xēmsemēk'inasā xwēxwē

not stop | sounding behind the curtain in the rear end of the house. | 31
 Then Q!ōmogwē^e (III 11) and his wife sat down in the rear end of the |
 house, outside of the curtain in front of the xwēxwē. They | ate
 steamed camas. This was the first time that the || ancestors of the 35
 Kwakiutl tasted camas. After they had eaten, | Down-Dancer
 spoke to his tribe, the ancestors of the Comox. | He wanted them to
 pacify the xwēxwē. The | ancestors of the Comox assembled at once.
 Then | Down-Dancer (II 6) told his son-in-law to watch the move-
 ments of the xwēxwē dancers while they were singing for them, || for 40
 he was going to give it as a marriage gift to his son-in-law. After |
 he had spoken, the song-leader of the ancestors of the Comox, whose
 name was | NEMNEMEM, arose and shouted, "Wooo!" Then the
 ancestors of the Comox shouted "Wooo!" | while they were beating
 on boxes which were turned upside down. | Then four naked dancers
 came out, || their bodies painted with ochre, and wearing the xwēxwē 45
 masks on their faces. Four | songs were sung for them; and when
 the last song | was ended, then the four dancers walked with quick |
 steps and all the men of the Comox beat time quickly. Then |
 the speaker of Down-Dancer, named LENōlāla, arose and || spoke; 50
 and he said, "Look at this, Chief Down-Dancer! | and bring some-
 thing to drive the supernatural ones into their room." Thus he
 said. | Then they cut goat-skins into strips | and put them down;

xem^eyāla lāx āladzēlīlāsa yāwapemlīlē lāx ōgwiwalīlāsa g'ōkwē. 31
 Wā, lā k'lūs^eālīlē Q!ōmogwa^eyē lē^ewis genemē lāx ōgwiwalīlāsa
 g'ōkwē lāx l'āsadzēlīlāsa yāwapemalīlāsa xwēxwē. Wā, lā^emē l'ē-
 xwēlag'ilxa mōt!exsdē neg'ikwa. Wā, hēem g'il p!ex^eālelatsa g'ā-
 lāsa Kwāg'ulaxa mōt!exsdē lāxēq. Wā, g'il^emēsē gwā! l'ēxwa, wā, 35
 lā^elāē yāq!eg^eālē Qām^exūlālāxēs g'ōlg'ekūlōtaxa g'ālāsa Q!ōmo^exsa.
 Wā, lāem^elāē 'nēx' qa yālasōlag'ēsa xwēxwē. Wā, hēx^eidaem^elā-
 wisē q!ap!lēg'ilīlēda g'ālāsa Q!ōmo^exsē. Wā, lāem^elāē 'nēk'ē Qām^exū-
 lālē qa dōqwalēsēs negūmpax gwāyī'lālasasēs lāē q!emtāsa xwē-
 xwē, "qaxs lā^emēg'as lā! lā! negūmp," 'nēx^elāēq. Wā, g'il^eem^elāwisē 40
 q!wēf'idexs lāael lāx^eūlīlā nāgadāsa g'ālā Q!ōmo^exsxa lēgadālas
 NEMNEMEM. Wā, lā^elāē woōxa. Wā, lā^elāē 'nemādzaqwa woō-
 xēda g'ālā Q!ōmō^exs, lāxēs t!emtsemayaēna^eyaxa qōxqegwīlē
 xēxetsema. Wā, hēem^elāwis g'āx^ewūlt!alīlēlatsa mōkwē xaxenāla
 gwēgūms^eidekwē yaēxūmala xwēxwāxs lāael q!emtasōsa mōsgemē 45
 q!emq!emdema. Wā, g'il^eem^elāwisē q!ūlbēda ālēlxsdā^eyē q!em-
 demēxs lāael tsex^esēsēdēda xwēxwē lāxēs mōk!wēna^eyē. Wā,
 lā^elāē t!emsālēda 'nāxwa begwānemsa Q!ōmo^exsē. Wā, lā^elāē
 lāx^eūlīlē Elkwās Qām^exūlālāxa lēgades LENōlālālē, qa^es yāq!ē-
 g'ālēl. Wā, lā^elāē 'nēk'a: "Wēg'a dōqwalax, g'īgāmē^e Qām^exū- 50
 lāl, g'ax lag'axē k'imēx^esag'anolāōsaxg'as 'nawalax^eg'ōs," 'nēx-
 'lāē. Wā, hēx^eidaem^elāwisē lā āx^eētse^ewēda xwēxūt!ā^eyē 'melx-

and after they all had been put down, | LENōlālā shouted, "Wooo!"
 55 and all the Comox shouted at the same time, "Wooo!" || while they
 were beating time fast. They shouted "Wooo!" four times, | and
 then the four xwēxwē dancers went back behind the curtain. | Now
 they were pacified. Then LENōlālā said, | "Now the xwēxwē has
 been given as a marriage present to Q!ōmogwē^ε, and the name |
 60 Hēk!ūten. Now this will be the name of Q!ōmogwē^ε, || and also
 another name, TēsēL!a, and Hāg'ās, and L!EMELxēl, | and also
 twenty boxes of camas-roots. | That was all he said. Then he finished
 with this. | Q!ōmogwē^ε stayed for four days before going home | to
 65 Crooked-Beach with his Comox wife. Immediately || he gave a feast
 with the twenty boxes of camas-roots to the | ancestors of the
 Kwakiutl. They did not know what the steamed camas-roots were, |
 for that was the first time they had seen them. It was not long
 before | Q!ōmogwē^ε (III 11) and his wife (III 12) had a son. | Then
 his name was TēsēL!a (IV 13) and Q!ōmogwē^ε gave away blankets on
 70 behalf of his || child. Then he had another son, and | his name was
 Hāg'ās (IV 14); and he had another child, a girl, | and he gave her a
 name belonging to the Maāmtag'ila, | because she was a girl. She
 was called Calling-Woman (IV 15). | Then Q!ōmogwē^ε (III 11) changed
 75 his name, and he named himself || Hēk!ūten (III 11). When his three

53 Lōwa, qa's g'āxē gEMxalēlema. Wä, g'il^εEM^εlāwisē 'wīl'galilēxs
 laē woooxē LENōlālālē. Wä, lā^εlaē 'nemādzaqwa woooxwēda
 55 Q!ōmo^xsē lāxēs t!emsālaēna'yē. Wä, hē^εlat!a la mōp!endzaqwa
 woooxaxs laē 'wī^εla la āladzendēda mōkwē xwēxwēxa yāwabilē.
 Wä, la^εmē yāf'ida. Wä, lā^εlaē yāq!eg'a^εlē LENōlālālē. Wä, la^εmē
 lāk!eg'a^εltsa xwēxwē lax Q!ōmogwa'yē. Wä, hē^εmisa lēgēmē,
 yīx Hēk!ūtenē. Wä, laem^εlaē lēgēmLES Q!ōmogwa'yē. Wä,
 60 hēem^εlāwisē 'nemsgēmē lēgēma TēsēL!a Lō^ε Hāg'ās Lō^ε L!EMEL-
 xēlē. Wä, hēem^εlāwisa ma^εltsemāg'eyowē xetsem mōt!exsda.
 Wä, hēem^εlaē wāxax^εidalē wāldemas. Wä, laem^εlaē gwāl laxēq.
 Wä, mōp!enxwa's laē 'nālā hēlē Q!ōmogwa'yaxs g'āxaē nā'nak^u
 lāx Qālogwisē lē^εwis Q!ōmo^xsaaxsemē genema. Wä, hēx^εida-
 65 EM^εlāwisē k!wēlas^εitsa ma^εltsemāg'eyowē xetsem mōt!exsd lāxa
 gālā Kwāg'uā. Wä, laem^εlaē āmlq!esxa neg'ikwē mōt!exsda,
 qaxs hē^εmaē ālēs 'nemp!ena dōx^εwalelaq. Wä, k'lē^εlat!a gāhaxs
 laē xūngwadEX^εidē Q!ōmogwa'yasa bābagūmē lāxēs lā genema.
 Wä, la^εmē lēgades TēsēL!a, yīxs lāael p!es^εidē Q!ōmogwa'yē qaēs
 70 xūnōkwē. Wä, lāxaē ēt!ēd^εEl xūngwadEX^εitsa bābagūmē. Wä,
 la^εmē lēgades Hāg'ās. Wä, lā^εlaē ēt!ēd xūngwatsa ts!āts!ada-
 gemē. Wä, laem^εlaē lēx^εētsēs lēx^εlēgēmilaxs Maāmtag'ilaē
 lāqēxs ts!āts!adagemaē. Wä, laem^εlaē lēgades Lāqūlayugwa lāq.
 Wä, laem^εlaxaē L!āyuxlē Q!ōmogwa'yē. Wä, lāem^εlaē lēgad lās
 75 Hēk!ūtenē. Wä, g'il^εEM^εlāwisē q!ūlsq!ūlyax^εwidē yūdukwē sāsem-

children were grown up, | Hēk!ūTEN (III 11) showed the xwēxwē 76
dance. In winter he gave a winter dance, | and he also had the
salmon-dance. | TēsēL!a (IV 13), the eldest one of his children, was
cannibal-dancer, | and Hāg'ās (IV 14) was dog-dancer, and Calling-
Woman (IV 15) was salmon-dancer, || and one of the relatives of 80
Hēk!ūTEN, Hāmdzid, was grizzly-bear dancer. | The name of the
cannibal-dancer was L!ax'Elag'ilis, and the | name of Hāg'as was
Head-Dog, and the name of the girl | was Head-Dancer, and the
name of the grizzly bear was Pretty-Grizzly-Bear. | Then Hēk!ūTEN
had another son, and his name was || PENGwēd (IV 16). This is also 85
a Kwakiutl name. | Hēk!ūTEN (III 11) and his wife, Qwaēsogūt
(III 12), separated. | She went home to the Comox with Hāg'as (IV 14)
and PENGwēd (IV 16), the | youngest one. She took with her to Punt-
latch the four dances which she had seen given | by their father Hē-
k!ūTEN when he gave a winter dance. || Now she gave a winter dance 90
for the cannibal-dancer, the salmon-dancer, | dog-dancer, and grizzly-
bear-dancer, and she | used the same songs and the same names that
had been used by the | dancers at Qālogwis. At that time the
names | of the Kwakiutl went for the first time to Comox on account
of the two children of || Hēk!ūTEN who went home with their mother. 95
It was not very long before | Hēk!ūTEN (III 11) married K'anēlk' as

sēxs laē nēl'ēdāmasē Hēk!ūTENaxa xwēxwē. Wā, la'mē yāwix'ī- 76
laxa lāel ts!āwūnxa; hēem'ēlāwisa hāmēyalalē. Wā, lā'laē hāma-
ts!ē 'nōlast!ēgema'yas sāsēmasē TēsēL!a. Wā, lā'laē wawaselalē
Hāg'āsē, yixs lāa'lalal hāmēyalalā ts!āts!adagemē Lāqūlayugwa.
Wā, lā'laē nāna grayolē lāx LēLēlālāsē Hāmdzidē, yīs Hēk!ūTENē. 80
Wā, yū'mis'ēlāel lēgēmsa hāmats!ōx L!āx'Elag'ilisē. Wā, lā'laē
lēgadē Hāg'āsas Wāwaselig'a'yē. Wā, lā'laē lēgadēda ts!āts!ada-
gēmas Yāyaxūya'yē. Wā, lā'laē lēgades Nen'as'ōxa nānē. Wā,
lā'laē ētlēd xūngwadē Hēk!ūTENasa bābagūmē. Wā, lā'laē lēga-
des PENGwēdē. Wā, laem'ēlaxae Kwāg'uldzes lēgema. Wā, laem 85
k'lāsowē Hēk!ūTENē Lē'wis genēmē Qwaēsogūtē. Wā, laem'ēlāē
nā'nakwa lālaa lāxa Q!ōmox'sē Lō'laē Hāg'āsē Lō'laē PENGwēdēxa
āmā'yīnxa'yē. Wā, laem'ēlāē hāyīnkūlaxēs dōgūlē mōx'widāla yāwē-
nemsēs ōmpē Hēk!ūTENaxs laē yāwix'īlalaxa la ts!āwūnxa lāx
PENL!atsa. Wā, laem'ēlāē 'wēla yāwix'īlasa hāmats!a, Lē'wa hāmē- 90
yalalē, Lē'wa wawaselalē. Wā, hēem'ēlawisa nānē. Wā, hēem-
'laxaāwis q!emq!ēmdesēda q!emq!ēmdemas Lē'wa LēLēgēmasa
lēlēdēs LēLēgēmē lāx Qālogwīsē. Wā, hēem'ēl g'il lās LēLēgē-
masa Kwāg'utē lāxa Q!ōmox'sē qaēda ma'lōkwē sāsēms Hēk!ūTE-
naxs lāa'l nā'nak' Lē'wēs ābempē. Wā, g'il'mēsē gagālaxs laē 95
gēgadē Hēk!ūTENas K'anēlk'asē, yix k'ēdēlas 'max'mewēsage-

97 (III 2) the princess of 'max'mewēsagemē (II 1), | chief of the numaym
 Dzendzenx'q!ayo. | She was half Bellabella, and first she had for her
 husband for a while the chief of the | Q!ōmōyâ'yē, Yāqok!walag'ilis
 100 (III 6). Yāqok!walag'ilis (III 6) || was killed by the Haida G'edexân.
 Therefore | K'anēlk'as (III 2) married Hēk!üten (III 11). They had
 not been married a long time before | they had a daughter, and | he
 called her Calling-Woman (IV 17) when he gave away property for the
 child; | and Hēk!üten (III 11) changed his name, for he had received
 5 in marriage from 'max'mewēsagemē (II 1) || the name Yāx'LEN (III 11)
 for Hēk!üten. Now | his name was Yāx'LEN (III 11), for Calling-
 Woman (IV 17) descended | from 'max'mewēsagemē (II 1), chief of
 the Dzendzenx'q!ayo, | the numaym of the Walas Kwakiutl—he
 who had been married among the Bellabella. | It was not very long
 10 before K'anēlk'as (III 2) had another || daughter (IV 18). Then at
 once Yāx'LEN (III 11) gave away property to the ancestors of the |
 Kwakiutl; and he took a name belonging to his numaym, the |
 Maāmtag'ila, and he named his child Lēlēlg'awē (IV 18). | Now,
 when his two daughters were grown up, | then Calling-Woman (IV 17)
 15 took for her husband Copper-Dancer (IV 19), head chief || of the
 numaym Lāalax's'endayo, and the dance xwēxwē | was given to
 him by Yāx'LEN (III 11), and the name Hēk!üten (IV 19). Then she
 also | had a daughter (V 4) and Copper-Dancer (IV 19) called her |

97 ma'yē, yix g'igāma'yasa 'ne'mēmēda Dzendzenx'q!ayowē, yixa
 Hēldzaq'k!ōtemē, yixs lāx'dē yāwas'id lā'wades g'igāma'yasa
 Q!ōmōyâ'yē lāx Yāqok!walag'ilisē. Wā, lā'laē kwēxekwē Yāqo-
 100 k!walag'ilisasa Haida, yis G'edexânē. Wā, hēem'lāwis lāg'ila lā
 lā'wadex'idē K'anēlk'asas Hēk!ütenē. Wā, lā'laē k'les gāla lā
 ha'yasek'ālaxs laē xūngwadex'itsa ts!āts!adagemē. Wā, lā'laē
 lēx'ēdes Lāqūlayugwa lāqēxs laē p'les'id qaēs xūnōkwē. Wā,
 laem'laxaē L!āyōxlēyē Hēk!ütenē qalaxs lēgemg'elxlālaē 'māx'me-
 5 wēsagemā'yas Yāx'LENē lā lax Hēk!ütenē. Wā, laem'lāwisē
 lēgādes Yāx'LENē. Wā, hēem'lāwisē Lāqūlayugwa g'āya'nākūla
 lāx 'māx'mewēsagemā'yēxa g'igāma'yasa Dzendzenx'q!ayowē
 'ne'mēmāsa 'wālasē Kwāg'ulaxa lax'dē geg'ad lāxa Hēldza'qwē.
 Wā, k'les'em'laxaāwisē gālaxs laē ēt!ēd māyol'idē K'anēlk'asasa
 10 ts!āts!adagemē. Wā, la'laē hēx'ida'mē Yāx'LENē p'les'ēdxa g'ālā
 Kwāg'ula. Wā, laem'lāē āx'ēd lāx lēlēlg'emēlasēs 'ne'mēmōtaxa
 Maāmtag'ila. Wā, laem'lāē Lēlēlg'awēx'lē xūnōkwas. Wā,
 laem'lāē ma'lōx'mē sāsēmas. Wā, g'il'em'lāwisē eēxentaxs laē
 lā'wadex'idē Lāqūlayugwās L!āqwalalē, yix xamagemā'yē g'igā-
 15 mēsa 'ne'mēmēda Lāalax'sendayowē. Wā, laem'lāē lāyowēda xwē-
 xwē laq yis Yāx'LENē, lē'wis lēgemē Hēk!ütenē. Wā, lā'laē ēt!ēd
 xūngwadex'itsa ts!āts!adagemē. Wā, lā'laē lēx'ēdē L!āqwalalas

Q!ēx'sēselas (V 4); and then she had a son (V 5); | and Yāx'LEN (III 19) gave the name Nāp!ēlemē, which he had given in marriage to Copper-Dancer, || and this name he gave to his youngest child. | 20 When the children of Copper-Dancer (IV 19) were grown up, he married | 'nax'nag'em (IV 20), the eldest daughter of Gwēx'sēselaseme (III 13), the head | of the numaym Nōnemaseqālis of the Lāwēts!ēs. Now | Copper-Dancer (IV 19) had two wives—the Lāwēts!ēs woman 'nax'nag'em (IV 20), || and the Dzendzenx'q!ayo woman K'anēlk'as 25 (IV 17). Now, | 'nax'nag'em (IV 20) had not been the wife of Copper-Dancer (IV 19) for a long time when she had a son; | and when he was ten months old, the name | Potlatch-Dancer was given as a marriage present by Gwēx'sēselasemē (III 13). Now Copper-Dancer (IV 19) changed | his name after this, and took the name Potlatch-Dancer (IV 19), and || he had another name for his son. | This name was given 30 as a marriage present by Gwēx'sēselasemē (III 13) to his son-in-law, | and his name was to be Overhanging-Mountain (V 6), and he also gave his winter-dance | names, for Gwēx'sēselasemē (III 13) had given his privileges, the | four dances, to his son-in-law Potlatch-Dancer (IV 19)—namely, the great frog war-dance || and the name of the great frog 35 war-dancer was to be | 'wilenkūlag'ilis, and also the ghost-dancer, and the name of the | ghost-dancer was to be Chief Ghost, and also the war-dance, and the | name of the war-dancer was to be Winax'-

Q!ēx'sēselasē lāq. Wā, lā!ēlāē ēt!ēd xūngwadex'ēitsa bābagūmē. 18 Wā, lā!ēlāē Yāx'LENē lēgemg'elxlāla lāx Nāp!ēlema'yē lāx L!āqwalalē. Wā, hēem'lāwis lael lēgēms āmāyīnxa'yas sāsēmas. Wā, 20 g'il'ēm'lāwisē q!ūlsq!ūlyax'widē sāsēmas L!āqwalalaxs laē geg'ā-dex'ēits 'nāx'ēnagemē, yix k'!ēdēlas Gwēx'sēselasema'yēxa lāxu-ma'yasa 'nē'mēmōtasa Nōnemaseqālisasa Lāwēts!ēsē. Wā, la'mē ma'lilē L!āqwalalaxēs gegēnemē lāxa lāwēts!ēts!axsemē 'nāx'ēnag'emē lē'wa Dzendzen'q!axsemē K'anēlk'asē. Wā, laem'lāē gagāla 25 geg'adē L!āqwalalas 'nāx'ēnag'emaxs laē xūngwadex'ēitsa bābagūmē. Wā, g'il'ēm'lāwisē hēlogwilēda bābagūmaxs lāael lēgemg'elxlālē Gwēx'sēselasema'yax P!āselalē. Wā, laem'lāē L!āyo-xlālē L!āqwalalē, qaxs lē'maē lēgadelts P!āselalē. Wā, hēem'lā-wisa 'nemsgēmē lēgem qaēda bābagūmē xūnōx'us. Wā laem- 30 'laxaē lēgemg'elxlēs Gwēx'sēselasema'yē lāxēs negūmpē. Wā, laem'lāē lēgadelts K'!ēsoyak'ilisē. Hēem'lāwisa ts!ēts!ēq!āla lēlēgemē, qaxs lē'maa'lāē Gwēx'sēselasema'yē k'!ēs'ogūlxlālaxa mōx'widāla lēlādē lāxēs negūmp P!āselalē 'wālasē wūq!ēs tōx-'wida. Wā, hēem'el lēgemltsa 'wālasē wūq!ēs tōx'widē 'wi- 35 lenkūlag'ilisē; wā, hēem'lāwisē lelōtalalē; wā, hēem'l lēgemltsa lelōtalalē Lōleyalisē. Wā, hēem'lāwisa hāwinalalē; wā, hēem'lāwis lēgemltsa hāwinalalē Winax'winagemē. Wā, hēem'lāwisa hāyā-

wīnagemē, and the | speaker-dance, and the name of the speaker-
 40 dancer was to be Made-to-be-Speaker; || and this is the number of
 privileges given in marriage by | Gwēx'sēselasemē (III 13) to his son-
 in-law Potlatch-Dancer (IV 19); and also | the name Potlatch-Dancer
 (IV 19) was given by his father-in-law | Gwēx'sēselasemē (III 13), and
 his winter name was 'wīdzēq!wālasō. | Gwēx'sēselasemē (III 13)
 45 and his tribe the Lāwēts!ēs lived at Ālegemala; || and Potlatch-
 Dancer (IV 19) and his tribe, the Kwakiutl, lived at | Qālogwis; and
 that is where Gwēx'sēselasemē (III 13) and | his tribe came from,
 going to Qālogwis, when he took his privileges to his son-in-law, and
 also | much food. And after they had stayed for four days, | the
 50 Lāwēts!ēs went home to Ālegemala. Immediately || Potlatch-
 Dancer (IV 19) invited his numaym the Laālx's'endayo and | two of
 the head men of all the numayms—the | Maāmtag'ila, G'ēxsem,
 Kūkwāk!ūm, and Sēn!ēm, | —and the Laālx's'endayo were also
 called in, and | their fellow-numaym, the Elgūnwē. When they
 55 were all in, || Potlatch-Dancer (IV 19) spoke, and he told them that
 he was going to give a winter dance | with the food given to him
 by his father-in-law, and that he would | show the four kinds of
 winter dances given to him by his father-in-law. | Then all the chiefs
 of the numayms told him | to go on, and at once his children dis-

40 q!entelalē; wā, hēem'lāwis lēgemitsa hāyāq!entelalē Yāq!ente-
 yeg'i'lakwē. Wā, hēem'laē 'wāxax'īdalē k'!ēs'ōgūlx!āyas Gwēx'-
 sēselasema'yē lāxēs negūmpē P!āselalē. Wā, hē'mislalē la
 lēgēms P!āselalē yī'lax lēgemg'elx!āyasēs negūmpē Gwēx'sēse-
 lasema'yē. Wā, laem'laē lēgades 'wīdzēq!wālasēwe,¹ yīxs hāael
 45 g'ōkūlē Gwēx'sēselasema'yē lō'laēs g'ōkūlōta Lāwēts!ēsē Ālegemāla.
 Wā, lā'laē hēem'l g'ōkūlē P!āselalē lē'wis g'ōkūlōta Kwāg'ulē
 Qālogwisē. Wā, hēem'lāwis g'āx'īdē Gwēx'sēselasema'yē lē'wēs
 g'ōkūlōtaxs g'āxaaē lāx Qālogwisē k'!ēs'ōodxēs negūmpē lē'wa
 q!ēnemē hē'maōmasa. Wā, g'ilēm'lāwisē mōp!enxwa'sa 'nāla
 50 laael nā'nakwēda Lāwēts!ēsē lāx Ālegemāla. Wā, hēx'īdaem'lāwisē
 P!āselalē lēlts'ōdxēs 'ne'mēmotaxa Laālx's'endayowē lē'wa maē-
 ma'lōkwē lāx lēlaxuma'yasa 'nā'nemsgemak!ūsē 'nā'nemēmasaxa
 Maāmtag'ila lē'wa G'ēxsemē lē'wa Kūkwāk!ūmē lē'wa Sēn!ēmē.
 Wā, hēem'lāwisa Laālx's'endayāxs 'wīlaēlela'maa'l lē'wis
 55 'nemsgemak!ūsa elgūn'wa'yē. Wā, g'ilēm'lāwisē 'wīlaēlexs laalas
 yāq!eg'alē P!āselalē. Wā, laem'laē nēlaxs lē'maaēl yāwix'ilałtsa
 g'āxē wāwadzōlemq yīsēs negūmpē. Wā, hēem'lāwis, qa's wāg'il
 yāwēnemnox'łtsa mōx'wēdāla k'!ēk'!ēs'ō k'!ēs'ōgūlx!ēsēs negūmpē
 lāq. Wā, hēx'īdaem'lāwisa 'nāxwa g'īg'egāmēsa 'nā'nemēmasē
 wāxalaq, qa wāg'ilas. Hēx'īdaem 'nāxwa x'īs'ēdē sāsēmasēxa

¹ Winter dance name.

appeared that || night. Then many winter-dance whistles sounded; 60
and | as soon as those who had been seated had gone out, | Potlatch-
Dancer cleared out his house. After they had cleared it out, | they
built a fire in the middle; and when the fire in the middle began to
burn, | the four speakers of Potlatch-Dancer—who were named || 65
Bāwülē in the secular season, and in winter Wāwanagadzō^ε; | and
another one, ^εnēmōgwēsēmē^ε in the secular season, | and Wren in
winter; and one who was called L!esp!ēgaak^u | in the secular season,
and Goose in winter; and | also G'ēxk'enis in the secular season,
and Ts!āq!ēxsdō in || winter—had red cedar-bark on their heads 70
and | red cedar-bark around their necks. They took tallow of
mountain-goat | and rubbed it on their faces; and after doing so, |
they took charcoal and blackened their faces. | After doing so, they
took eagle-down and || put it on their heads; and when this was done, 75
they | took cedar-bark rope and cut off part for a belt. | Then they
took their Sparrow Society canes | and when they had done so, they
started. They went to call all the | men, and the women and chil-
dren, to come quickly || into the house of ^εwīdzēq!wālasō^ε (IV 19), for 80
now | Potlatch-Dancer had already his winter-dance name ^εwīdzē-
q!wālasō^ε. One of the speakers, said while | they were going and

gānulē. Wā, hēx^εidaem^εlāwisē hēk'!ēk'!ālēda q!lēnemē lēLEX^εEXSEXS 60
g'ālaē ^εwīla la hōqūwelsēda k!wāla^xdē. Wā, lā^εlaē hēx^εidaem
ēx^εwītse^εwa g'ōkwas P!āselalē. Wā, g'il^εem^εlāwisē gwālē^εl ēkūlila-
sōxs lāa^εl lāqolilase^εwa. Wā, g'il^εem^εlāwisē x'iqostāwa lāqawali-
laxs lāa^εl q!wāla^xidēda mōkwē āyelx^us P!āselalēxa lēgadās
Bāwülē lāxa bāxūsē; wā, lā^εlaē Wāwanagadzawēx^εla lāxa ts!ē- 65
ts!ēqa. Wā, hēem^εlāwisē ^εnēmōgwēsēma^εyē lā^εlaxa bāxūsē; wā,
lā^εlaē Xwātla^xla lāxa ts!ēts!ēqa. Wā, hēem^εlāwisē L!ēsp!ēgaakwē
lāxa bāxūsē; wā, lā^εlaē NEXaxla lā^εlaxa ts!ēts!ēqa. Wā, hēem^εlā-
wisē G'ēxk'enisē lāxa bāxūsē; wā, lā^εlaē Ts!āq!ēxsdōx^εla lāxa
ts!ēts!ēqa. Wā, laem^εlaē qēq^εex'īmāla^xla L!āgekwē. Wā, lā^εlaxaa 70
qēqenxāla L!āgekwē. Wā, lā^εlaē āx^εēdxa yāsekwasa ^εmelxlowē
qa^εs yāsekwōdēs lāxēs gēgōgūma^εyē. Wā, g'il^εem^εlāwisē gwālēxs
lāa^εl āx^εēdxa ts!ōlna, qa^εs ts!ōts!ēlēm dēs lāxēs gēgōgūma^εyē.
Wā, g'il^εem^εlāwisē gwālēxs lāa^εl āx^εēdxa qemxwāsa kwēkwē, qa^εs
qemx^εwīdēs lāxēs x'ix'ōmsē. Wā, g'il^εem^εlāwisē gwālēxs lāa^εl 75
āx^εēdxa densenē denema, qa^εs t!ōsōdē lāq qā^εlas wīwūsēgranowē.
Wā, g'il^εmēsē gwālēxs laē āx^εēdxēs gwēgwēsp!ēqē. Wā, g'il^εem-
lāwisē gwālēxs lāa^εl qāsida. Wā, laem^εlaē lāl lē^εlālaxa ^εnāxwa
bēbegwānem lē^εwa ts!ēdaqē lō^εma g'ing'inānem qa g'āxēs hālaēr.
lāx g'ōkwas ^εwīdzēq!wālasē^εwē, qaxs lē^εmaē ts!āgēxlālē P!āselā- 80
lax ^εwīdzēq!wālasē^εwē. Wā, g'aem^εl wāltsa ^εnēmōkwē lāxa āyel-
kwaxs laē qāsēg'a lā^εlaxs lāa^εl laēl lāx t!ēt!ēx'ilāsa ^εnāxwa

83 stepping into the doors of all the | houses (for that is as far as they
went), | “We call you, members of the Sparrow Society, and the Spar-
85 row Society women, and the Sparrow Society children, || to go into the
house of ‘wīdzēq!wālasō’.” | This was said by Wāwanagadzō; and
after he had stopped | speaking, Wren spoke and said, | “The super-
natural power will come into the house of our chief ‘wīdzēq!wālasō’
90 (IV 19);” | and after Wren had spoken, || Goose also spoke, and said, |
“Now let us go, shamans, to see what the supernatural power | will
do with the children of our chief ‘wīdzēq!wālasō’ (IV 19), | for they
have been taken by the supernatural power.” Thus he said; and
after he had ended his words, | then Ts!äq!Exsdō also spoke and
95 said: || “Be quick, shamans, go on, and be quick, and come quickly
into the house!” | and after he had ended his words, | they went out;
and they went into the other houses, stood in | the doorway, and
they said as they had done before when | they were calling. When
200 they came to the end of the village Qālogwis, || they went back into
all the houses; and | the four speakers did not go out of the house
until the men, | their wives and children, all came out. Then they
all | went into the house with the four speakers. This | is called by
5 the ancestors of the Kwakiutl “single call,” for in this way || the first
appearance of the supernatural power of the winter dance is treated

83 g'ig'ōkwa, yī'fāxs hē'maē q!wastāliḥa āwīlēlāsa t!ēt!Ex'ila: “G'āx-
‘mēnu'x' qasolai', g'wēgūdzai' lōs g'wēgūts!axsemai' lō's g'wāgūg'wē-
85 dzemai', qa's laōs ‘wī'fāts!ā lāx g'ōkwaxs ‘wīdzēq!wālasowai'.” Wā,
hēem'el wāldemas Wāwanagadzawa'yē. Wā, g'il'mēsē q!lūba wāldē-
masēxs laē ōgwaqa yāq!eg'a'lē Xwatla. Wā, lā'laē 'nēk'a:
“G'āxēlēda 'nawalakwēx lāxōx g'ōkwaxsens g'ig'āma'yēx, lāxa
‘wīdzēq!wālasē'wēx,” ‘nēx'laē Xwātla. Wā, g'il'EM'lāwisē q!lūbē
90 wāldemasēxs lāa'el ōgwaqa yāq!eg'a'lē Nexaqē. Wā, laē 'nēka:
“La'mens lāl, pēpexalai', nānaxbaa' lax wāldemas 'nawalakwa, qa
g'wēx'idaasas sāsēmasens g'ig'āma'yai' ‘wīdzēq!wālasē'waxs ‘wī'lō-
lānemaasa 'nawalakwa,” ‘nēx'laē. Wā, g'il'EM'lāwisē q!lūbē wāldē-
masēxs laē ōgwaqa yāq!eg'a'lē Ts!äq!Exsdō. Wā, lā'laē 'nēk'a:
95 “Hālag'ilīlesai' pēpexalai'. Wā, wā, wā lāx'wit, qa's lāōs hāla-
ēla,” ‘nēx'laē. Wā, g'il'EM'lāwisē q!lūbē wāldemasēxs laē
hōqūwelsa, qa's lā'fāxat! lāxa āpsālasē g'ōkwa, qa's lāxat! q!wa-
stōlilax t!Ex'ilās. Wā, āem'laxaāwisē neg'ēltōdxēs g'ilx'dē g'wē-
k'!ālāsa. Wā, g'il'EM'lāwisē lābelsaxa g'ōx'demsē lāx Qālogwisaxs
200 g'āxaa'el aēdaaqa lalaēlā lāxa 'nāxwa g'ig'ōkwa. Wā, laem'laē
ā'EM hōqūwelsēda mōkwē āyilkwāxs lāa'el 'wī'lg'ilīḥa bēbegwānemē
lē'wis gēgenemē lē'wis sāsēmē. Wā, g'il'EM'laxaāwisē 'wīlxtōl-
saxa g'ig'ōkwāxs lāa'el hōgwīlēda mōkwē ā'yilkwa. Wā, hēem'el
g'wē'yōsa g'ālē Kwāg'u'el 'nemp!eng'fāts!axstē, yīxs hāa'el g'wēg'ila-
5 g'ila 'nawalakwaxs g'ālāē lāēl lāx g'ōkwasa g'ālē yāwix'ilāsa g'ālā

when it enters the house of the winter-dance giver among the ances- 5
tors | of the Kwakiutl. Now, the winter-dance whistle was still
sounding behind | the curtain in the rear of the house. Then all |
the men, the women, and the children went in; | and they followed
the rules that you already know about the beginning of the || winter 10
dance, about which I have talked. |

One year after Potlatch-Dancer (IV 19) had given his winter dance |
(for his name is ^εwīdzēq!wālasō^ε only during the winter dance) | he
died; and at once his prince | Q!ōmx'od (V 6) took the place of his
past father. He gave a potlatch to all || the tribes; and now 15
Q!ōmx'od (V 6) had the name Copper-Dancer (V 6). | He wished to
marry the princess of Chief K'!āde (IV 21) of the L!al!asiqwāla. |
K'!āde (IV 21) was head chief of the numaym | Laālawīhela. Then
the numaym of Copper-Dancer (V 6) told him to go | ahead and to
marry her quickly; and all the || numayms of the Kwakiutl launched 20
their canoes at Qālogwis; | and they all paddled, going to P!ELEMS, |
for that was where the village of the L!al!asiqwāla was located. When |
they arrived at P!ELEMS, they made the marriage payment for Head-
Princess (V 7), | the princess of K'!āde (IV 21); and after they had
made the marriage payment, || K'!āde (IV 21) came out, carrying a 25
box which was not very large. It was | called "winter-dance box."

Kwāg'ula. Wā, laem^εla^εlē hēk'!ā^εax'sā^εma LēLEX'EXSē lāx āladza- 6
^εyasa yāwape^εmlilē lāx ōgwi^εwalīlasag'ōkwē. Wā, laem^εlaē ^εwī^εlaēlēda
^εnāxwa bēbegwānem Lē^εwa ts!ēdaqē Lē^εwa g'ing'inānemē. Wā,
laem^εlaē āem la nege^εltowēxēs ^εnāxwamōs la q!āl qa gwayi^εlālatsa
ts!ēts!ēqa g'āg'īlela lāx lā wālalaatsen wāldemē. 10

Wā, g'il^εem^εlāwisē ^εnemxēnxē ts!āwūnxas gwāl yāwix'ilē P!āse-
lalē, qaxs lēx'a^εmaē Lēgadaatsēs ^εwīdzēq!wālase^εwa ts!ēts!ēqa; wā,
laem^εlaē wik'!EX'ēda. Wā, hēx'idaem^εlāwisē Lāwelgāma^εyasē
Q!ōmx'odē Lax^εstōdxēs ōmpdē. Wā, laem^εlāwisē p!es'ēdxa ^εnāxwa
lēlqwālala^εya. Wā, laem^εlaē Q!ōmx'odē la Lēgades L!āqwālālē. 15
Wā, lā^εlaē ^εnēx', qaxs geg'adēs k'!ēdēlas g'igāma^εyasa L!al!asiqwā-
la^εyē K'!ādē, yīxs xamāgemayaē g'igāma^εyē K'!ādāsa ^εne^εmēmēda
Laālawīhela. Wā, hēx'idaem^εlāwisē ^εne^εmēmās L!āqwālālē wāxaq,
qa wāg'ēs hali^εlāla gāgak'!EX'ideq. Wā, ^εwīlastaem^εlāwisa ^εnāxwa
^εnāl^εne^εmēmatsa Kwāg'ulē LElstendxēs yīyenasēla lāx Qālogwisē. 20
Wā, g'āx'laē ^εwīla sēx'wida. Wā, laem^εlaē lāl lāx P!ELEMSē,
qaxs hē^εmaael g'ōkūlē g'ālāsa L!al!asiqwālayē. Wā, g'il^εem^εlāwisē
lāg'aa lāx P!ELEMSaxs lāa^εl hēx'idaem qādzel'ēdēx K'!ēdētema^εyē
lāx k'!ēdēlas K'!ādē. Wā, g'il^εem^εlāwisē gwāla qādzelāxs g'āxaa-
^εlas g'āxāwūlsē K'!ādē lāxēs dālaxa g'ildasē k'!ēs ^εwālāsa. Hēem 25
lēgades k'!āwats!ēxa g'ildasē, qaxs hē^εmaē g'its!ēwātsa ^εnāxwa

- 27 In it were all the | privileges for the winter dance. Then he stood
outside | of his house. He turned his face toward his house, and he
called | his princess Head-Princess. He called her to come and ||
30 stand also outside of the house, where he stood. As soon as he
stopped speaking, | Head-Princess (V 7) came, carrying the copper
named L!Esaxelayō, | and she stood by the side of her father; and
K'!ade (IV 21) | turned his face toward the canoes of the Kwakiutl on
the water, and | he called Copper-Dancer (V 6) to come out of his
35 traveling-canoe || and get the winter-dance box and his wife |
Head-Princess (V 7). Copper-Dancer (V 6) at once took off his |
blanket, stepped out of his canoe, and shouted, "Haha, haha!" |
Then he ran up the beach and took the winter-dance box. | Then he
was told by K'!ade (IV 21) that there were four kinds of dances in
40 the || box—the war-dance with a bird in its belly, which had the name
Tōgūmalis; | and the throwing-dance, with the name Qwētsēs; |
and the hāmshāmts!es, with the name Nawis; | and also the ghost-
dance, with the name Supernatural-Power-coming-up. | And after.
45 K'!ade (IV 21) had finished whispering to his son-in-law, he sent || his
princess, Head-Princess (V 7) to go with her husband. She was |
still carrying the copper. Then Copper-Dancer (V 6) | and his wife
(V 7) walked side by side, going down the beach, and went aboard
the | traveling-canoe; and when Head-Princess (V 7) sat down in the

- 27 k'!ēk'!es^o lāxa ts!ēts!ēxlenē. Wā, lā^olāē lāxūyōlsax L!āsanā^oya-
sēs g'ōkwaxs lāa^ol g'wēgemx^oid lāxēs g'ōkwē. Wā, lā^olāē lāq!u-
laxēs k'!ēdēlē lāx K'!ēdētema^oyē. Wā, laem^olāē Lē^olālaq, qa g'āxēs
30 ōgwaqa lāxūyōlsa lax lādzasas. Wā, g'il^oem^olāwisē q!wē^oidexs
g'āxaālas g'āxewelsē K'!ēdētema^oyē dālaxa L!āqwa lēgades L!esa-
xelayō, qa^os g'āxē lāwenōdzelsaxēs ōmpē. Wā, lā^olāē K'!ādē
g'wēgemx^oid lāx mexālasas yaē^oyats!asa Kwāg'ulē. Wā, lā^olāē
Lē^olālax L!āqwalalē, qa lās xamax^oidaem lāltā lāxēs ya^oyats!ē,
35 qa^os lā āx^oēdxa k'!āwats!ē g'ildasa. Wā, hēem^olāwisē genemasē
K'!ēdētema^oyē. Wā, hēx^oidaem^olāwisē L!āqwalal xeng^oaal^oexsaxēs
nex^oūna^oyē, qa^os lā lāltā lāxēs ya^oyats!āxs lāa^ol xaxalōlaqwa, qa^os
lāel dzelxūsdēsa, qa^os lāel dāx^oidxa k'!āwats!ē g'ildasa. Wā,
laem^olāē nēlē K'!ādasa k'!ēk'!es^oōwē mōx^owidāla g'its!āxa k'!āwats!ē
40 g'ildasaxa ōlala, yixs ts!ēk!wēsaē; wā, hē^omis lēgem^osē Tōgūmalisē.
Wā, hē^oem^olāwisa māmaq!a; wā, hē^omis lēgem^osē Qwētsēsē. Wā,
hēem^olāwisa hāmshāmts!esē; wā, hē^omis lēgem^osē Nawisē. Wā,
hēem^olāwisa lelō^olālē; wā, hē^omis lēgem^osē 'enawalak'ūstālisē. Wā,
g'il^oem^olāwisē gwāl ōpa K'!ādāxēs negūmpaxs lāa^ol 'yālaqaxēs k'!ē-
45 dēlē K'!ēdētema^oyē, qa lās lāsgemēxēs lā^owūnemē. Wā, laem^olāē
hēx^osāem dālaxa L!āqwa. Wā, laem^olāē 'nemāgōlemalē L!āqwalal
Lē^owis genemāxs g'āxāē hōqūnts!ēsela, qa^os lā hōx^owalēxs lāxēs
yā^oyats!ē. Wā, g'il^oem^olāwisē k!wāg^oaal^oexsē K'!ēdētema^oyaxs lāa^olasē

canoe, | K' lāde (IV 21) spoke again, and said, "Son-in-law, || let me 50
change your name. Your name shall be Yāqeyalisem (V 6), | and
your secular name Hāmisk'enis (V 6)." Thus he said. When | he
stopped speaking, Copper-Dancer (V 6) spoke, and | took the copper
that his wife was carrying and thanked | his father-in-law (IV 21) for
his word, and after he had thanked him, he || promised to give a 55
potlatch with the copper to the Kwakiutl. Then he changed his
name; | and now he was no more Copper-Dancer (V 6), but his name
was Yāqeyalisem (V 6); | and when he had stopped speaking, they
turned back | and went home to Qālogwis. When they arrived at |
Qālogwis, Yāqeyalisem (V 6) cleared the floor of his house, for it was
nearly winter || when he went to marry. When | his house was 60
cleared out, he sent his four speakers to | call the Kwakiutl. He
asked all the men to come into his house. | When it was towards
evening, they came in, and at once | Yāqeyalisem (V 6) made a pot-
latch to them. It was still the secular season || when he gave a pot- 65
latch to his tribe. Then his name was really | Yāqeyalisem (V 6);
and he named his younger brother | Nāp!e!emē^ε (V 5) Hāmisk'enis.
These were their secular names. He did | not make a potlatch to his
tribe, the Kwakiutl, until late in the evening. | Now Yāqeyalisem
(V 6) barred the door against his tribe || so that they could not go out 70

K' lādē ēt!ēd yāq!eg'a!a. Wā, lā!lāē 'nēk'a: "ēya, negūmpā, wē-
g'ax'in L!āyōxs lēgemaqōs. Laems lāl lēgade! Yāqeyalisema; 50
wā, hē'misē Hāmisk'enise lāxa bāxūsē," 'nēx'!lāē. Wā, g'il'em-
'lāwisē q!wē!idexs lāa!l yāq!eg'a!ē L!āqwala!l. Wā, laem!lāē
dāx'idxa L!āqwa, yix dāakwasēs genemē. Wā, laem!lāē mōlas
wāldemasēs negūmpē. Wā, g'il'em!lāwisē gwāl mōlaxs lāa!l dzō-
xwasa L!āqwa qaēda Kwāg'ulē. Wā, laem!lāē L!āyoxlās. Wā, 55
laem!lāē gwāl L!āqwalala; wā, laem!lāē lēgades Yāqeyalisema
lāxēq. Wā, g'il'em!lawisē q!wē!idexs g'āxaē xwēlaqelēs lex'ēda,
qa's lā nā'nakwa lāx Qālogwisē. Wā, g'il'em!lāwisē lāg'aa lāx
Qālogwisē lāa!l hēx'idaem ēx'wīdxēs g'ōkwē, qaxs ts!āwūnxbā-
'nākūlāē lāx'demas geg'adē Yāqeyalisema. Wā, g'il'em!lāwisē la 60
ēg'ikwē g'ōkwasēxs lāa!l 'yālaqasēs mōkwē ā'yilkwa, qa lās Lē'lā-
laxa Kwākūg'ulē, qa g'āxēs 'wīlēda bēbegwānemē lāx g'ōkwas.
Wā, g'il'em!lawisē dzāqwaxs g'āxaa!l 'wī!lāēla. Wā, hēx'i-
daem!lāwisē Yāqeyalisema yāx'wīdeq. Wā, laem!lāē bāxūstalē
p!ets!ēna'yasēxs g'ōkūlōtē. Wā, laem!lāē ālax'īd la lēgades 65
Yāqeyalisema. Wā, lā!lāē lēx'ēdes Hāmisk'enisē lāxēs tsā'yē
Nāp!e!ema'yē. Wā, laem!lāē bēbāxūdZXLālaq. Wā, ā!em!lāwisē
gwāl yāqwaxēs g'ōlg'ūkūlōtēda Kwākūg'ulaxs lāa!l gāla gānula.
Wā, laem!lāē Yāqeyalisema lānek'oxēs g'ōlg'ūkūlōtē. Laem!lāē
k'!ēs hēlq!ālaq hōqūwelsa. Wā, g'il'em!lāwisē gwāl yāqwaqēxs 70

71 of the house; and after he had finished giving his potlatch, | the
house trembled as in an earthquake, | and there was a rumbling
sound while the house was shaking. | It did not shake long, then
everything was quiet. | Four times the house shook. Then it
75 stopped. || The Kwakiutl did not know what they had heard, for no
one | knew what caused the sound. After | the rumbling around the
house had been heard four times, it sounded as though many | men
shouted, "Hamamamama!" and they shouted four times, |
"Hamamamama!" (the ghost-cry); and after the cry had been heard
80 four times, || Q!ëx'sëselas (V 4) came out of the rear of the house,
went around the fire | in the middle of the house, and when she came
to the door, | Yāqeyalisem (V 6) opened the door of the house.
Then | Q!ëx'sëselas (V 4) ran out; and when she was out of the door, |
it sounded as though many men were shouting, "Hamamamama!" ||
85 outside of the house; and when they stopped crying "Hamama-
mama!" | Yāqeyalisem (V 6) stood up and spoke. He said, | "O
tribe! this is the supernatural power which came from where | I got
my wife. Now my princess has been taken away by a supernatural
power of the | L!alasiqwāla. These are the ghosts that have come
90 and have taken my princess || Q!ëx'sëselas (V 4). Now wash your-
selves with hemlock-branches, tribes, and let us | try to catch
Q!ëx'sëselas (V 4) in the morning. You | all shall wash yourselves.


71 laa! demlëx'wīde āwī'stās g'ōkwās. Lā!lāē hē gwëx'sa nenēnā,
Wā, laem hēk'lāla neqelg'a'māsaqëxs lāa! demlëx'ulē āwī'stëlsas
g'ōkwās. Wā, k'lēsnaḡwa'lat!a gëg'ilsexs lānaḡwaē selt!ēda. Wā,
lā!lāē mōp!endzaqwa demlëx'wīdē āwī'stëlsas g'ōkwāsëxs laē gwāla.
75 Wā, āem'lāwisē Kwākūg'ulē q!āq!eyaxstōlihtsēs wūlēlē, qaxs k'lēā-
sāē 'nemōk'u q!ālax hēg'ilas gwëk'lig'a'lē. Wā, g'il'ēmlāwisē mō-
p!endzaqwa demlëx'wīdē āwī'stāsa g'ōkwaxs lāa!lasē q!ēk'lāla bēbē-
gwānema 'nemādzaqwā hamamamamaxā, lā!laxaē mōp!endzaqwa
hamamamamamama. Wā, g'il'ēmlāwisē mōp!endzaqwa g'āxa-
80 a!lasē pēlēlē Q!ëx'sëselasē g'āx'wūlt!ālīt; qa's lā lā'stalitēlax lāqa-
walilasa g'ōkwē. Wā, g'il'ēmlāwisē lā'staliexs lāa! āxstōdē Yāqē-
yalisemāxa t!EX'ilāsēs g'ōkwē. Wā, hēem'lāwis la dzëlx'wūldzats
Q!ëx'sëselasē. Wā, g'il'ēmlāwisē lāwels lāxa t!EX'ilāxs lāa!lasē
'nemādzaqwa hamamamamaxēda q!ēk'lāla bēbēgwānem lāxa L!ā-
85 sanā'yasa g'ōkwē. Wā, g'il'ēmlāwisē q!wēt'idēda hamamamaxs
lāa! lāx'ūlilē Yāqeyalisema, qa's yāq!eg'a'lē. Wā, lā!lāē 'nēk'a:
"Wa, g'ōlg'ūkūlōt! Wā, yūem 'nawalak'u g'āya'nākūla lāxen
gëg'adaasōx. Wā, la'mē lālanemen k'lēdēlasa 'nawalakwasa L!ā-
L!asiqwāla. Wā, hēem lēslālēnoxwēda g'āxa āx'ēdxen k'lēdēlāē
90 Q!ëx'sëselasa. Wā, wëg'illa q!ēqelax'īdLEX 'nāx'u g'ōlg'ūkūlōt, qens
'wā'wildze'wā'mēlenslalōl!āLEX Q!ëx'sëselasax gāālala. Wā, laems
'nāḡwaem g'ig'iltalaxwa gānūlēx, Lē'wis gëgēnemaōs, Lē'wis sāsē-

this night, and your | wives and your children shall wash too." 93
 Thus he said. "Now I will ask you, 'wün'wünlx'es, to help me." |
 (He meant the cannibal dancers.) "You shall go first when you try
 to catch our || friend Q!ēx'sēselas (V 4); and also you, ghost-dancers, 95
 you shall go next to | the 'wün'wünlx'es; and you also, war-dancers;
 and you, | Sparrow Society, shall follow the war-dancers; you shall
 go behind our | friends, for indeed we are now trying to imitate what
 my wife told me; | for she was told by her father, and she must give
 us instruction and show us || what to do when the supernatural power 300
 shows itself; and this is the beginning of the winter dance | of the
 L!al!asiqwāla. My princess Q!ēx'sēselas (V 4) | has now been taken
 by the ghosts. Now our names will be changed | in the morning. I
 shall call you | in the morning, and your wives and your children.
 That || is all," he said; and when his speech was ended | 'māxwa, 5
 chief of the numaym Maāmtag'ila, arose | and spoke. He said,
 "You have heard the speech | of our chief Yāqeyalisem (V 6). Now
 you have | another kind of supernatural power which you did not
 know before. You are great. You || will act so that no wrong will 10
 result, for we | are to use it later on. It is different from our super-
 natural power, | what you received in war-marriage from your
 father-in-law. Shall we not do, | my tribe, according to what you
 say to us? | That is all." Thus he said, and then he sat down. ||

maōs," 'nēx'laē. "Wā, la'mēsen hēlalōl 'wün'wünlx'esä" (xa 93
 hāamats!a gwe'yōs), "laems lāl g'alabil, qensō k'imya!xens 'nemō-
 kwaē Q!ēx'sēselasa. Wā, sō'mts lēlēlōlālā; laems māg'abilxa 95
 'wun'wünlx'esē. Wā, sō'mts tēto'x'wid, laems lāl elx!lēsa tēto'x'-
 widē. Wā, sō'mēlas gwāts!em; la'ems lāl elx!lēs!esens 'nē'nemō-
 kwē, qā!xg'ins la'mēg'ins nānenk!wax wāldemasg'in genemk,
 yix 'nēx'maālaē ōmpaseq qa ā'mēsēk lēxs'āla g'āxens, qens gwēg'i-
 las, qō g'āxogwīn ē!ēdōx 'nawalakwaxsē. Wā, yūem g'il ts!ēts!ēx- 300
 ēdaatsa L!al!asiqwālōx, yix laēna'yasē lālanemen k!ēdēlaē Q!ēx'-
 sēselasasa lēslānēnoxwē. Wā, laem'lāwisens 'nāxwa! L!ayoxlā-
 xens lēlēgemax gaālala lāxen ēk!ēnēemla lē'lāx'da'x'!ōlax
 gaālala lē'wis ts!ēdaqaōs, lē'wa g'ing'inānemax gaālala. Wā,
 yū'mōq," 'nēx'laē. Wā, g'il'ēm'lāwisē q!ūlbē wāldemasēxs lāa! 5
 lāx'ūlilēda 'māxwala g'igāmēsa 'nē'mēmēda Maāmtag'ila. Wā,
 lā'laē yāq!eg'a'la. Wā, lā'laē 'nēk'a: "La'mas wulelaxg'a wāldem-
 g'asg'ens g'igāmēk lāxg'a Yāqeyalisemak. Laems lā!xwa ōgū-
 qālāx 'nawalakwaxwa k!ēsdāqens q!āla. Hāwādzēk'atsōx. Wēg'a
 hēla!aq qa k!ēasēs amēlas!esōx lāxōs g'āxēnē'lēx g'āxens, qens 10
 g'āxēl āaxsilaleq. Wā, la'mōx ōgūqāla lāxens nōsēx 'nawalakwa
 wī'nānemaqōs lāx negūmpa. Wā, ēs'māēlā!ens āem wēg'il lōgūns
 g'ōlg'ūkūlōtek'. Āem! hēem gwayi'lālalēs wāldemlaōs g'āxenu'x".
 Wā, yū'mōq," 'nēx'laēxs laē k!wāg'alīla.

15 Then Yāqeyalisem (V 6) arose and thanked him for his speech; |
and when he stopped speaking, the men went out. | When they were
outside, Yāqeyalisem (V 6) | and his wife (V 7) dug a hole in the
middle of the rear of their house one fathom | in length, in the direc-
20 tion toward the door of the house, and || half a fathom wide. Then
Head-Princess (V 7) told them | to put all the soil which she dug out
of it into boxes, | so that it might not be seen, as is done by the |
L!aL!asiqwāla when they dig this hole, when they are going to have
a ghost-dance. | Generally they put the soil into boxes, and they ||
25 put them down in a corner of the dancing-house, where nobody
walks, | and they cover them over with mats, and sometimes they
lay roof-boards | over them. Thus was done by Yāqeyalisem (V 6)
with the soil that he dug out. | When it was deep enough for a tall
man | to stand in the hole and to be visible for one-half of his body,
30 they stopped digging; || and Head-Princess (V 7) asked Yāqeyalisem
(V 6) to get a pole | not too thick, four finger-widths in diameter. |
Then Yāqeyalisem went to get it | out of the woods, and he brought
a stick two fathoms long. | He cut it in two, and put sharp points ||
35 at the ends. After doing so, his wife | took up one of the poles and
put it down into the hole that had been dug | at the end toward the

15 Wā, lā'laē lāx'ūlīdē Yāqeyālisema qa'las mōlēs wāldemas. Wā,
g'il'ēm'lāwisē q'lwē'ēdēxs laē 'wī'la hōqūwelsēda bēbegwānemē.
Wā, g'il'ēm'lāwisē 'wī'lewelsexs lāa'l 'lāplīdē Yāqeyālisema
lē'wis genemāxa nāqolīwalīlasēs g'ōkwāxa 'nemp!enk'as 'wāsgē-
masē lāxens bālax, gwēbalīl lāxa t!ex'ilāsa g'ōkwē. Wā, lā'laē
20 neq!ēbōd lāxens bālāqē 'wādzegega'aasa. Wā, laēm'laē 'nēk'ē
K'!ēdētema'yē, qa's k'!ats!ālēsa dzeqwa 'lālp mōtas lāxa k'!ēk'!em-
yaxlā, qa k'!ēsēs dōgūlē gwāstaāsasēs lāx gwēg'ilasasa lā!l'a-
siqwālaxs 'lāpaaxa hē gwēx'sē yīxs lālōtsēlīlē, yīxs hēmenā-
lā'maē k'!āts!ālāsa dzeqwa lāxa k'!ēk'!emyaxlā, qa's lā hā'nem-
25 galīlas lāxa ōnēgwīlasa lōbekwē lāxa k'!ēsē qāyatsa bēbegwā-
nemē, qa's nāxūyīndēsa lē'wa'yē lāq; lōxs pāqeyālīaasa saōkwē
lāq. Wā, hēem'lāwisē gwēx'idē Yāqeyālisemāxēs 'lālp mōtē dze-
qwa. Wā, āem'lāwisē gwānālā qa negoyowēsa g'ildēxs dē begwā-
nemxs lāāts!āē lāx 'wālabetalīlālasas 'lāpa'yasēs laē gwāl 'lāpaq.
30 Wā, lā'laē āxk'!ālē K'!ēdētema'yax Yāqeyālisema, qa āx'ēdēsēx
k'!ēsa lēk' dzōxūmaxa mōdēnx'sāwa wāg'idas lāxens q'lwāq!wax-
ts!āna'yēx. Wā, hēx'idāem'lāwisē Yāqeyālisema lā āx'ēdeq lāxa
āl'lē. Wā, g'āx'laē wīk'elāxa malp!enk'as 'wāsgēmasē lāxens bālax.
Wā, lā'laē tsēxs'ēndeq qa nexsēs. Wā, lā'laē dzōdzox' bēndex
35 ēpsba'yas, qa ēx'bēs. Wā, g'il'ēm'lāwisē gwālēxs lāa'laē genemas
āx'ēdxa 'nemts!aqa lāxa dzōxūmē, qa's lā lāts!ōts lāxēs 'lāpa'yē.
Wā, laēm'laē gwēbēlts!ā lāxa t!ex'ilāsa g'ōkwē. Wā, lā'laē lāne-

door of the house. She put it in slanting, | in this way: 38
 Then Head-Princess told her husband | to drive it in with
 his stone hammer. When it was one || span below the 40
 floor, he | stopped driving it in. Then she took the other
 pole | and  put it down into the hole so that it was in
 this way, and Yāqeyalīsem (V 6) | drove it in with his
 hammer; and when the top was even with the | first one, he
 stopped. Then his wife took an || empty oil-bottle and 45
 split one side the whole length; | and when the kelp
 bottle had been split along one side, | she tied it to the two poles
 that were tied together in | the hole that had been dug out. She
 put the inner side of the kelp outward, because | it was greasy
 and slippery. She tied it on its || full length, and there was only 50
 one way of tying it. | She tied it up and down in this way:
 There was no cross-tying. After | this was done, Head-
 Princess (V 7) took something that she had kept secretly in
 a | basket and put it down. Not even her husband knew |
 what was in it. Then Head-Princess spoke, || and said, "O, mas- 55
 ter! now call the chiefs | of your numayms, one head chief of
 each of them, that | they come and watch how we work the hole
 that we dug. Don't | let any one of those who call them show
 himself to their wives, that they may not guess what you want, |

xāta, g'a gwāleg'a (fig.). Wā, lā'laē K'ledētema'yē āxk'ālaxēs lā'wū- 38
 nemē, qa dēgūtōdēq yīsēs pēlpēlqē. Wā, g'ilēmēlāwis ēnēmp!enk'
 lāxens q!wāq!wax'ts!āna'yēx lā banalagawēsa āwīnagwīlaxs lāa' 40
 gwāl dēqwē Yāqeyalīsemāq. Wā, lā'laxaē ēt'ēd āx'ēdxa ēnemts!aqē,
 qa's āxbetalīlēs, qa g'ās gwāleg'a (fig.). Wā, lā'laxaē Yāqeyalīsema
 dēgūtōdēq yīsēs pēlpēlqē lāq. Wā, g'ilēmēlāwisē ēnemaxtāla lē'wa
 g'ilx'dē dēqwasōs lāa' gwāla. Wā, lā'laē genemas āx'ēdxa lōlap-
 mōtasōx L'lē'nax ēwā'wadā, qa's Lēpsendēq lāxēs ēwāsgemasē. Wā, 45
 g'ilēmēlāwisē lābēndēx ēwāsgemasasa Lēpsaakwē ēwā'wadēxs lāa'
 yīl'ālēlōts lāx dzēngeqa'yasa ōxtā'yasa dzēdzōxūm lāx ōts!āwas
 ēlāpa'ya. Wā, laēmēlāē hē ēk'ladzē'ya ōts!āx'dāsa ēwā'wadē, qaxs
 L'lēl'ē'nalaē, qa tsāx'ēs. Wā, g'ilēmēsē ēwīlg'aalēla la yīlāla lāxēs
 ēwāsgemasē lāxēs ēnēmēmēmē yīl'āsasēqēxs aēk'laaqēlaaxs lāa' 50
 yīlaq, g'a gwālēg'a (fig.). K'lēs gagayaaqēlēs yīla'yē. Wā, g'ilēmē-
 lāwisē gwālēxs lāa'laē K'ledētema'yē āx'ēd lāxēs q!wālaltseyakwē
 L'lābata. Wā, g'āx'laē hāng'alīlas. Wā, laēmēlāē k'lēs q!lālēlē
 lā'wūnemāsēx g'its!āwaq. Wā, lā'laē yāq!ēg'a'lē K'ledētema'yē.
 Wā, lā'laē nēk'a: "ēya, q!āgwidā. Hāg'illa Lē'lāla'xōx g'ig'ēgāma- 55
 ēyaxsōs ēnāl'ēnēmēmats!ēna'yāq!ōsxōx ēnāl'ēmōkūma'yāq!ēs, qa
 g'āxlāg'īltsō dōqwalalxōx gwēg'ilaslas lāxwa ēlāpa'yāqens. Gwāla
 āwūlx'ēs āxk'ālāq, qa gēgenemas āla k'ōtalaxēs āxēlāōsaq. Wā,
 wāx'ēmēsen q!lālēlaqōxs lē'maax ēnāxwa mēxōxda ēnāxwāx bēbē-

- 60 although I know that all the men || and their wives have gone to sleep. This is the winter dance that I am now | speaking about. And let Q!ēx'sēsēlas (V 4) also come and try what she is to do." | Thus she said. Even her husband did not know what was in | the basket, and Yāqeyalisem (V 6) did not wish to ask | his wife about it.
- 65 He just went out of his house and || went to wake up those to whom she referred, the head chiefs of each numaym of his | tribe. Then he went to the head chief of the numaym | Maāmtag'ila, Q!ōmogwē. Now he had called one of them. | Then he also went to the head chief of the G'ēxsem, Yāqwid; and also | the head chief of the Kūkwāk'lūm,
- 70 Tsex'wid; and also the head || chief of the Sēnl'em, 'nemōgwis; and also the head chief of the | Lāyalalawē, Ts!ex'ēd; and the Lāyalalawē are mixed with the | Maāmtag'ila and the G'ēxsem; and also the head chief of the Elgūnwē, | Amax'āg'ila, and these are mixed with the Laālux's'endayo. | And when Yāqeyalisem (V 6) had
- 75 hardly gone into the house, the chiefs || entered after him. Now Head-Princess | led all of them to their seats at the right-hand side of the rear | of the house, so that they could see plainly the hole that had been dug; and when | they were all in, Q!ēx'sēsēlas (V 4) came in, and Head-Princess (V 7) | led her and made her sit down in the
- 80 rear of the house, at the || end of the hole that had been dug, so that she could see distinctly what was to be done by | Head-Princess, who

- 60 gwānema lē'was gegenemax. Wā, yū'mēs ts!ātslēxsilax'lenx lāx wāldema. Wā, hē'misē Q!ēx'sēsēlasa, qa g'axlāg'iltse menēla," 'nēx'laē. Wā, laem'laē hēwaxa'mē lā'wūnemas q!ā'alelax g'its!ā-waxa l!ābatē. Wā, ēts!em'lāwisē Yāqeyalisema 'nēx', qa's g'it!ālē wūlaxēs genēmē. Wā, laem'laē āem lāwels lāxēs g'ōkwē, qa's lā
- 65 gwāxēs gwe'yō, qa g'āxēs 'nāl'nemōkūma'yas 'nāl'ne'mēmats'ēna-yasēs g'ōlg'ūkūlōtē. Wā, g'il'em'lāwisē 'wīlx'tōdxa ōguma'yasa 'ne-mēmēda Maāmtag'ilē Q!ōmogwa'yē; wa, laem'laē 'nemōk'ōleq. Wā, hēem'lāwisē ōguma'yasa G'ēxsemē Yāqwidē; wā, hēem'lāwisē ōguma'yasa Kūkwāk'lūmē Tsex'widē; wā, hēem'lāwisē ōguma-
- 70 'yasa Sēnl'emē 'nemōgwisē; wā, hēem'lāwisē ōguma'yasa Lāyalalawē Ts!ex'ēdē, yixs hāē lēng'ilga'ya Lāyalalawāxa Maāmtag'ila lē'wa G'ēxsemē. Wā, hēem'lāwisē ōguma'yasa Elgūn-wa'yē Amax'āg'ila, yixs lēng'ilga'yaē lāxa Lāālux's'endayowē. Wā, hālselaem'lāwisē g'ālagēwa'yē Yāqeyalisemasa g'ig'egā-
- 75 ma'yaxs g'āxaa'l hōgwīla. Wā, laem'laē K!ēdētema'yē q!āx'sidzēq, qa lāx'da'xwēs klūs'alit lāx hēlk!ōtewalilasa g'ōkwē, qa hēlp!altālisēxa la 'lābegwēlkwa. Wā, g'il'em'lāwisē 'wī'laēlexs g'āxaa'lasē Q!ēx'sēsēlasē g'āxēla. Wā, lā'laē K!ēdētema'yē q!āx'sidzēq, qa lās k!wāg'alit lāxa nāqolēwalilasa g'ōkwē lāx
- 80 ōba'yasa 'lābegwēlkwē, qa hēlp!altālēs dōqūlaxa 'nāxwa gwāyilālats K!ēdētema'yē, qō lāl mē'nēla' qaē. Wā, g'il'em'lāwisē 'wī'la selt!alī-

was going to show them. When they were all sitting still, | Head- 82
Princess arose. She carried her basket, | and she spoke. She said,
"Thank you, fathers, | for having come quickly. Indeed, I am a
wise woman, for my father || wishes me alone to do what we are here 85
for; and this is | the way of working the winter dance for which we
are assembled here. Now you have come, | fathers, to see the lasso
which we use for catching the ghost-dancer | Q!ēx'sēseLas (V 4).
This is the lasso of my ancestors for the ghost-dancer, | and you came
for this reason. Now let us go and catch || Q!ēx'sēseLas (V 4). You 90
will all be invited by Yāqeyalisem (V 7), | and you shall all sit
together. The cannibal-dancer shall sit down | in the rear of the
house when this hole will be covered over, | that nobody may come
near to it who is not a cannibal-dancer. | And you, ghost-dancers,
will sit down outside of the || cannibal-dancers, on the board covering 95
of the hole: | and some will sit on one side of the cannibal-dancers
and some on the other side; | and the Sparrow Society, and the
Sparrow Society women, | will sit on each side of the house." Thus
said Head-Princess; and as she said so, she took the | rope out of the
basket, coiled it up in her left hand, || and then she spoke again, and 400
said, "Let me | ask you, chiefs, to do the same as we | L!aL!asiqwāla
do when you catch the ghost-dancer; for when the | L!aL!asiqwāla

hexs lāa^εlas Lāx^εūlilē K'!ēdēlema^εyē. Wā, laem^εlaē dāxas L!ābatē. 82
Wā, lā^εlaē yāq!ēg'a!a. Wā, lā^εlaē 'nēk'a: "Gēlask'as!a wīwōmp-
qexs ālēlāēx. Qā^εlaxg'in nāgadēk' ts!edāqa lāg'ilasen ōmpa āem
'nēx' qen nōgwa^εmē āem aāxsilaxens g'āxēx gwaēlasa. Wā, yūem 85
ts!āts!exsilax'LENS g'āxēx k!walaēna^εya. Wā, g'a^εmēs g'āxēlē
wīwōmp, qā^εs dōqwalaōsaxg'a x'imayōlg'insag'ada lēlōlālālēg'a
Q!ēx'sēseLasek', yixg'ada x'imayok^u denemsen qwēsbalisē lāxēs lēle-
lōlēlātē. Wā, hē^εmēts g'āxēlōs. Wā, hē^εmaa, qensō lāl k'imya^εlexg'a
Q!ēx'sēseLasek'; wā, laems g'āx^εmawēsLal lē^εlānemltsōx Yāqeya- 90
lisemax. Wā, laem gwālelaeml q!ap!ēg'alilēlala hāāmats!a k!ūs^εā-
lilēlāl lāxa neqēwalilaxsa g'ōkwēx, qag'ō lāl pāxstalix^uLEG'ada
'lābegwēlkūk', qā k!ēāsēs neḡwabālasa k!ēsē hāāmats!a lāqek'.
Wā, hē^εmisōs, qōsaqlōs lēlēlōlēlāla, yixs hē^εmaē L!āsex'dzamwēltsa
hāāmats!a. Wā, laem k!wādzewēlxōx paxsta^εyasa 'lābegwēlkwēx. 95
Wā, lālēda ēōlala k!wak!wanōlema^εlilē lāx wāx'sbalilasa hāāma-
ts!a. Wā, hē^εmis lāl k!ūdzelasltsa gwēgūdza Lē^εwa gwēgūts!axsema
'wāx'sanēgwi^εlasag'ōkwēx," 'nēx^εlaē K'!ēdēlema^εyaxs lāa^εl dālts!ōdxa
denemē lāxa L!ābatē, qā^εs q!ēlx^εwalelōdēs lāxēs gemxōlts!āna^εyē.
Wā, lā^εlaxaē ēdzaqwa yāq!ēg'a!a. Wā, lā^εlaē 'nēk'a: "Wāg'a^εmas- 400
LEN wūLāl g'ig'egāmē. Hē^εmas gwēgilanu^εx^u gwēgilasag'anu^εx^u
L!aL!asiqwālēk', yixs lēlōlālālaēs k'imyasōLōs, yixs g'il^εmaē k'imyāla

- 3 catch the ghost-dancer, the one who gives the winter dance to the
tribe calls the people; | and four rattles are taken and are given to the
5 one who || takes care of the cedar-bark. There are four of them.
Then he takes them, | and he begins to shake one of them, and sings
his four | secret songs. He stands still while he is singing three of his
secret songs; | and when he sings his fourth secret song, he walks |
and goes around the fire in the middle of the house. He pretends to
10 look for the war-dancers; || and when he finds one, he gives the rattle
that he was using to her; and he | gives the other three rattles to
three war-dancers. | When they all have them, the four war-dancers
stand up together. | They shake their rattles and sing each her
15 secret song, | for they are war-dancers; and when they finish || their
secret songs, the man who takes care of the rattles takes the four |
rattles and carries them again, walking around the fire in the middle
of the house, | and he gives one rattle each to the four frog-war-
dancers. | Then they stand up, shake their rattles, and | each sings
20 her secret song about the frogs in their bodies. Then || they take
their rattles and put them away. | They take red cedar-bark and
give it to the cannibal-dancer; | and when each cannibal-dancer has
a piece of it, they all get excited. Then they all | run out, and the
people who try to catch the ghost-dancer run after them. | Then the
war-dancers and the frog-dancers are next to the cannibal-dancers, ||

- 3 !LaL!asiqwāłāxa lełōłāłāx̄s laē ēx̄'em lēlālēda yāwix̄'ilāx̄ēs g'ōkū-
lōtē. Wā, lā āx̄'ētsewēda mōsgemē yīyat!ala, qā's lā ts!ēwēs lāxa
5 aāx̄silāxwa L!āgekwēx̄ lāx̄ēs mōsgē'mēna'yē. Wā, lā dāx̄'ideq. Wā,
hē'mis la yat!idaatsēsa 'nemsgemē, qā's yālaqwēsa mōsgemē lāx̄ēs
yiyāla^uLENē. Wā, laem āx̄'sāem lā'wilex̄s laē yālaqūlasa yūdu^x-
semē. Wā, g'il'mēsē q!ūlbax̄s laē yālaqwas̄a mōsgemōtē, qā's qāsililē.
Wā, laem lā'stalilēlax̄a lāqwawalilē, qā's ālābōlēxa ēōlala. Wā,
10 g'il'mēsē q!aqēx̄s laē ts!āsēs yatelax̄'dē yat!ala lāq. Wā, lā ēt!ēdē
ts!ēwanaqelasa yūdu^xsemē yēyat!ala lāxa yūdukwē ōgū'la ēōlala.
Wā, g'il'mēsē 'wilxtōx̄s laē 'nemāg'ilil lāx̄'ūlilēda mōkwē ēōlala, qā's
'nemāx̄'idē yat!ētsēs yēyat!ala, qā's 'nemādzaqwē yēyālaqwasēs
yēyāla^uLENē lāx̄ēs ēōlalaēna'yē. Wā, g'il'mēsē 'nāx̄wa q!ūlbē yēyā-
15 laqūlaēna'yas, laēda aāx̄silāxa yēyat!ala dāx̄'idxa mōsgemē yēya-
t!ala, qā's lā dālaqēx̄s lāaxat! lā'stalilēlēs lāxa lāqwawalilē. Wā,
lāxaē ts!āsa 'nāl'nemsgemē yat!ala lāxa mōkwē wīweq!ēs ēōlala.
Wā, hēx̄'idex̄'da'x̄'mēsē lāx̄'ūlilā, qā's yat!ēdēsēsēs yēyat!ala, qā's
yiyālaqwēsēs yiyāla^uLENē lāx̄ēs wīweq!ētslēna'yē. Wā, g'il'mēsē
20 g'wālex̄s laē āx̄'ētsewēda yēyat!ala, qā's yāwas'idē g'ēxase'wa. Wā,
lā āx̄'ētsewēda L!āgekwē, qā's yāx̄'wīdayowē lāxa hāāmats!a. Wā,
g'il'mēsē 'wilxtōx̄s laē 'nemāg'ilil x̄wāx̄ūsā. Wā, hē'mis la dzēl-
'wūldzatsē. Wā, ā'mēsē la q!omx̄'semēsōsa 'nāx̄wa k'īm̄yāłxa lełō-
lālaē. Wā, laem lālēda ēōlala lē'wa wīweq!ēsē māk'ilāłxa hāāma-

and the other ghost-dancers are the last; and last | of all follow the 25
Sparrow Society and the Sparrow women. They go right | to the
place where they hear the cry "Hamamamama!" of the ghosts. |
Then they pretend to bring back Q!ēx'sēsēlas; and when the | can-
nibal-dancers approach her, they will fall down like dead; and the ||
war-dancers and the frog-dancers will go to see why they do so; | there- 30
fore they go to look; and when they come up to them, | there will be
again the cry, "Hamamamama!" of the ghosts. They | all drop
down like dead, and also the | Sparrow Society men and women drop
down. Only the ghost-dancers do not drop down. || Then they go to 35
get urine, and sprinkle it | over the cannibal-dancers and the war- and
frog-dancers, and finally they | sprinkle the urine over the Sparrow
men and women and | also the Sparrow Society children. When
they have all been sprinkled with urine, | they come to life again,
and they all follow the || cannibal-dancers and go back into the 40
winter-dance house; for, as soon as | they drop down like dead, when
the cannibal-dancers, | the war-dancers, the frog-dancers, and all the
others, are struck by the ghost, then the ghost-dancers | catch
Q!ēx'sēsēlas and bring her in before any of the others get back |
into the winter-dance house, who were lying there like dead. || She 45
is put into her secret room in the rear of the middle of the house. |
Then the cannibal-dancers come in, sounding their whistles, and go

ts!a. Wä, lälōs lēlēlōlālalaq!ōs elxlēLES. Wä, hē'mis läl elxlaya- 25
as!tsa g'wēgwäts!ema Lē'wa g'wēgwäts!axsemē. Wä, la'mē hē'nākū-
laem! lāxēs wūlēlasLaxa hamamamaxaasLasa lēslānēnoxwa, qō
g'āxbōla! taōdg'ostōdēlxōx Q!ēx'sēsēlasēx. Wä, g'ilēm!wisē ēx'a-
g'aalelala hāāmats!a laqēxs lēla yāqūmg'aelsLE. Wä, läl 'nāxwa-
emla ēōlala Lē'wa wīweq!ēsē āwēlēlqelax hēg'ilas g'wēx'īdē. 30
Wä, hē'mis lāg'ilas la 'wī'la dōx'wīdeq. Wä, g'il'mēsē lāg'aa lāqēxs
lāa! ēdzaqwa hamamamaxēda lēslālēnoxwē. Wä, hēx'īdaem!wisē
'nāxwa yāqūmg'aelsa. Wä, la'mē 'nāxwa yāqūmg'aelsēda g'wēgwäts-
ts!em Lē'wa g'wēgwäts!axsemē. Wä, la'mē 'nāxwa k'lēs yāqūmg'a-
elsēda lēlēlōlālālē. Wä, hē'mē läl āx'ēdēlxa kwäts!ē, qa's lā xōselg'ēs 35
lāxa hāāmats!a Lē'wa ēōlala Lē'wa wīweq!ēsē. Wä, lā ālxlālaxs lälē
xōselgentsa kwäts!ē lāxa g'wēgwäts!emē Lē'wa g'wēgwäts!axsemē Lōla
g'wāgūgwēdzemē. Wä, g'il'ēm!wisē 'wīxtōdēl xewēx'usa kwäts!ē,
qō läl 'nāxwaem! q!ūlāx'īdēl, wä, ā'mis lā 'wī'la la elxlēsa hāāma-
ts!āxs laē aēdaaqa, qa's lā hōgwīl lāxa lōbekwē, qaxs g'il'mēx'dē 40
'nāxwa yāqūmg'aels laē lēlēwalkwa 'nāxwa hāāmats!a Lē'wa ēōlala
Lē'wa wīweq!ēsē Lō' 'nāxwēs waōkwē, lālasa waōkwē lēlēlōlālāl
k'imya!xōx Q!ēx'sēsēlasēx, qa's g'āxēl g'āgalagemal g'āxēltsōx
lāxwa lōbekwaxs k'lēās'mēLē q!ūlāx'īdēltsa la yāxyeq!ūsa. Wä,
g'il'mēsē laēl lāxēs lēmē'lats!ē lāxwa nāqolēwalilēx g'āxaas xwēxwa- 45
gwēlēlēda hāāmats!a, qa's lēlāl haēlēla lāxēs lēmē'lats!ē lāxg'ada

- 47 straight into their secret room at the | left-hand corner of the house;
and when they are all inside, the Sparrow Society men, | women, and
children come in. Then | Yāqeyalisem (V 6) will give away property
for the one who has been caught, and he will change his name. ||
50 Then his name will be Hōlēlid (V 6), for this is the name of my
father; | and after he has given away property, Hōlēlid (V 6) will ask
help from | your uninitiated children, chiefs, for he must take hold
of the lasso | for the ghost-dancer to-morrow night, when she comes
down to the floor of the house. | Hōlēlid (V 6) will put the rope
55 around her waist.—Now, come and || take this lasso, Hōlēlid, for
what I told you is all that is to be done | about the ghost-dancer.”
Thus she said. |

Immediately Hōlēlid (V 6) went and took the lasso, which was made
of long | cedar rope, and thanked his wife for her speech. When | he
60 had thanked his wife, he turned to the || chiefs who were sitting down,
and he said, “Indeed, we shall | be chiefs. Now you have heard the
speech of my father-in-law. It is not my | wife here who speaks of
these instructions which she gave us for my winter dance, which I
give with the | marriage gift, that was given to us, chiefs of the
Kwakiutl; | it is he who comes and speaks in my house here. Now,
65 take good care, || so that we shall not miss any of the instructions
given to us, for | it is the first time that this will be shown by you,
chiefs of the Kwakiutl!” | Thus he said. |

- 47 gēm̄xōliwalilek'. Wā, g'il̄mēsē 'wīlaēlēda 'nāxwa g'wēgwāts!Emē
lē'wa g'wēgūts!axsemē lō'ma g'wāgūgwēdzemē lālasx yāx'widlōx
Yāqeyalisemasa k'im'yānemlēx. Wā, la'mōx l'āyōxlāl lāxēq.
50 La'mōx lēgadelts Hōlēlidē lāxēq, yīxs lēgemaaxsen ōmpē. Wā,
g'il̄em'f'wīsōx g'wāl yāqwa lālasōx Hōlēlidēx hēla'xōx bēba'xūts!e-
dzayaq'lōs g'ig'egāmē, qa g'axē dāk'!ndelg'ada x'imayok' denema
lāxa lelōlēlālax gānolas lēnsla, qo lāl lālabetalilasla lelōlālālēx.
Wā, yūeml'wīsōx Hōlēlidēx qenōyodelts'g'a denem lāq. Wā, gēlag'a
55 āx'ēdexg'ada qenāyok' denema, Hōlēlid, qaxs lē'maē 'wīla g'wāyi-
lālasaxa lelōlālālē," 'nēx'laē.

- Wā, hēx'idaem'lawisē Hōlēlidē la āx'ēdxa qenāyowē g'ilt!a
densen denema, qa's mōlēs wāldemasēs genemē. Wā, g'il̄em'f'la-
wisē g'wāl mōlas wāldemasēs genemaxs lāa'l g'wāyaxstax'ēd lāxa
60 g'ig'egāma'yē g'āx klūdzelā. Wā, lā'laē 'nēk'a: "Qālalēns g'ig'ē-
gāmē. Laems wūlelax wāldemasen negūmpa, g'aēl 'nēx'g'in
genemk'; yīsēs la lēxs'ā'layō qens g'wayi'lālasa qaēda yāwix'ilaē-
na'yen yīs k'!ēs'ōgūlxla'yasē g'āxens g'ig'egāmēs Kwākūg'ōl, qaxs
hē'maa g'āx 'nēk'elag'ilil lāxen g'ōkwēx. Wā, wāg'il la yāl'lox'wid-
65 lex, qens k'!āsēl ōgūgelentsōl lāx lēxsala'yo g'āxens lāxwa
hē'mēx alēl 'nemp!enal g'āx nē'ide lāl g'ig'egāmēs Kwākūg'ōl,"
'nēx'laē.

As soon as he ended his speech, then | the chief of the Maämtag'ila, Q!ömogwē^ε, spoke, and said, "Take || care, friends, for we have 70 never done in this manner in our | ghost-dance. It is done differently by the L!al!asiqwāla. Now we | obtained in marriage these privileges. Therefore | I am glad of your speech, Head-Princess (V 7). It is really different from | our way of doing it. I have been trying to understand the different privileges || which I have now, 75 although I am a Kwakiutl, for I never made a mistake in it. | Now, do not let us just sleep, chiefs, for my heart is | happy on account of the treasure which we obtained from the great chief K'!āde (IV 21). | That is what I say, Hōlēlid (V 6)." Thus he said, and ended his speech. |

Now it was daylight, and at once Q!ömogwē^ε— || oh, I forgot, 80 his name is now changed, for he used his winter name, and | his name was Yōxūyagwas,—stood up and asked his friends, | the chiefs of the numayms. He said to them, "Don't | sit there idly! Let us arise and dress ourselves and | let us ourselves wake up our tribe to go into || this winter-dance house of our friend Hōlēlid (V 6), for | 85 Head-Princess (V 7) knows that we shall really try to handle rightly | the privileges given in marriage to our friend Hōlēlid (V 6). Now take | red cedar-bark to put around our heads and for our neck-

Wā, g'il^εem^εlāwisē q!ūlbē wāldemasēxs lāa^εl yāq!eg'a^εlē g'igāma- 68
^εyasa Maämtag'ila, yix Q!ömogwa^εyē. Wā, lā^εlaē 'nēk'a: "Wāg'a
 âeml 'nāxwa yāl!āLEX 'nē^εnemōk" hēnoxwawēsens gwēg'ila qaens 70
 lēlēlōlālālēx, yixōx gwayi^εlālasaxsaxsa L!La!asiqwāla. Wā, la^εmens
 geg'adanema^εxwa 'wālasēx k'!ēk'!es^εā. Wā, hē^εmēsen lāg'ila mō-
 lasōx wāldemaqōs, K'!ēdētemē. Wā, la^εmōx ālak'!āla ōgūqāla
 lāxen nōsē dālaēnēq^ε. Wā, yū^εmens alāsowa ōgūqalāx k'!ēk'!es^εā,
 qen lālōL!asōxgūn Kwāg'ulē, yixg'in k'!eāsēk' lents!āse^εwa. Wā 75
 gwātelasens wū^εem mēx^εēda, g'ig'egāmē. Laem lōma la ēx'q!E-
 selag'in nāqek', qaens lōgwa^εyē lāxa 'wālasa g'igāma^εyē K'!ādē.
 Wā, qen 'nēk'ē, Hōlēlidā," 'nēx^ε!aēxs laē q!wē^εīda.

Wā, laem^εlaē 'nāx^εīda. Wā, hēx^εīdaem^εlāwisē Q!ömogwa^εyē,—
 wāq!ūnēx^εlā, laem L!āyoxlā qaxs lē^εmaē ts!ētsagexlāla. Wā, 80
 laem lēgadelas Yōx^εyagwasē,—lāx^εūlīla, qa^εs āxk'!ālēxēs 'nē^εnemō-
 kwa g'ig'egāma^εyasa 'nāl^εne^εmēmasē. Wā, lā^εlaē 'nēk'ēq: "Gwāllas
 k'!wāla^εx^εda^εxōL. Wēg'a lāx^εwīdex qens wāg'ē q!wālāx^εīda, qens
 xami^εlālamē la gwāxens g'ōlg'ūkūlōtax, qa g'āxlāg'iltso 'wī^εlaēL
 lāxōx lōbekwaxsens 'nemōkwōx Hōlēlidēx, qa q!ā^εlālēlēsōx K'!ēdē- 85
 lēma^εyaxg'ins ālak'!alīlek' aēk ilāxens g'āxēnēlē aāxsila^εxōx k'!ē-
 k'!es^εōgūlxlā^εyaxs lāxen 'nemōkwōx Hōlēlidēx. Wā, wēg'a āx^εēdex
 L!āgēkwa, qenu^εx^ε qēqex^εema^εya, lō^ε qenu^εx^ε qēqenxawa^εya,

rings, | and tallow to put on our faces, and rope to be used for belts, ||
90 and also our Sparrow Society canes!" Thus he said. |

Immediately all those things that he named were brought, | and they were put down next to Head-Princess (V 7). Now she also changed her name, and she | used her winter-dance name which she used among the L!aL!asiqwāla. Now she | told her winter-dance
95 name to the chiefs. It was Chiton (V 7). || She said, "That is my name which I obtained from my father." Thus she said. Then | all the chiefs dressed up; and after they had done so, Chiton (V 7) was asked | by Yōx'yagwas, "What shall we say when we | go about to call the people?" Thus he said. Then Chiton (V 7) said, | "Your word is good, for we must use the way of speaking of the L!aL!asi-
500 qwāla in this winter-dance of Hōlēlid. || These will be your words: 'Now we walk to invite you, shamans, to | wash your eyes in the house of our friend Hōlēlid (V 6),' " she said. | "And after him, the others will also say, 'Now, arise, | and wash your eyes, so that the secular season may come off from your eyes, for | our season has
5 changed, and you will see the winter-dance || season.'" Thus said Chiton (V 7), giving instructions to them. "And that is | all that you will say," said she to them. Then she called | Yōx'yagwas, and whispered to him, saying, "Please ask | the song-leaders not to come into the house, for I will | go and teach them the songs of the ghost-
10 dancers at the || supernatural place when all the tribes are in the

Lō^ε yāsekwa, qenu^εx^u yāsekūmdē, Lō^ε denema, qenu^εx^u wūsēg'a-
90 nōwa; wā, hē^εmēsenu^εx^u gwēgwesplēqla," ^εnēx^εlaē.

Wā, hēx^εidaem^εlāwisē ^εwī^εla āx^εētse^εwē lēlēqlase^εwas qa^εs g'āxē g'ig'alilema yīs K'lēdēlema^εyē. Laem^εxaē L!āyōxlā. Wā, laem^εlaē hēxlāxēs ts!āgēxlāyo lāxēs L!āl!asēq!wēna^εyē. Wā, laem^εlaē ^εnēlasēs ts!āgēxlāyo lēgēm lāxa g'ig'egāma^εyē Q!ānasē. "Wā,
95 hē^εmen lēgēmē lāxen ōmpa," ^εnēx^εlaē. Wā, laem^εlaē q!wālx^εid ^εna^εxwēda g'ig'egāma^εyē. Wā, g'il^εem^εlāwisē gwālexs lāa^εl wūla-
se^εwe Q!ānasē yīs Yōx'yagwasē: "Wēk'!ālalenū^εx^u lāxenu^εx^u qats!axstalaēnēla?" ^εnēx^εlaē. Wā, lā^εlaē ^εnēk'ē Q!ānasē: "La^εmōx ēk'ōs wāldemaqōs, qaxs L!āl!esēq!wālaōx ts!āq!ēna^εyaxs Hōlēlidē.
500 Wā, g'aems wāldemlg'a: 'La^εmenu^εx^u qāsaai' pēpexalai', qa^εs laōs ts!ōxstōd lāx g'ōkwasens ^εnemōkwē Hōlēlidē'," ^εnēx^εlaē. "Wā, lā^εlaē ^εnēg'ap!a^εya waōkwasēq. Wā, lā^εlaē ^εnēk'a: 'Wā, lāx^εwid, qa^εs laōs ^εwī^εla ts!ōx^εstōda qa lāwāyēsōs bābaxustā^εyaq!ōs, qaxs l^εmaēx ōgūx^εidens ^εnālx, qa^εs dōx^εwalelaōsaxa ts!āgedzōx
5 ^εnāla,'" ^εnēx^εlaē Q!ānasaxs lāa^εl lēxs^εālaq. "Wā, hēem wāxax^εi-
dālālēs wāldemlaōs," ^εnēx^εlaēq. Wā, hēem^εlāwis la lē^εlālilatsēx Yōx'yagwasē, qa^εs ōpālēq. Wā, lā^εlaē ^εnēk'ēq: "Wāx las āxk'!ā-
laxa nēnāgadā qa k'lēsēsē g'āx ōgwaqa hōgwēla, qen lālen q!āq!ōl!amatsa q!emq!emdema^εmaxsa lelōlālā lāx^εda^εxūqwē lāxa
10 ^εnawalak!ūdzasa, yīxs g'āxēlasē ^εwī^εlaēlōs g'ōlg'ūkūlōtaq!ōs," ^εnēx^ε-

house." Thus she said | to him. Then the chiefs went out of the 11
house | who were going to call for HÖLĒlid (V 6); and they followed
the | instructions given by Chiton (V 7), and they spoke at the doors
of all the houses. | Then Yōx^uyagwas whispered to the song-leaders,
telling them what || Chiton (V 7) had said to him. As soon as the 15
chiefs had gone four times | inviting, all the members of the Sparrow
Society—men, women, | and children—came in, but none of the
song-leaders came. | Then Chiton (V 7) went out of the rear door of
her | house to the Supernatural Place, for there all the song-leaders
were || sitting down. Then Chiton (V 7) spoke | and said, "Thank 20
you, friends, for it is just now given | to you to keep these songs. I
mean I will divulge | the songs of my father which I was given when
I was his ghost-dancer. | Now, listen! for I will sing them now."
Thus she said, and || took a cedar-stick, which she used as a baton. 25
First she sang | with fast beating of time the following song of the
ghost-dancer: |

1. Yamamaa xamama yamamaha xamamamamamē yamamaha |
xamahamaē hamamama! I was carried down by the ghost-
woman, | yamamaha xamama yamamaha xamamamamamē||
2. Yamamaa xamama yamamaha xamamamamamē yamamaha 30
xamahamaē hamamama! I was made to walk down by the ghost-
woman, yamamaha xamama yamamaha xamamamamamaē! |

‘laēq. Wā, hēx^uida^uem^ulāwisē lāx^uda^ux^u hōqūwelsēda g’ig’igāma- 11
‘yēxa qāselg’isas HÖLĒlidē. Wā, āx^uda^ux^uem^ulāwisē la negeftewēx
lēxs^uālayās Q!ānasē, qa gwēk’!ālats lāx t!ex^uilāsa ‘nāxwa g’ig’ōkwa.
Wā, laem lāla Yōx^uyagwasē aōlenōlemaxa nēnāgadē nēlas wāldē-
mas Q!ānasē lāq. Wā, g’il^uem^ulāwisē mōp!enēstēda g’ig’egāma^uyē 15
qātsēstaxsg^uāxaē^uwīlaēla ‘nāxwa gwēgwats!ema lē^uwa gwēgūts!ax-
semē lē^uwa gwāgūgwēdzemē. Wā, laem^ulaē k’leās g’āxsā nēnā-
gadē. Wā, hē^uem^ulāwis la ālex^use^uwats Q!ānasa t!enx^ulā^uyasa
g’ōkwē, qa^s lā lāxa ‘nawalak!ūdzasē, qaxs hē^umaē la ‘wī^ula k!ūts!ē-
dzatsa nēnāgadē. Wā, hēx^uida^uem^ulāwisē yāq!eg^ua^ulē Q!ānasē. Wā, 20
lā^ulaē ‘nēk’a: “Gēlak’as la ‘nē^unēmōk^u ā^umawēsō ts!ewē lax^uda-
‘xōlxwa dālāxwa q!emq!emdemē; ‘nē^unak’ilē qaxg’in ā^umēlek^u
ētūt!endēlg’in q!emq!emdemk^u lāxen ōmpaxg’in laōlek^u lēlōlālā
lāq. Wā, la^umēts hōlēlālqek^u, qen denx^uidēsek^u,” ‘nēx^ulaēxs laē
āx^uēdxa k!wa^uxlāwē, qa^s t!emyayā. Wā, hē^uem^ulāwis g’il denx^uida- 25
yōsēda tsaxa^ula q!emdemsa lēlōlālā. Wā, g’a^umēsēg’a:

1. Yamamaa xamama yamamaha xamamamamamē yamamaha
xamahamaē hamamama lēlaxaāselayox^udōxs lēlewālanaga-
x^udē, yamamaha xamama yamamaha xamamamamamē.
- 2.¹ ——— tōwaxaāselayox^udōxs lēlewālanagax^udē ——— 30

¹ The burden of the first line is repeated in the second and third lines.

- 31 3. Yamamaa xamama yamamaha xamamamamamē yamamaha
xamahamaē hamamama! The supernatural watcher walked
with me underground, yamamaha | xamama yamamaha
xamamamamamē! |

Chiton (V 7) sang only three verses of the song with fast time beating | for the song-leaders. Immediately the song-leaders had
35 learned the || ghost-dancer's song with fast time beating. Then they told Chiton (V 7) to | go ahead and sing the next song of the ghost-dancer, for they thought | that there must be another song with slow beating of time. Immediately | Chiton (V 7) began beating slowly. This is her song—|

1. Yamama xaxamama yamama xaxamama yamama xaxamama ||
40 yamamahā xaxamama hē hē hē hē! I was carried down | by the ghost-woman, yamama xaxamama yamama | xaxamama yamama xaxamama yamamahā xaxamama hē hē | hē hē! |
2. Yamama xaxamama yamama xaxamama yamama xaxamama
yamamahā xaxamama hē hē hē hē I was taken into the house
45 by the || supernatural watcher, yamama xaxamama yamama xaxamama yamama xaxamama yamamahā xaxamama hē hē hē hē! |
3. Yamama xaxamama yamama xaxamama yamama xaxamama
yamamahā xaxamama hē hē hē hē! The forehead dress of the ghost-woman has been put on my forehead, | yamama xaxamama yamama xaxamama yamama xaxamama yamamahā xaxamama hē hē hē hē! |

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- 31 3. ——— toyowapelayox^udōxs q!ōmēsila^xdē 'nawalak^u yamamaha
xamama yamamaha xamamamamamē.

Wā, yūdu^x'semk'!Enalaem^llaēda tsaxāla g'ildzagūms Q!ānasē
qaēda nēnāgadē. Wā, hēx'idaem^llāwisē q!ā'ēdēda nēnāgadaxa
35 tsaxāla q!em^lemsa lēlōlālā. Wā, lāx'da^xwē wāxax Q!ānasē, qa
ēt!ēdēs denx'its waōkwasa q!em^lemasa lēlōlālā qaxs k'ōtax'da-
'x^umaaqē neqaxela t!em^lyasas waōkwās. Wā, hēx'idaem^llāwisē
ēdzaqwa denx'īdē Q!ānasasa neqaxelās t!emyasē. Wā, g'a^lmēsēg'a:

1. Yamama xaxamama yamama xaxamama yamama xaxamama
40 yamamahā xaxamama hē hē hē hē. Lāx'den lēlaxaasela-
yux^udes lēlewalanagax'dē yamama xaxamama yamama xa-
xamama yamama xaxamama yamamahā xaxamama hē hē
hē hē.
2. ——— 'ya lāx'den laēlēmāē lāx g'ōkwās Q!ōmēsila^xdē 'nawa-
45 lakwē ———.
3. ——— lāx'den ēsak'eyōtsōs ēsak'ewēx'dēs lēlewalanagax'dē
———.

4. Yamama xaxamama yamama xaxamama yamama xaxamama 48
yamamahā xaxamama hē hē hē hē! The neck-ring of the ghost-
woman has been put around my neck, | yamama xaxamama
yamama xaxamama yamama xaxamama yamamahā xaxamama
hē hē hē hē! ||

It is said that the number of the songs of the ghost-dancer is only 50
two; | and when all the song-leaders could sing the two songs, | they
came out of the woods and entered through the rear door of the
dancing-house. | Now, Hōlēlīd (V 6) and the other chiefs | of the
numayms did according to the instructions given by Chiton (V 7)
the || preceding night. They had nearly done everything that had to 55
be done | before they went to catch the ghost-dancer. Then Chiton
and the | song-leaders came in through the rear door of the dancing-
house. They had not been in a long time before | all the different
ways were finished. Then the cannibal-dancers were made excited, |
and they first went out, being excited; and || next to them followed 60
those who had been told to go by Chiton (V 7) | following the cannibal-
dancers; and finally the Sparrow Society men, women, and children,
went out. | When the cannibal-dancers came near to the point of
land, | the cry, "Hamamamama!" was heard on the other side of the
point; and | all the cannibal-dancers tumbled about and fell down
on the rocks. || Then the war-dancers went to them to see why they 65
were | falling down on the rocks; and when they came up to them, |

4. ——— Lāx·den qax·osa^εyasōs ēya^εūlax·dēs lēlewa^εlanagax·dē 48

Wā, hēem^εwāxaats q!^εemq!^εemdēmasa lēlōlālālē ma^εtsem^εem^εlaē. 50
Wā, g'il^εem^εlāwisē^ε nā^εxwa q!^εālēda nēnāgadāxa ma^εtsemē q!^εemq!^εem-
dexs lāa^ε! hōx^εwūlt!^εa, qa^εs lā g'ayemx^εsā lāx t!^εenxla^εyasa lōbe-
kwē. Wā, laem^εlaē q!^εūlyālag'ilil^εmē Hōlēlīdē lē^εwa g'ig'egāma-
^εyasa nāl^εne^εmēmasē āem nege^εte^εwēx lēxs^εālayās Q!^εānasaqēxa
gānūlē. Wā, laem^εlāwisē elāq lābendex^ε wāxax^εidalaasas gwāyi- 55
lālasē qaēda k'imyalaxa lēlōlālāxax lāa^ε! hōxsowē Q!^εānasē lē^εwa
nēnāgadē lālaxa t!^εenxla^εyasa lōbekwē. Wā, k'!ēs^εlat!^εa gaēlexs laē
gwālalilē gwēgwālag'ililasas. Wā, laem^εlaē nā^εxwa xwāxūsowēda hāā-
mats!^εa. Wā, hē^εmis g'il lāwelsexs laē xwēxwākwa. Wā, hē^εmis la
māk'ilāqē gwē^εyās Q!^εānasē, qa māk'ilaxa hāāmats!^εa. Wā, la^εmēs^εla 60
elxla^εya gwēgwāts!^εemē lē^εwa gwēgūts!^εaxsemē lē^εwa gwāgūgwē-
dzemē. Wā, g'il^εmēsē elāq laēlbendēda hāāmats!^εa lāxa āwīlba^εyaxs
lāa^εlasē hāmamamaxē āpsādza^εyasa āwīlba^εyē. Wā, hēx^εidaem^εla-
wisē^ε nā^εxwa hē gwēx^εs wīwūnāl^εēdēda hāāmats!^εa, qa^εs yāqūmg^εaalē.
Wā, lā^εlaē gwāstēda tētōx^εwidē, qa^εs lā dōx^εwidex sēnat!^εalās lāg'ilas 65
yāqūmg^εaalē. Wā, g'il^εem^εlāwisē lāg'aax·da^εx^u lāqēxs lāalasē ēdza-

- 67 the cry "Hamamamama!" was uttered again on the other side of the point, and | they all staggered about and fell down on the rocks.
- 70 Then the Sparrow Society men, | women, and children ran up || to them to see what caused them to fall down; and when | they came up to them, the cry "Hamamamama!" was uttered again on the other side | of the point from the place where they were walking, and all of them staggered about | and fell down on the rocks. Now only the many ghost-dancers were alive. | Then some ghost-dancers took
- 75 Q!ēx'sēseLas (V 4) || and led her into the winter-dancing house and put her into the sacred room in the | rear of the dancing-house, at the place where they had dug the hole. Then | other ghost-dancers sprinkled with urine those who were lying on the rocks, struck by the ghosts; | and after they had sprinkled the people struck by the ghosts, | they uttered the cannibal cry, became excited, and ran
- 80 away from the rocks. They went into their || dancing-house, into their sacred room at the left-hand side in the rear of the dancing-house. | When they were in, the men, | women, and children of the Sparrow Society also went in and sat down | at both sides of the ghost-dancers who were sitting in the center of the rear of the | dancing-house, because they did not want any of the Sparrow Society
- 85 people to come near the hole that they had dug, || for they did not want anyone to see it. | When they were all inside, Hōlēlid (V 6) asked the song-leaders to | sing the song of the ghost-dancer. Im-

- qwa hamamamaxē āpsadze^εyasa āwilba^εyē. Wā, hēx^εidaem^εlaxaā-wisē pēpēlela, qa^εs yāqūmg^εaalē. Wā, laem^εlāwisa gwēgwats!^εmē
- 67 lē^εwa gwēgūts!axsemē lē^εwa gwagūgwēdzemē ^εnāxwa dzēlx^εwīda, qa^εs lā dōx^εwīdex lāgrilas ^εnāxwa āem lā yāxyeq!^εwē. Wā, g'il^εem^εlā-wisē lāgrāa lāqēxs lā^εlaxaasē ēdzaqwa hamamamamaxēda āpsādza-
- 70 ^εyasa āwilba^εyas g'iyemg'ilālasas. Wā, lā^εlāē ^εnāxwaem pēpēlela qa^εs yāqūmg^εaālē. Wā, lēx^εāem^εlāwisē lā q!hwēq!^εūlēda q!ēnemē lēlēlōlālāla. Wā, laem^εlāēda waōkwē lēlēlōlālāl āx^εēdex Q!ēx'sēse-
- 75 lasē, qa^εs lā laēlas lāxa lōbekwē, qa^εs lā laēlas lāxa hēmē^εlats!^εlāx nāqolēwalīlasa lōbekwē lāq!^εālaemxa ^εlābegwēlkwē. Wā, lā^εlāē xōs^εidēda waōkwē lēlēlōlālāitsa kwāts!^εlāxa lēlewēlkwē lā yāxyeq!^εwa, qaxs g'ilnāxwa^εmaa^εl xōs^εitse^εwēda lewēlkwaxs lānāxwaē hēx^εidaem hāmts!^εeg^εa^εla, qa^εs lā xwāk^ε dzēlxūla, qa^εs lā laēl lāxa lōbekwē, qa^εs lā laēl lāxa hēmē^εlats!^εlāx gemxotēwalīlasa lōbekwē.
- 80 Wā, g'il^εem^εlāwisē ^εwīlaēlexs lāa^εl ōgwaqa hōgwīla gwēgwats!^εmē lē^εwa gwēgūts!axsemē lē^εwa gwagūgwēdzemē, qa^εs lāel k!^εūs^εālī lāxa ^εwāx^εsbalīlasa lēlēlōlālāx hē^εmaa^εlā k!^εūdžēla nāqolēwalīlasa-lōbekwē, qaxs k!^εēsaē hēlq!^εālaq nēxwabalasa ^εlābegwēlkwasa gwēgwats!^εmē, qaxs k!^εēsaē ^εnēx^ε qa dōx^εwa^εlēlēsēs ^εnēmōkwa lāq.
- 85 Wā, g'il^εmēsē ^εwīlaēlexs lāa^εlasē Hōlēlidē āxk!^εālaxa nēnāgadē, qa denx^εēdēsēs q!^εemdēmasa lēlēlālālē. Wā, hēx^εidaem^εlāwisē sēk^εō-

mediately they sang | the song with fast beating; and after they 88
 had finished, they | sang the song with slow beating; and after they
 had sung it, || the head song-leader, whose name was Hanag'ats!ē, 90
 arose and | spoke. He said, "O friends! difficult are | these songs
 which we have now. | These are the songs of the supernatural power.
 These two | songs which we have sung were obtained by our friend
 Q!ēx'sēsēlas (V 4) when she || went to the house of the supernatural 95
 power. After he had said so, he sat down. | Q!ēx'sēsēlas (V 4) did
 not come and dance. Now | Hōlēlid (V 6) asked all those chiefs of
 the numayms whose children had never danced | to come in the
 evening and to work the lasso; | and he also asked the members of
 the Sparrow Society—men, women, and || children—to come and 600
 pacify the ghost-dancer. After he had spoken, | Chiton (V 7) brought
 out the copper bracelets to the place where Hōlēlid (V 6) | was stand-
 ing. He gave them away at once to all the | members of the Spar-
 row Society; and when each had been given one, they went out of
 the | dancing-house. When it was almost evening || Yōx'yagwas, 5
 and his friends, the chiefs of the numayms, | and the song-leaders, came
 in. Then Chiton (V 7) thanked them for coming, | because it was
 really not the wish of Hōlēlid, because he did not | know the ways
 of the winter dance of the L!al!asiqwāla, | nor his tribe, because they

dayowa tsaxāla q!ēmdema. Wā, g'il'ēmlāwisē q!ūlbaxs lāa'l ēdza- 88
 qwasa neqāxelās t!ēm'yasē. Wā, g'il'ēmlāwisē q!ūlbaxs lāa'lasē
 lāx'ūlila lāxūma'yasa nēnāgadēxa lēgadās Hanag'ats!ē. Wā, la'laē 90
 yāq!ēg'a'fa. Wā, lā'laē 'nēk'a: "ēya, 'nē'nēmōk". Pāsemālag'i-la-
 kwawēsenu'x̄ lāxg'anu'x̄ dālasōk' yīxg'ada q!ēmq!ēmdemk'. Wā,
 yūem wāldems hāyatilagasaōxda lāqenu'x̄ seqoyāxwa ma'ltsemēx
 q!ēmq!ēmdema yānemaxsens 'nēmōkwaē Q!ēx'sēsēlasa lāxēs
 lāasdaē g'ōkwasa hayatilagasē," 'nēx'laēxs lāa'l k!wāgalila. Wā, 95
 laem'laē hēwāxa g'āx yīx'wid'laē Q!ēx'sēsēlasē. Wā, āem'lāwisē
 Hōlēlidē la hēlaxa 'nāxwa bēbaḡūts!ēdzēsa g'īg'ēgāma'yasa 'nāl'ne-
 'mēmasē, qa g'āxēltsēxa gānulē dādenx̄'silatxa x'imayowē denema
 lō' 'nāxwēma gwēgwats!ēmē lē'wa gwēgūts!axsemē lō'ma gwāgū-
 gwēdzemē, qa's temelqwētxa lēlōlālālē. Wā, g'il'ēmlāwisē q!wēl'ē- 600
 dexs g'āxaē Q!ānasē āx'ālilelasa L!āl!eqwak'!inē k'!ōkūla lāx lā'wi-
 lasas Hōlēlidē. Wā, hēx'idaem'lāwisē yāx'wits lāxa 'nāxwa gwē-
 gūgūdza. Wā, g'il'ēmlāwisē 'wī'lxtōxs lāa'l 'wī'la hōqūwēlsa lāxa
 lōbekwē. Wā, g'il'ēmlāwisē elāq dzāqwaxs g'āxaa'l hōgwīlē
 Yōx'yagwasē lē'wis 'nē'nēmōkwa g'īg'ēgāma'yasa 'nāl'ne'mēmasē, 5
 lē'wa nēnāgadē. Wā, hēx'idaem'lāwisē Q!ānasē mōlas g'āxēl'ē-
 na'yas, qaxs āla'maa'l k'!ēās nāqa'yē Hōlēlidē, qaxs k'!ēsaē
 q!ālēlax gwayi'lālasasa L!al!asiqwālāxs ts!āts!ēxsilaaxa ts!ēts!ēqa.
 Wā, hē'misēs g'ōlg'ūkūlōtē, yīxs k'!ēsaē dōqūlaēnoxūx gwayi'lālasas.

- 10 had never seen its ways; || and therefore she thanked the chiefs for coming with the | song-leaders; and Chiton (V 7) also said to them, "Now go | and call our tribe when it gets dark. | You, Yōx^uyagwas, shall say, when you go and stand in the | doorways of the houses of
- 15 the tribesmen, 'Now, || shamans, let us try to pacify our friend Supernatural-Power-coming-up (V 4), the | ghost-dancer!' [for now her name was changed] and after that your | friends shall say: 'Now, I beg you to pacify our friend | Supernatural-Power-coming-up (V 4), this great one obtained by magic;' and | your friends shall say after
- 20 you, 'Now, Yōx^uyagwas, I engage your || secular child here, to try to capture our friend | Supernatural-Power-coming-up, so that she may turn her mind toward us and become secular.' Thus they will say; and | then your other friends will say after this, together with you: | 'Go ahead, go ahead, go ahead! Hurry up! We shall call only once.' " | Thus said Chiton (V 7) as she gave instructions to them. "Now || you will only speak the way I told you; and | do not forget that one must ask the uninitiated children of the chiefs, | because they are the ones who will restore the ghost-dancer, | Supernatural-Power-coming-up (V 7)." Thus she said. |
- 30 As soon as it grew dark, the chiefs dressed || themselves and called in the Whale Society; and when | they had dressed themselves, they

- 10 Wā, hē^{mis} lāgilas mōlasa g'ig'egāma^uyaxs g'āxaē hōgwilela lē^{wa} nēnāgadē. Wā, lā^laxaē 'nēk'ē Q!ānasax: laems lāl qats!axstāla^xens g'ōlg'ūkūlōtax, yixs lālē p!edex'īslā. Wā, g'a^umēts wāldemlōsēg'a Yōx^uyagwas, qasō lāl q!wastālil lāxōx t!ēt!ex'īlaxsōx g'ig'ōkwaxsen g'ōlg'ūkūlōtax: 'La^umens nānāqama^ulai' pēpāxalai' lāxens 'nemōkwē 'nawalak'ustālisai' (lāxa lelōlālāle gwe^uyōs, qaxs lē^{ma}ē l!āyoxlā.) "Wā, lālōx 'nēg'ābēwēlōs 'nemōkwaqōs: 'Laems lāl wāx'īdēl nānāqama^ulxens 'nemōkwai' 'nawalak'ustālisai 'nē^unemōkwa lāxwa 'wālasēx lōgwala.' Wā, lālōx 'nēg'ābēwēlōs 'nemōkwaqōs: 'La^umen hēlolai' bāxuts!edza-
- 20 yaq!osai' Yōx^uyagwasai', qas lālōs lalol!axens 'nemōkwai' 'nawalak'ustālisai, qas gwasōs'īdēs bāxūs'īda, 'nēx'lē.' Wā, hē^{mis} lāl 'nēg'ābā^uyaasitsōs wāōkwaqōs 'nē^unemōkwa lāxōs 'nemādzakūlaēnēemlēx: 'Wā, wā, wā, hālag'īlitsai' 'nemp!eng'īlts!axstālaemlēnu^ux' " 'nēx'laē Q!ānasaxs lāa^l lēxs'alax'da^uxweq: "Wā, laems
- 25 'nememl gwek'!ālaslen lā wāldemx'da^uxōl. Wā, hē^{mis} qas k'!ēasaōs l!ēlēwēsō, qas hēlasēwōs lāx bēbaxūts!edze^uyasa g'ig'egāma^uyē, qaxs hē^{ma}ē nāqemx'īdamaslxwa lelōlālālēx lāxōx 'nawalak'ustālisēx, " 'nēx'laē.

- Wā, g'il^uem^ulāwisē p!edex'īdēxs lāa^llas 'nāxwa q!wāla^ux'īdēda
- 30 g'ig'igāma^uyē, yixs hē^{ma}ē lēgūxlāla^ux gwegūyimē. Wā, g'il^uem^ulāwisē gwāl q!wāla^ux'axs lāa^ll hōqūwēls lāxa lōbekwē. Wā, gwābel-

went out of the dancing-house to the north end | of the village; and 32
 when they came to the north end of the | houses, they went in, stood
 in the doorway, and | Yōx^uyagwas followed the instructions of
 Chiton (V 7) as to what he was to say, || and also the others; and when 35
 all had said their words, | they went out, and they went to the houses
 of the south side and | went into those too; and they did the same
 as before when they spoke. | They went into all the houses, and then
 they | went into the winter-dancing house. There they took a rest.
 They did not stay there long, || then they went back. Some of the 40
 Sparrow Society people were coming in already; | for those who went
 inviting said, whenever they went into the | houses, "Now we come
 back to call you," and they spoke together. | Thus they went into all
 the houses of the village. Then they entered the dancing-house |
 and took a short rest there; but before they had || been sitting there 45
 a long time, they went out again to call; and what they said | when
 they went the third time was when they first entered the | doors of
 the houses of the village, "Now we come back again | to call. Get
 up, get up!" they said. And when | they reached the end of the
 houses of the village, they went back into the dancing-house and ||
 took a rest; but they did not sit down there long before they arose 50
 and | went out again a fourth time. Now they really | tried to get
 all those who were sitting in their houses. Starting at the | north end

sa^lat^lēxa g^ox^ude^msē. Wā, gⁱl^lē^mlā^wisē lā^belsa lā^xa g^un^xa^yē 32
 g^okū^xs lā^al hō^gwē^la, qā^s lā q^lwastō^lilax t^lē^xilās. Wā, lā^lāē
 Yōx^uyagwasē ā^m ne^geltō^dēx lē^xs^lā^yās Q^lāⁿasē, qā g^wēk^lālats
 lē^lē^wis waō^kwē. Wā, gⁱl^lē^mlā^wisē ^lwil^galilē wā^dē^mx^lda^xwas 35
 lā^al hō^qū^welsa, qā^s lā^xat! lā^xa ^lnālalasē g^okwa, qā^s lā^xat!
 hō^gwī^l lā^q. Wā, ā^xda^x^uē^mlaxaā^wisē ne^geltō^dxēs gⁱl^xdē
 g^wēk^lālasa. Wā, gⁱl^lē^mlā^wisē ^lwil^tō^lsaxa gⁱg^okū^lā^xs lā^al
 hō^gwī^l lā^xa lō^bē^kwē, qā^s lā x^os^lid lā^q. Wā, k^lēs^lat^la gā^lē^xs
 lā^al qā^tsē^lsta. Wā, g^lā^xē^mlā^wisē^lda waō^kwē g^wē^gū^dza hō^gwī- 40
 lē^la, yī^xs hē^lmaē wā^dē^msa qā^sē^lg^lisaxs lāⁿa^xwaē hō^gwī^l lā^xa
 g^okū^la: "La^lmenu^lx^u qā^tsē^lstai' lā^xēs ^lnē^mā^dzaqwaēⁿa^yē."
 Wā, gⁱl^lē^mxaā^wisē ^lwil^tō^lsaxa g^okū^lā^xs lā^lē hō^gwī^l lā^xa lō^bē^k-
 kwē, qā^s lā^xat! yā^was^lid x^os^lalil lā^q. Wā, k^lēs^lē^mlaxaā^wisē
 gā^l k^lū^dzil lā^qē^xs lā^al ē^dē^lts^laxsta qā^tsē^lsta. Wā, hē^lē^m wā^dē^m- 45
 sē^xs lā^lē yū^dux^up^lēⁿē^lsta, yī^xs ^lnē^kā^xs g^lā^lē hō^gwī^la lā^x t^lēt^l-
 x^lilāsa g^okū^la g^la^lmēs wā^dē^msē^ga: "La^lmenu^lx^u ^lē^dē^lts^laxsta
 qā^tsē^lstai'. Wā, wā, wā, lā^lalax^lwī^d," ^lnē^xlāē. Wā, gⁱl^lē^msē
 lā^belsaxa g^ox^ude^msaxs lā^lē ē^tlē^d hō^gwī^l lā^xa lō^bē^kwē, qā^s lā^xat!
 x^os^lid lā^q. Wā, k^lēs^lat^la gā^l k^lū^dzē^lē^xs lā^al q^lwā^gālil, qā^s 50
 lā hō^qū^welsa. Wā, lā^lē^mlā^lē mop^lēⁿē^lsta. Wā, lā^lē^mlā^lē ā^lax^lē^lidē^l
 wā^lwī^gē^lilā^laxa k^lū^dzē^la lā^xēs gⁱg^ok^lwē. Wā, hē^lē^mlaxaā^wisē

- of the village, and going into the | houses, they said at the same time,
 55 "We are looking for a face, now we are || really looking for a face.
 Now, get up, get up!" | Thus they said, and they did not leave the
 house until the | house-owner went out. Then those who were
 looking for faces followed him, and they | barred the door behind.
 They continued doing this in | all the houses. After they had been
 60 to all the houses, they themselves || went in and barred the door of
 the | dancing-house. Then all the Whale Society men were seated. |
 Now Hōlēlid (V 6) arose and spoke. | He said, "Indeed, all my
 friends, indeed, let us | carry out our plan. I thank you for
 65 coming into the dancing-house, || because it belongs to us. Therefore
 I ask you to take good care, friends; | to take care that we make no
 mistake, | friends. Let us all be careful! That is what I say. |
 Now get ready, you who hold possession of the breath (songs)!" He
 meant | the song-leaders. Then he sent all the members of the
 70 Whale Society to sit next || to the ghost-dancer Supernatural-
 Power-coming-up (V 4). Then | all the members of the Whale
 Society went behind the sacred room of the ghost-dancer. | They did
 not stay there long, then they uttered the sound of healing, and | the
 song-leaders began the song of the ghost-dancer with fast beating; |
 the ghost-dancer Supernatural-Power-coming-up (V 4) did not come

- 53 grābetēda gwābalasasa g'ōx'demsē. Wā, g'il'ēm'lāwisē laēl lāxa
 g'ōkwaxs lāx'da'xwaē 'nemādzaqwa 'nēk'a: "Dādoqūmai', la'me-
 55 nu'x' ālax'id dādoqūmai'. Wā, wā, wā, lālalāx'wid,"
 'nēx'laēxs lāa'l k'lēs la lōwalas. Wā, g'il'ēm'lāwisē 'wī'la lāwelsē
 g'ōgwadāsēxs lāa'l elx'la'ya dādoqūmelg'isē, qas hē'mē la lēnēx'i-
 dex t'ex'ilāsa g'ōkwē. Wā, hēx'sāem'lāwisē gwēg'ilaxs laxtōdā-
 laaxa g'ig'ōkwē. Wā, g'il'mēsē 'wiltōlsaxa g'ig'ōkwaxs lāa'l
 60 hōgwēlexs hāē. Wā, hēx'idaem'lāwisē lēnēx'idex t'ex'ilāsa
 lōbekwē. Wā, g'il'ēm'lāwisē gwālexs lāa'l 'nāxwa k'lūs'alilēda gwē-
 gūyīmē. Wā, hēem'lāwis lā lāx'ūlilats Hōlēlidē, qas yāq'eg'a'lē.
 Wā, lā'laē 'nēk'a: "Qālalēns 'nāx' 'nē'nēmōk"; qālalēns lāxēns
 sēnat'lalilēx. Wā, gēlak'as'laxs g'āxaēx 'wī'laēla lāxēns lōbekwēx
 65 enyāēlēns āxnōgwatsōx. Wā, hē'mēsēn lāg'ila hāyāl'lōlil 'nē'nē-
 mōk', qas yāl'lōx'da'xwaōs laxa yāl'lōx'lā, ālēns amēlalax,
 'nē'nēmōkwai', qens ālag'a'mēl hā'yālogolil, qen 'nēk'ē. Wā,
 wāg'illa q'lāgemēlex yōlaxs dālaaqosaxwa hasa'yēx." Hēem gwe-
 'yōsēda nēnāgadē. Wā, laem'laē 'yālaqasa gwēgūyīmē, qā lās 'nē-
 70 xwālalēlaxa lelōlālale lāx'nawalak'ustālisē. Wā, hēx'idaem'lāwisē
 lāx'da'x' 'wī'lēda gwēgūyīmē āladzendxa lēmē'lats'lāsa lelōlālale.
 Wā, k'lēs'lat!a gālaxs lāa'lasē hēlēk'!eg'a'lēda gwēgūyīmē. Wā, hēx'-
 'idaem'lāwisē lēnēx'idēda nēnāgadāsa tsaxāla q'lēmdēmsa lelōlālale.
 Wā, hēwāxa'lat!a g'āx'wūlt'alilēda lelōlālale, yīx'nawalak'ustālisē,

out, || although they sang the whole song with fast beating. When | 75
the song-leaders stopped singing with fast beating of time, Yōx^u-
yagwas came out | of the sacred room, and spoke. He said, "O |
shamans! listen to what I am going to say! I am very | uneasy on
account of the way the ghost-dancer, our friend Supernatural-Power-
coming-up, is acting. || She does not pay attention to us, although we 80
are singing for her. | It seems that she wants to go down into the
ground. It seems that she is held by something | invisible. Try to
sing again, friends!" | He meant the song-leaders. At once they
began and | sang the song of the ghost-dancer with slow time beat-
ing, || but she did not come out to dance while they were singing. 85
When | the song-leaders ended the song, Yōx^uyagwas spoke with a
loud voice. | He said, "The ghost-dancer is already going down into
the ground." Then | the front of the sacred room went down, and
Supernatural-Power-coming-up (V 4) was seen by the Sparrow
Society. | Her legs as far as her loins were in the ground. || Then 90
Yōx^uyagwas and his friends | talked aloud and told Hōlēlid to get a
long rope to | put a noose around the waist of Supernatural-Power-
coming-up before she had gone too deep into the ground. | Immediately
Hōlēlid took the lasso and | put one end around the waist of Super-
natural-Power-coming-up (V 4). They passed || one end of it under 95
the two poles in the hole that had been dug, in which | Supernatural-

yixs wāx^εmaē lā lābēndēs q!ēm^εdemē tsaxāla. Wā, g'il^εem^εlāwisē 75
g'wāl denxelēda nēnāgadāsa tsaxālāxs g'āxaa^εl g'āx^εūlt!alilē Yōx^u-
yagwasē lāxa lēmē^εlats!ē, qa's yāq!eg^εa!ē. Wā, lā^εlāē nēk'a: "ya,
pēpexalai', wāentsōs hōlēlaxg'in wāldēmlek', qaxg'in lōma^εmēk'
nōlasōx gwaēlasaxsōxda lelōlālālēx lāxens nēmōkwōx nawalak'us-
tālisēx, yixs k'ēts!emaēx q!āselaxens wanēna^εyē q!ēmtaq', yixs 80
āx^εst!aax^umaēx lālabetalila yixs hāēx g'wēx's nēxelaliitsowa yise-
nu^εx' k'lēsa dōgūla. Wā, wēg'a gūnx^εid ēdzaqwax nē^εnēmōk^u
denx^εidex." Hēem gwe^εyōsēda nēnāgadē. Wā, hex^εidaem^εlāwisē
sek'ōd qa's denx^εidēsa neqāxela q!ēmdēmsa lelōlālālē. Wā, laem-
laxaē hēwāxa g'āx^εūlt!alilax wāwasdēmas denxela. Wā, g'il^εem^εlā- 85
wisē q!ūlbē denxēna^εyasa nēnāgadāxs lāa^εlasē hādzexstalē Yōx^uya-
gwasē, nēx' lāqēxs lē^εmaē lābetalilēlēda lelōlālālē. Wā, hē^εmis la
tsaqaxaats lēmē^εlats!ē. Wā, hē^εmis la^εl dōx^εwalelatsa g'wēgūdzāx
nawalak'ustālisaxs lē^εmaa^εl wīlβetalilēs g'ōg'īgūyowē lāg'aa lāxēs
ēwanōlg'a^εyē. Wā, laem^εlāē Yōx^uyagwasē lē^εwis nē^εnēmōkwē 90
hādzexstala āxk'!ālax Hōlēlidē, qa āx^εēdēsēx g'ilt!ā denema, qa's
x'imōyōdēs lāx nawalak'ustālisaxs k'lēs^εmaē wūngēg'ila. Wā,
hēx^εidaem^εlāwisē Hōlēlidē la āxē^εdxa x'imayowē denema, qa's lā
qenōyōts āpsba^εyas lāx nawalak'ustālisē. Wā, laem^εlāē ts!ōx^usō-
yewē ōba^εyas lāxa dzēngēlē lāx ōts!āwasa lābēgwēlkwē lāx lā 95

96 Power-coming-up (V 4) was standing, so that it was this way.¹ When everything had been | done, the head of Supernatural-Power-coming-up (V 4) remained outside the hole. Then | the members of the Whale Society took hold of the lasso as it was going | down into
 700 the ground; but they were not strong enough to hold it, and || the end of the rope nearly went down, for a | strong man was sitting at the end of the hole, just behind the | cross-poles and the upright in the hole, one of the | strongest men of the ghost-dancers of the Kwakiutl. There | are two of them in the hole—he and Super-
 5 natural-Power-coming-up (V 4)—and they pull the || lasso over the crosspiece inside the hole, where it is tied with the oily split | kelp. When the end of the lasso had nearly gone into the hole, | Hōlēlid (V 6) spoke, and said, “Tie down the | end of the magical rope, that I may engage some one!” Thus he said. Then he | asked an un-
 10 initiated poor man to come and || take hold of the lasso. Immediately the | son of one man of the Laälax’s^eendayo numaym took | hold of the lasso and pulled at it, and he pulled part of it out of the floor. | When the rope stopped coming, the boy stood still, | and then his
 15 father gave cedar-bark blankets to the Maāmtag’ila. || He gave one to each. After he had given them away, | he called his son to sit down. Then Hōlēlid (V 6) named | another uninitiated poor man

96 Lāx^uts!Ewats ^enawalak’ustālisēxa g’a gwālēg’a.¹ Wā, g’l^eem’lāwisē gwālēxs lāa’lasē t!ēbetowē ^enawalak’ustālisē. Wā, laem’laē ^enā-
 xwaem’l lā dāk’!ena’ya gwēgūyīmaxa x’imayowē denemaxs lāa’l
 ts!enx^ubetalilēla. Wā, laem’laē wālēda gwēgūyīnē nanēxālaq, qaxs
 700 lē’māa’l elāq q!ūlbēda denemē, qaxs ā’maē la k’!wāts!āwēda lāk!wē-
 masē begwānem lāxa ālēbēlts!āwasa ^elābegwēlkwē lāx awāp!a’yasa
 dzēnqa’yasa dzōxūmē lāx ōts!āwasa ^elabegwēlkwē. Wā, hēem g’a-
 yōla lāk!wēmasē begwānem lāxa lelōlālāsa Kwāg’ulē. Wā, laem
 ma’lox^uts!ā lō^e ^enawalak’ustālisē. Wā, hēx’ida^exūmēs nēxsālaxa
 5 x’imayowē denem lāxa dzēngēlēxa la yīlēx^usa q!lēdzāla lēbek^u
^ewā’wadā. Wā, g’l^emēsē elāq q!ūlbēda x’imayowē denemxs lāa’lasē
 Hōlēlidē yaq!ēg’a’la. Wā, lā’laē ^enēk’a: “Wēg’a yīfalilaxōx ōba-
^eyaxsa nawalakwēx denema, qen hēlx’^eidag’ē,” ^enēx’laēxs laē g’a-
 yaxsdendāla x bāxūts!edza^eyasa wīwosilaga begwānem, qā lās g’l dā-
 10 k’!endxa x’imayowē denema. Wā, hēx’idaem’lāwisē lā’laē xū-
 nōkwasa g’ayōlē lāxa ^enē’mēmāsa Laälax’s^eendayowē, qā’s lā’l dā-
 k’!indxa x’imayowē denema, qā’s nēx’ēdēq. Wā, k’!wāyōlk’as’lat!a
 lāq. Wā, g’l^emēsē wāla ts!enkwe denemas lāa’l lāx’ūlilēda g’inā-
 nemē. Wā, hē’mis la yāx’wīdaats ōmpasēxa Maāmtag’ilāsa k’!ōba-
 15 wasē. Wā, laem’laē ^ewilxtōdeq. Wā, g’l^eem’lāwisē gwāl yāqwxas
 lāa’l lē’lālaxēs xūnōkwē, qā lās k’!wāg’alila. Wā, lā’laxaē lēqē-
 lilē Hōlēlidax bāxūts!edza^eyasa wīwoselagasa ^enē’mēmāsa Sēnl!emē.

¹See third figure on p. 907.

of the numaym Sēnl'em, | and his father did the same. He also gave away to the Lāyalalā'wē. | Then Hōlēlid (V6) spoke again, and called || an uninitiated poor man of the Kūkwāk'lūm to take hold of the lasso, | 20 and his father also gave away property to the | G'ēxsem; and when that was done, the chief | of the Maāmtag'ila, Yōx'yagwas, stood up and spoke, and | said, "O friends! it does not seem to be good that only || Hōlēlid takes charge of the magical lasso. Come | and sit 25 down! Let me go and take charge of the magical lasso, | for I truly passed through the magical power of the ghost-dance." Thus he said | as he went and took hold of the rope. Now Hōlēlid (V 6) sat down, | and Yōx'yagwas called the prince of the chief of the numaym Lāyalalā'wē, || whose name was Ts!ex'ēd in the secular season, while 30 his | winter name was Hanag'ats!ē. He was called by Yōx'yagwas, | the prince of Lālēp!alas—for he had never been initiated,—| to go and take hold of the lasso. Lālēp!alas at once went | to take hold of the lasso, and || pulled at it. The rope nearly came out; and 35 when it | stopped coming towards him, he stopped pulling. Then | Lālēp!alas stood up, holding the lasso; and | his father, Hānag'ats!ē, gave away many cedar-bark blankets to the numaym Sēnl'em; | and after he had given them away, he called his son || Lālēp!alas to 40 come and sit down; and when he had sat down, | Yōx'yagwas spoke-

Wä, hēem'laxaāwisē gwēx'idē ōmpas, yāx'widaem'laxaēxa lā 18
yalalawa. Wä, lā'laē ēdzaqwē Hōlēlidē. Wä, laem'laē lēqelilax
bāxūts!edza'yas wīwōselagasa Kūkwāk'lūmē, qa lās dāk'!endxa x'i- 20
mayowē denema. Wä, laem'lāwisē ōgwaqa yāx'widē ōmpasēxa
G'ēxsemē. Wä, g'il'em'laxaāwisē gwā!exs lāa'lasē lāx'ūlilē g'igāma-
'yasa Maāmtag'ilē Yōx'yagwasē. Wä, lā'laē yāq!eg'a'la. Wä, la'laē
'nēk'a: "ēya, 'nē'nēmōk" k'!ēst!aakwaē ēk'ē xēnlēlaēna'yas lēx'amē
Hōlēlidē aāxsilaxwa 'nawalakwēx x'imayo denema. Wä, gēlag'a 25
klwāg'alilēx, qen lālag'amawislē aāxsilaxwa 'nawalakwēx x'imayo
denema, qaxg'in ālēg'in lāx'sā 'nawalak" lāxwa lēlōlālātēx," 'nēx-
'laēxs lāa'l dāx'idxa denēmē. Wä, laemla'la klwāg'alilē Hōlēlidē.
Wä, lā'laē lēlililax lēwelgāma'yas g'igāma'yasa 'nēmēmāxa Lāya-
lalawaxa lēgadēda g'igāma'yasa Ts!ex'ēdē lāxa bāxūsē. Wä, la 30
ts!āgēxlālax Hanag'ats Wä, hēem'lāwis la lēqelēlems Yōx'yag-
wasē lāwelgāma'yasē Lālēp!alasē, yīxs hē'maē bāxūdzēxlāyōs, qa
lās dāk'!indxa x'imayowē denema. Wä, hēx'ēdaem'lāwisē lā'laē
Lālēp!alasē lāx'ūlilā, qa's lā'l dāk'!endxa x'imayowē denema, qa's
nēx'ēdē. Wä, klwayōlqas'lat!a lāxa denēmē. Wä, g'il'em'lāwisē 35
wāla ts!enk'wēda denemāxs lāa'l gwā! nēxaq. Wä, ā'mēsē la lāwilē
Lālēp!alasē dāk'!linalitxa x'imayowē denema. Wä, la'mē yāx'widē
ōmpasē Hanag'ats!āsa q!ēnemē k'!ōbawasē lāxa 'nēmēmēda Sēnl'e-
mē. Wä, g'il'em'lāwisē gwā! yāqwaxs lāa'l lē'lālaxēs xūnōkwē 40
Lālēp!alasē, qa g'āxēs klwāg'alilā. Wä, g'il'em'lāwisē klwāg'alilēxs

- 42 again, and said, | "Now let the prince of our chief Yāqwid come. I
mean | Sēwid. He shall come and take hold of the magical lasso. |
45 That is the son of the chief of the great numaym G'ēxsem." || Thus
he said. Immediately the one who had been named arose and | took
hold of the rope and pulled at it, and he almost | got it out when he
was pulling at it. Then he stopped. He held it in his hands | and
stood still. Now the father of Sēwid | took many cedar-bark blankets
50 and gave them to the numaym Kūkwāk'ūm, || and he gave one to each.
When he had finished | giving them away, Yāqwid called his
prince to come and sit down; | and after he had sat down, Yōx^u-
yagwas spoke again, | and said, "Have you seen, | shamans, our son, I
55 mean the prince || of Yāqwid, almost got it out? That makes me glad, |
for I began to feel uneasy, because this | magic lasso was going down
into the ground. That is what I say, friends. Now I | will call my
prince Ts!āgeyos to come and | take hold of the magic lasso."
60 Then he called || his son Ts!āgeyos to go and take hold of the rope
for Yōx^uyagwas was still holding | the rope; and when Ts!āgeyos
took hold of the | lasso, Yōx^uyagwas told him to pull strongly; |
"for," he said, "there is nothing that you can not do, my son."

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- 41 lāa^l ēdzaqwa yāq!eg^alē Yōx^uyagwasē. Wā, lā^llaē ^εnēk'a: "Wā,
gēlag^ax'ōx lāwelgāma^εyaxsens g'īgāma^εyaq!ōx Yāqwidāx lāxōx
Sēwidāx, qa g'āxēsōx dāk'!indexg'ada ^εnawalakūk' x'imayo denema
laxōx lāwelgāma^εyasō g'īgāma^εyaq!ōs ^εwālas ^εnē^{mēm} G'ēxsem,"
45 ^εnēx^εlaē. Wā, hēx^εidaem^εlāwisē lāx^εūlilē lēqelilase^εwas, qa^εs lā
dāk'!indexa denemē, qa^εs nēx^εēdēq. Wā, hālselaem^εlāwisē k'!ēs
^εwi^{lō}lexs lāē nēxaqēxs lāa^l wāla. Wā, āem^εlāwisē lāxat! dāk'!i-
nēxa denemāxs lāa^l āem la lā^εwīla. Wā, lā^llaxaē ōmpasē Sēwidē
āx^εēdxa q!ēnemē k'!ōbawasa, qa^εs yāx^εwidēs lāxa ^εnē^{mēm}ēda Kū-
50 kwāk'ūmē. Wā, laem^εlaxaē ^εwilxtōdeq. Wā, g'il^εem^εlāwisē gwā^l
yāqwaxs lāa^l lē^lalē Yāqwidāxēs lāwelgāma^εyē, qa g'āxēs k'!wā-
g'alīla. Wā, g'il^εem^εlāwisē k'!wāg'alīlexs lāa^llasē ēdzaqwa yāq!e-
g^alē Yōx^uyagwasē. Wā, lā^llaē ^εnēk'a: "La^εmas dōqūlaa ^εna^x^u
pēpaxal? la^εmē hālselaem k'!ēs lā^lens xūnōx^uda^εxwē lāxōx lāwel-
55 gāmayaq!ōs Yāqwidāxen ^εnēnāk'ilē, yīxs lē^εmaē ēx^εiden nāqa^εyē,
qaen nōla, qaxs ā^εmaēx hēmenālaem ts!ēx^ubetalilēlōxda ^εnawala-
kwēx x'imayo denema, qen ^εnēk'ē ^εna^x^u ^εnē^{mēm}ōk^u. Wā, la^εmē-
sen lē^lelilalxen lāwelgāma^εyaq!ōx Ts!āgeyosax, qa g'āxlāg'iltsō
dāk'!indexg'ada ^εnawalakūk' x'imayo denema." Wā, lā^llaē lē^lalā-
60 laxēs xūnōkwē Ts!āgeyosē qa lās lāqēxs hē^εmaē dāk'!inayē Yōx^uya-
gwasaxa denemē. Wā, g'il^εem^εlāwisē Ts!āgeyosē dāk'!indexa x'ima-
yowē denemāxs lāa^llaē Yōx^uyagwasē wāxaq, qa ālax^εidēs nēx^εēdeq,
"qaxs k'!ēasaaqōs wā^lema xūnōk^u," ^εnēx^εlaēq. Wā, lā^llaē hēx^εi-

Thus he said to him. Then | Ts!ägeyos pulled at the rope strongly, and || the rope ran out towards him. The ghost-dancer | Super- 65 natural-Power-coming-up stood on the floor in the rear of the house. She was brought out | by the prince of the chief of the numaym Maāmtag'ila | Yōx'yagwas, for he is the head man of the numayms of the Kwāg'uł. | When the ghost-dancer came out, Ts!ägeyos stood still, || and Yōx'yagwas gave away many cedar-bark blankets | to 70 the Lāālx's'endayo; and after he had | given them away, Hōlēlid arose again and thanked him because | the ghost-dancer had been brought up by the chief of the Maāmtag'ila. Then | he told the members of the Whale Society to carry back Supernatural-Power-coming-up (V 4) || into her sacred room, which had been put up again. 75 When | the members of the Whale Society came out of the sacred room after carrying Supernatural-Power-coming-up (V 4) into it, | they sat down, and Hōlēlid gave away | many copper bracelets. After he had done so, | all the members of the Sparrow Society went out; and when || they had gone out, Chiton told Hōlēlid (V 6) to bar 80 the door | of the dancing-house. After Hōlēlid (V 6) had barred the door, | Chiton (V 7) took off the board covering of the boxes | containing the soil, which they had put into the corner of the dancing-house; and when they had been removed, | she asked Hōlēlid (V 6)

da'mē Ts!ägeyosē ālax'īd nēx'ēdxa denemē. Wā, āem'lāwisē hāyōlisa denemē ts!enxūqālilēla. Wā, g'āx'laē lāxūqālilēda lelōlālāē 65 'nawalak'ustālīsē lāx ōgwiwalīlāsa g'ōkwē. Wā, la'mē lāqālilamatsōsa lāwēlgāma'yasa g'igāma'yasa 'nē'mēmēda Maāmtag'ila, yīx Yōx'yagwasē, qaxs mekuma'yasa 'nāxwa 'nāl'nē'mēmatsa Kwākū-g'ūlē. Wā, hēem'lāwisē lāqālilēda lelōlālālx lāa'ī āem la lā'wīlē Ts!ägeyosē. Wā, lā'laē yāx'widē Yōx'yagwasa q'lenemē k'lek'!ō- 70 bawas lāxa 'nē'mēmāsa Laālx's'endayowē. Wā, g'il'em'lāwisē gwāl yāqwaxs lāa'ī lāx'ūlilē Hōlēlidē, qa's mōlēs laēna'yasa lāqālilamasa g'igāma'yasa Maāmtag'ilāxa lelōlālāē. Wā, hēem'lāwis la āxk'!āatsēxa gwēgūyīmē qa dāyak'īl'ēmēx 'nawalak'ustālīsē, qa's lā laēlēm lāxēs lēmē'lats'lāxs lē'māa'ī hēlkwa. Wā, g'il'em'lāwisē g'āx 75 hōx'wūlts'lālilēda gwēgūyīmē lāxēs laēnax'dē dāyak'elilax 'nawalak'ustālīsē. Wā, lā'laē k'ūs'ālila. Wā, lā'laē yāx'widē Hōlēlidāsa q'lenemē l'āl'laqwak'!en k'!ōkūla lāq. Wā, g'il'mēsē gwa'alilēxs lāa'ī 'nāxwa hōqūwēlsa gwēgūgūdza. Wā, g'il'em'lāwisē la 'wīlwūl- 80 seks lāa'ī āxk'!āla'laē Q'ānasax Hōlēlidē qa lēnēx'īdēsēxa t'ex'ī- lāsēs lōbekwē. Wā, g'il'em'lāwisē gwāl lēnēk'ē Hōlēlidāxa t'ex'ī-lāxs lāa'ī āxōdē Q'ānasax pēpaqeya'yasa dzēdzeqwats'lāla k'!ēk'!em-yaxlā mexēl lāxa ōnēgwīlāsa lōbekwē. Wā, g'il'em'lāwisē 'wī'lāxs lāa'ī āxk'!āla lax Hōlēlidē, qa lās dādanōdēq, qa's lā xwēlaqa la

85 to help carry it and || put it back into the hole. When all | the boxes had been emptied out, they put them back into the corner. | Then the hole was filled up again. Now the ghost-dance was finished. | The dancer was wearing cedar-bark, mixed white and red, as her head
90 and | neck ring, and on the head-ring a tail-feather || of the eagle was standing up. That is all about the ghost-dancer. |

Now it was one month since the three children (VI) of HÖLĒlid (V6) had disappeared. | Then Chiton (V7) told her husband HÖLĒlid (V6) | to call the Whale Society in the evening; namely, the chiefs of the numayms | and the song-leaders, and to ask them to come into the
95 dancing-house. When || they were all in, Chiton (V7) spoke, and said, | "Thank you, chiefs, for having come in to listen to what I am going to tell you. | Indeed, our winter dance belongs to the L!aL!a-siqwāla, and | therefore I want you to come and listen how the dance for the three who have disappeared is handled by my tribe | the
800 L!aL!a-siqwāla. I want || us to go to-morrow to catch them, for we never dance the whole night before catching them, | as is done by the Kwāg'uł. We will just follow the way | the ghost-dancer was caught. HÖLĒlid (V6) will call our | tribe in the morning; and there will be again four war-dancers and | four frog-dancers and four
5 throwing-dancers. They will have their sacred songs || and four

85 gūxts!ōtsa dzeqwa lāxa 'lābegwēlkwē. Wā, g'il'Em'lāwisē 'wī'la la lōpemts!āwēda k'lik'limyaxlaxs lāa'l mex'ālilas lāxa ōnēgwilē, yixs lāalalal qōt!ēda 'lābegwēlkwē. Wā, laem'laē gwāla lelōlālālē lāxēq. Wā, laem'laē melmaqelē qex'ima'yē L!āgex'us lē'wis qenxawa'yē. Wā, lā'laē lāap!alē qex'ima'yē L!āgex'sēxa ts!el-
90 k'!exsda'yē 'nemts!axsōx kwēkwēx. Wā, laem gwāl lāxa lelōlālālē.

Wā, hē'lat!a lā 'nemsgemg'ila x'isālēda yūdukwē sāsems HÖLĒlidāxs lā'laē Q!ānasē āxk'lāxēs lā'wūnemē lāx HÖLĒlidāxa dzāqwa qa lēlts!ōdēsēxa gwēgūyimē, yix g'ig'egāma'yasa 'nāl'ne'mēmasē lē'wa nēnāgadē, qa g'āxēs 'wī'laēLEla lāxa lōbekwē. Wā, g'il'Em'lā-
95 wise g'āx 'wī'laēLExs lāa'lasē Q!ānasē yāq!eg'a'la. Wā, lā'laē 'nēk'a: "Wā, g'āx'ems g'ig'egāmē. Gēlak'as'la, qa's hōlēlaōsaxg'in wāldemlek', qālaxs L!aL!a-siqwāladzesaens ts!āq!ēna'yēx. Wā, yū'mēsen lāg'ila 'nēx' qa's g'āxaōs hōlēlaxg'a gwayi'lālasg'asen g'ōkūlōtaēda L!āL!a-siqwāla qaēda yūdukwa x'ix'isāla, qaen laēnē'mē 'nēx',
800 qens wāg'il k'imaYEX lēnsLa, qa'nu'x' k'lets!ēna'yē k'ik'ilnāla lāxēs gwēg'ilasōs Kwāg'uł. Āemlxaens nēgēltewēlxens gwēg'ilasēdāxs lāex k'imaYaxa lelōlālālē, yixs lēlts!ōdaōx HÖLĒlidāxens g'ōlg'ūkūlōtax gaālala. Wā, hēemlxaāwisē 'wāxōx'ulā ēōlalē mōkwē, lē'wa mōx'ulā wīweq!ēsa lē'wa mōx'ulā māmemaq!ul qa's yālaqwēl yīya-
5 tałtsa mōsgemē yīyat!ala. Wā, g'il'Em'lwisē 'wī'la lā yālaqwāl. Wā,

rattles; and when each has sung his sacred song, | then the cannibal- 6
dancer will get excited. They will go ahead of the twelve | dancers
who are singing their sacred songs; and we, members of the Sparrow
Society, shall run after them | to the place where those whom we are
going to catch will utter their songs. That is all," | said she. "Now I
shall sing the songs this || night with our friends the song-leaders." 10
Thus she said. Then | Yōx^uyagwas thanked her for what she had
said. "Indeed, I have obtained this by marriage | from the great
supernatural tribe L!aL!asiqwāla. | Therefore your speech, Chiton
(V 7), is good. Why should I not try | to do everything as it is done
by the L!aL!asiqwāla? Shall I not || follow the words of Chiton 15
(V 7)?" Thus he said. When they finished their speeches, | it was
late in the evening. Then Chiton (V 7) took the batons | and gave
one to each of the song-leaders. | Then Yōx^uyagwas spoke, and said,
"O Chiton (V 7)! | do not let us sing in this house, else we shall be
heard by the tribe. Let us || go to Supernatural Place this night!" 20
Thus he said. Then | Chiton (V 7) was glad. "Only I did not tell
you quickly, | for that is the way it is done by my tribe the L!aL!a-
siqwāla." Thus she said. | Then they all arose and went out of the
dancing-house, and felt their way | going into the woods to Super-
natural Place. There || they all sat down. Now, Chiton (V 7) | sat 25

hē^umis lāl xwāxūsewasitsa hāāmats!a qa^s lāl gālabiltsa mā^ulōgūg^ufi- 6
yowē yiyālaq!wēnoxwa. Wā, āem^uwisens lāl q!ūmx^usemilg^uin gwē-
gwats!emēk^u lāl lāx hēk^u!ālasasa k'im^uyasōlaens. Wā, yū^umōq,"
^unēx^u!laē. "Wā, la^umēsen ēt!ēde! denxelaitsa q!emq!emdemaxwa
gānulēx lē^uwūns ^unē^unemōkwa nēnāgadēx," ^unēx^u!laē. Wā, āem- 10
^ulāwisē mōla^u!laē Yōx^uyagwasas wāldemas: "Qā^ulaxg^uins geg^uadane-
mē^ug^uaq^u lāxa ^uwālasē ^unawalak^u lēlqwālala^uya L!aL!asiqwāla. Wā,
hē^umis lāg^uiltsox^u ēk^uōs wāldemaqōs Q!ānas. Māsen lāla wāwax-
ts!ewa! lāx gwayi^ulālasas L!aL!asiqwālaq^u. Ēs^umaēlens āem wāg^uil
lāxōx wāldemi^ulālāxs Q!ānas," ^unēx^u!laē. Wā, g^uil^umēsē gwālē wā!- 15
demasēxa la gāla gānula. Wā, laem^ulāwisē Q!ānasē āx^uēdxa t!em-
yayowē, qa^s lā ts!ewanaqasa ^unāl^unemts!aqē lāxa nēnāgadē. Wā,
lā^u!laē yāq!eg^ua^ulē Yōx^uyagwasē. Wā, lā^u!laē ^unēk^ua: "ēyā, Q!ānas,
gwālax^uins yō denxelōxda g^uōkwēx, ālens wūlēttsa g^uōkūlax, qens
la^umē lāxa ^unawalak!ūdzasaxwa gānulēx," ^unēx^u!laē. Wā, āla^u!lat!a 20
neqa lāx nāqayalas Q!ānasē: "Ēsaēl^uen āem halāla ^unēx^uda^uxōl,
qaxs hē^umaē gwāyayaēlatsen g^uōkūlōta L!aL!asiqwāla," ^unēx^u!laēxs
lāa^u!wī^ula q!wāg^uilila, qa^s lā hōqūwēlsa lāxa lōbekwē, qa^s lā p!aya-
k^uelaxs lāa^u! hōxsak^uila qa^s lā lāxa ^unawalak!ūdza. Wā, lūx^uda- 25
^ux^u!laē wī^ula k!ūs^uelsa. Wā, laem^u!laē neq!egēlasē k!wadzasas Q!āna-

27 in the middle of the song-leaders. Cliton spoke. She | said, "I shall sing the songs of my father when he was | cannibal-dancer, for he has four cannibal songs." | Thus she said, and she sang the song
30 with fast beating. || This is it:— |

1. No one is now looking for food all around the world, maē hamaē
hāma | hamaē! |

No one is now looking for human flesh all around the world; maē
hamaē hāma | hamaē! ||

35 2. Hāmāmhāmām hāhāmhāma maē hāmhāmāhamhamamaē hamaē |
hamaē hē hē! |

No one is now looking for skulls all around the world; maē hamaē
hāma | hamaē hāma hamaē! |

3. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē ||
40 hamaē hē hē! |

No one is now looking for corpses all around the world; maē
hamaē hāma | hamaē hama hamaē! |

Hāmāmhāmām hāhāmhāma maē hamaē hamaē! |

45 When the song-leaders were able to sing it, || then she sang with
slow beating, and this is the song:— |

1. Where are you going to try to find food for the one who gave you
supernatural power? Hama hamaē hama | hama! |

26 sasa nenāgadē. Wā, laem^llāwisē yāq!Eg^alē Q!ānasē. Wā, lā^llaē
nēk^a: "Hēemlen denx^eidayulē q!Emq!Emdemasen ōmpaxs lāyulē
hāmat!sa lāxēs ōmpwūla, yixs mōsgēmaēda q!Emq!Emdemas lāxēs
hāmts!ēna^eyē," nēx^elaē. Wā, lā^llaē denx^eitsa tsaxāla q!Emdema.

30 Wā, g^amēsēg^a:

1. K^lleās la hamasahayalas ōwē^estahahas nāla maē hamaē hāma
hamaē.

K^lleās la babakwahayalahas ōwē^estahas nāla maē hamaē hāma
hamaē.

35 2. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē
hamaē hē hē.

K^lleās la xaxoqwahayalahas ōwē^estahahas nāla maē hamaē hāma
hamaē hāma hamaē.

3. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē
40 hamaē hē hē.

K^lleās la lalōlahayalahas ōwē^estahahas nāla maē hamaē hama
hamaē hāma hamaē.

Hāmāmhāmām hāhāmhāma maē hamaē hamaē.

Wā, g^ll^eem^llāwisē q!āda nēnāgadāq lāa^ll ēdzaqwa denx^eitsa t!Em-
45 sawiltā^eyas t!Em^eyasē. Wā, g^amēsēg^a:

1. Wihēs qa hāmasayalag^llōs lōgwalag^lila. Hāma hamaē hama
hama.

- I went there to find food for Cannibal-at-North-End-of- | World. ||
 Hamaē hama hamaē âmhâma hamaē âmhamama hamaē | 50
 hama hamaē hamaē hamaē hamahamaē! |
2. I have almost been brought into trouble by Cannibal-at-North-
 End-of- | World. Hamaē hama hamaē! |
- I almost was kept by Cannibal-at-North-End-of-World. || Hamaē 55
 hama hamaē! |
- I was taken into the sacred room of Cannibal-at-North-End- | of-
 World. |
- Hamaē hama hamaē âmhama hamaē âmhamama hamaē hama |
 hamaē hamaē hamaē hamhamaē! ||
3. Where are you going to try to find a skull for the one who gave you 60
 supernatural power? Hamahahama | hamaē! |
- I went there to get skulls for Cannibal-at-North-End-of- | World.
 Hamaē hama hamaē! |
- I went there, and red cedar-bark was put on me by Cannibal-at-
 North-End- || of-World. Hamaē hama hamaē! | 65
- I went there and was given the hox^uhok^u-cry by Cannibal-at-
 North-End-of- | World. Hamaē hama hamaē! |
- I went there and was given the cannibal-cry by Cannibal-at-
 North-End-of- | World. Hamaē hama hamaē âmhama hama
 hamaē! ||

- Hē hēx'dōs lanōgwa hāmasayalag'īts Bax^ubakwālanux^usīwāē^ε- 48
 k'asdēya.
- Hamaē hama hamaē âmhâma hamaē âmhamama hamaē hama 50
 hamaē hamaē hamaē hamahamaē.
2. elahaxk'asdeWiSEN āyamilamatsōs Bax^ubakwālanux^usīwāē^εk'as-
 dēya. Hamaē hama hamaē.
- elahaxk'asdeWiSEN hak!waanemx'dēs Bax^ubakwānux^usīwāē^εk'as-
 dēya. Hamaē hama hamaē. 55
- Hē hēx'dōs lanōgwa laēlēmai lāx lēm^xlaēlasdēs Bax^ubakwāla-
 nux^usīwāē^εk'asdēya.
- Hamaē hama hamaē âmhama hamaē âmhamama hamaē hama
 hamaē hamaē hamaē hamhamaē.
3. Wihēs qaē xaxōkwayalag'ilaōs lōgwalag'ila. Hamahahama ha- 60
 maē.
- Hē hēx'dōs lanōgwa xaxōkwayalag'īts Bax^ubakwālanux^usīwāē^ε-
 k'asdēya. Hamaē hama hamaē.
- Hē hēx'dōs lanōgwa qax'osayasōs L!āl!āqūlax'dēs Bax^ubakwāla-
 nux^usīwāē^εk'asdēya. Hamaē hama hamaē. 65
- Hē hēx'dōs lanōgwa hōx^uhōk!wāla lāx Bāx^ubakwālanux^usīwāē^ε-
 k'asdēya. Hamaē hama hamaē.
- Hē hēx'dōs lanōgwa hām^xhām^xyayag'īts Bax^ubakwālanux^usī-
 wāē^εk'asdēya. Hamaē hama hamaē âmhama hama hamaē.

70 And when the song-leaders were able to sing this song, | Chiton
(V 7) sang another song with slow beating. This is it:— |

1. Amaē a hamē hama hamaē hamahamē |
For food searched for me the real supernatural Cannibal-at-North-
End-of-World. | Hamaē hamaē hama! ||

75 Oh for food searched for me the real Cannibal-at-North-End- | -of
World! |

Hama hamaē hē hē hē amaē a hamē hama hamaē hama hamē! |

2. Am hama hamē hama hamē amaē a hamē hama hamaē hama |
hamē! ||

80 For human flesh searched for me the real supernatural Cannibal-
at-North-End-of-World. | Hamaē hamaē hama! |

Oh, for human flesh searched for me the real Cannibal-at-North-
End-of-World! | Hama hamaē hē hē hē amaē hama hamaē
hamahamē! |

3. Am hama hamē hama hamē amaē a hamē hama hamaē hama ||
hamē! |

He came carrying a body in his arms, the real supernatural
Cannibal-at-North-End-of-World. | Hamaē hamaē hama! |

Oh, for me carried a body in his arms the real Cannibal-at-North-
End-of-World. | Hama hamaē hē hē hē amaē a hamē || hama
hamaē hamahamē! |

70 Wā, g'il^εEmxaāwisē q'lāda nenāgadāxs laē ēdzaqwa denx^εidē Q!ā-
nasasa tsāg'asilālās t!em^εyasē. G'a^εmēsēg'a:

1. Amaē ahamē hama hamaē hamahamē.
Hamasayalag'ildenōgwahas Bax^ubakwalanux^usiwae^εk'asde lōgwa-
lak'as^εowa. Hamaē hamaē hama.

75 ^εya lax'denōgwa hamasayalag'its Bax^ubakwalanux^usiwae^εk'as-
dēya.

Hama hamaē hē hē hē amaē a hamē hama hamaē hama hamē.

2. Am hama hamē hama hamē amaē a hamē hama hamaē hama
hamē.

80 Bābakwayalag'ildenōgwas Bāx^ubakwālanux^usiwae^εk'asdēya lō-
gwalak'as^εowa. Hamaē hamaē hama.

^εya lax'denōgwa bābakwayālag'its Bax^ubakwālanux^usiwae^εk'as-
dēya. Hama hamaē hē hē hē amaē hama hamaē hamahamē.

3. Am hama hamē hama hamē amaē a hamē hama hamaē hama
hamē.

G'āx^εEmx'dewisē q'lāq!alēlak'asaha Bax^ubakwālanux^usiwae^εk'as-
dēya lōgwalak'as^εowa. Hamaē hamaē hama.

^εya, g'āxdenōgwa q'lāq!alēlāg'its Bax^ubakwālanux^usiwae^εk'as-
dēya lōgwalak'as^εowa. Hama hamaē hē hē hē amaē a hamē
hama hamaē hama hamē.

90

4. Am hama hamē hama hamē amaē a hamē hama hamaē hama | 91
hamē! |

He came carrying a body in each arm, the real supernatural
Cannibal-at-North-End-of-World. | Hamaē hamaē hama! ||

Oh, he carried a body in each arm, the real supernatural Cannibal- 95
at-North-End-of-World. | Hama hamaē hē hē hē amaē a hamē
hama | hamaē hama hamē! |

5. Am hama hamē hama hamē amaē a hamē hama hamaē hama |
hamē! ||

Oh, I was made to eat corpses from both sides of my mouth 900
by the real supernatural Cannibal-at-North-End-of-World. |
Hamaē hamaē hama! |

Oh, I was made to eat corpses from both sides of my mouth
by the real supernatural Cannibal-at-North-End-of-World. |
Hamaē hamaē hē hē hē | amaē a hamē hama hamaē hama
hamē! ||

And when the song-leaders could sing this also, Chiton (V 7) | sang 5
also this one: |

1. Oh, I try to eat the food left by the real supernatural | Cannibal-
at-North-End-of-World. |

Maēyē hamamayē hamamayē hamamayē hamamamaē hama-
mahaē || hamaē hamamaē hamamē! | 10

4. Am hama hamē hama hamē amaē a hamē hama hamaē hama 91
hamē.

G'āx'ēm̄x'dewisē 'wāx'senkūlak'as'a lōlnekūlak'as'a Bax'bakwā-
lanux'siwaē'k'asdēya lōgwalak'as'owa. Hamaē hamaē hama.
'ya, 'wāx'senkūla lōlnekūlak'as'a Bax'bakwālanux'siwaē'k'asdēya 95
lōgwalak'as'owa. Hama hamaē hē hē hē amaē a hamē hama
hamaē hama hamē.

5. Am hama hamē hama hamē amaē a hamē hama hamaē hama
hamē.

'ya, lax'den 'wax'semēlamatso lōlamēlamatsōs Bax'bakwala- 900
nux'siwaē'k'asdēya lōgwalak'as'owa. Hamaē hamaē hama.
'ya lax'den 'wax'semēlamatsō lōlamēlamatsōs Bax'bakwala-
nux'siwaē'k'asdēya lōgwalak'as'owa. Hamaē hama hē hē hē
amaē a hamē hama hamaē hama hamē.

Wā, g'īl'ēm̄'laxaāwisē 'nāxwa q!āda nēnāgādāq, lāa'laxaasē Q!ā- 5
nasē ēdzaqwa denx'ida yīsg'a:

1. Ha, lahax'dōsxa nōgwa hamasayalag'ilaha lax hamagawax'dēs
Bax'bakwālanux'siwaē'k'asdēyaōl lōgwalak'as'owa.

Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē
hamaē hamamaē hamamē. 10

- 12 2. Oh, I try to eat the property left by the real supernatural | Cannibal-at-North-End-of-World. |
 Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē | hamaē hamamaē hamamē! ||
- 15 3. Oh, I try to eat the copper left by the real supernatural | Cannibal-at-North-End-of-World. |
 Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē | hamaē hamamaē hamamē! |
- 20 Now the song-leaders could sing the four songs of || the cannibal-dancer, and Chiton (V 7) wanted them to sing all | the songs of the frog-dancer and of the throwing-dancer; and | Yōx^uyagwas told her to go ahead and sing them. | "Indeed, we shall try to catch all three at one time." | Thus he said, and immediately Chiton (V 7) sang the
- 25 song of the || throwing-dancer. This it is:— |
 1. Oh, look around for your magic power! | Look for it! Ahā hē ya ahā! |
 2. Oh, get your magic power! Yā ahā hē yā ahā! |
 30 3. Oh, look for your magic power that made you like this! || Look for it! | Ahā hē ya ahā! |
 4. Oh, catch your magic power that throws down every one! Yā ahā | hē yā ahā! |

-
- 11 2. Ha, lahax^udōsxa nōgwa yaqamēLa^uyag^uilaha lāx yāhāēqawēx^udēs
 Ba^ux^ubakwālanux^usiwaē^uk^uasdēyaōl lōgwalak^uas^uowa.
 Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē hamaē hamamaē hamamē.
- 15 3. Ha, lahax^udōsxa nōgwa L^ulaq^uwamēLa^uyag^uilaha lāx L^ulaq^uwagawax^udēs
 Ba^ux^ubakwālanux^usiwaē^uk^uasdēyaōl lōgwalak^uas^uowa.
 Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē hamaē hamamaē hamamē.

Wā, la^umē wī^ula la q^ualēda nēnāgādāxa mōsgēmē q^u!emq^u!emdem-
 20 sa hāmats!a. Wā, lā^ulaē Q^ulānasē nēx^u qas^u wī^ula^umē denx^uēts
 q^u!emq^u!emdemasa weq^ulēsē lē^uwa māmaq^u!a. Wā, hēx^uidaem^ulā-
 wisē āem wāxē Yōx^uyagwasaq, qa wāg^uis āem ēdzaqwa denx^uida.
 "Qū^ulaxg^uins nā^unemp^u!eng^uila^umēLEK^u k^uimya^uxwa yūdukwēx,"
 nēx^ulaē. Wā, hēx^uidaem^ulāwisē denx^uidē Q^ulānasas q^u!emdemasa
 25 māmaq^u!a. Wā, g^ua^umēsēg^ua:

1. Wā, hēg^uadaha dōx^usemē hēlxōxs nāwahalakwāhē yāahā. Wā,
 hēg^ua dōhohoqwalā. Ahā hē ya ahā.
2. Wā, hāxōxs nāwahala^udzēyaqōs yā ahā hē yā ahā.
3. Wā, hēg^uadaha dōx^usemē hēlxōxs nāwahalagumahaqōsa hē yā
 30 ahā. Wā, hēg^ua dohohoqwalā. Ahā hē ya ahā.
4. Wā, hēg^uaxs gēm^ux^ugēm^uk^uag^uilax nāwahala^udzēyahaqōs yā ahā
 hē yā ahā.

5. Oh, take out your magic power from those who lie there dead! | 33
Oh, take it out! Ahā hē ya ahā! ||

As soon as all the song-leaders could sing it, | she sang the song 35
of the frog-dancer. This it is:— |

1. Put to rest your great magic power, that the | magic power of
your winter dance may keep quiet, ēya | ēya ēyē ēyē ahēya! ||
2. Gather up your great magic power that they wish to take from 40
you, | else your great magic power will be scattered every-
where, | ya ēya ēya ēya ēya ēya ēyē ahēya! |

As soon as all the song-leaders could sing these songs, Chiton (V 7)
stopped singing, and she gave instructions to the || Whale Society 45
and to the song-leaders to do the same | as they had done when they
caught the ghost-dancer, when they were going to catch the cannibal-
dancer, | the throwing-dancer, and the frog-dancer. Thus she said.
And after she finished speaking, | they felt their way back, when they
came out of the woods before daylight. | The whole number of them
did not go to sleep. When daylight came, || Yoꝝ^uyagwas and his 50
friends, the Whale Society, dressed up; | and while they were still
dressing, the sound of the sacred songs of the | throwing-dancer and of
the frog-war-dancer were heard at the place where those who had
disappeared and the cannibal-dancers showed themselves. | It was

5. Wā, hēg'a dahamōdalahałxōs gūnx'gūnk'ag'ilahaqōs 'nawahala- 33
kwā hā yaahā. Wā, hēg'a dahamodala. Ahā hē ya ahā.

Wā, g'il^εEm^εlaxaāwisē 'nāxwa q!asōsa nēnāgadāxs. Lāa^εl ēdza- 35
qwa denx^εits q!EmDEMasa weq!ēsē. Wā, g'a^εmēsēg'a:

1. Ōmatałag'axs 'nawalał^udzēyahaqōs yeha, qa ēx^εmełtsō ōma-
t!aLElaahēlōs 'nawahalał^udzēyahaqōs ts!āhaēts!āgalidēya ēya
ēya ēyē ēyē ahēya.
2. Wā, q!ap!ēg'ilīsaxs 'nawahalał^udzēyahaha dāhamaxelag'ilis lāx 40
ālōx gwełelis lāx gēts!ohowaxelag'ilisaxōxs 'nawahalał^udzē-
yahaqōs ya ēya ēya ēya ēya ēya ēyē ahēya.

Wā, g'il^εEm^εlāwisē 'wīla la q!alēda nēnāgadāxa q!Emq!EmDEMmaxs
lāa^εl gwał denxelē Q!ānasē. Wā, āEm^εlāwisē la lēxs^εālaxa gweḡgū- 45
yīmē LE^εwa nēnāgadē qa ā^εmē hēEmłxat! gweḡgwałag'ililēs gweḡgwa-
lag'ililasaxs laē k'imyaxa lēlōlālālē, qō lāl k'imyatxa hāmats!a LE^εwa
māmaq!a LE^εwa weq!ēsē, 'nēx^εlaē. Wā, g'il^εEm^εlāwisē q!wēf'idEXS g'ā-
xaē plāt!alaxs g'āxaē hōx^εwūł!axa k'!ēs^εEM 'nāx^εida. Wā, laEm^εlaē
hewāxa mēx^εēda lāxēs 'wāxaasē. Wā, g'il^εEm^εlāwisē 'nāx^εidEXS lāa-
ēlaē Yōꝝ^uyagwasē hēx^εida q!wāłax^εid LE^εwis 'nē^εnemōkwa gweḡgū- 50
yīmē. Wā, hēEm^εlāwis ālēs q!wāłax^εaxs g'āxaa^εlasē yālaq!walēda mā-
maq!a LE^εwa weq!ēsē ōlala lāxa nē^εlasasa x'ix^εEsāla LE^εwa hāmats!a.
Wā, g'il^εEm^εlāwisē wūłax^εalēlēda 'nemōkwē begwānem gweḡgūdzaq

heard by one of the men of the Sparrow Society. | Then he ran and
 55 told Hölēlid. Immediately || Yox^uyagwas sent for him to go with
 his friends to call all | the Sparrow people to come quickly into the
 dancing-house. Then they | only went once to call. When all had
 come in, | they followed the instructions of Chiton (V 7) as to what
 they were to do. | After the singers of the secret songs had sung their
 60 songs, all the || cannibal-dancers became excited and ran out, and |
 the Sparrow people followed them. Now the cannibal-dancers tried
 to catch the cannibal-dancer, | and the thrower-dancers caught the
 thrower-dancer, and the | frog-war-dancers caught the frog-war-
 dancer. Then the song-leaders | and the Whale Society sang the
 65 songs, and the whole number || drove back the many members of the
 Sparrow Society. They drove them | into the dancing-house. Then
 they put the dancers into the sacred room in the left-hand corner of
 the | dancing-house. Then they sang for those whom they had
 caught; and | when all had danced with the songs, they were put
 back into the sacred room | from which they had come one at a time.
 70 After this had been done, || the Sparrow people went out, and then
 the | Whale people slept for a while until the evening. When |
 evening came, the Whale people and the song-leaders were called,
 and | they came and sat down in the dancing-house. When it got
 dark, | the Whale people dressed themselves; and after they had ||

lāa^l dzēlx^uwīda, qa^s lā^l nēlax Hölēlidē. Wā, hēx^uid g'il^umas ēyāla-
 55 qas Yōx^uyagwasē qa lās qās^uid lē^uwis ēnē^unēmōkwē lē^ulālaxa ēnāxwa
 gwēgūgūdzā, qa gāxēs ēwī^ula hālaēl lāxa lōbekwē. Wā, laēm^ulaē
 ēnēmp^u!Eng^uildzaxstālaxs lāa^l qās^uida. Wā, g'il^uēm^ulāwisē ēwī^ulaēlēxs
 lāa^l āem negetewēx lēxs^ualayox^udās Q!ānasē qa gwēgilats. Wā,
 g'il^uēm^ulāwisē gwāl yiyālaqūlēda yiyālaq!wēnoxwaxs lāa^l ēnāxwa
 60 xwāxūsowēda hāāmats!a, qa^s lā hōqūwēlsa. Wā, laēm^ulaē elxlālēda
 ēnāxwa gwēgūgūdzā. Wā, laēm^ulaē k'īmyīda hāāmats!āxa hāmats!a.
 Wā, lā^ulaē k'īmyīda māmāmaq!āxa māmāq!a. Wā, lā^ulaē k'īmyālēda
 waōq!wēsē ēōlalaxa weqlēsē ōlala. Wā, lā^ulaēda nēnāgadē lē^uwa
 gwēgūyīmē denxelax q!ēm^uq!ēmdemas. Wā, ādzēk^uas^uēm^ulāwisēk^u
 65 lā k'īmyaxsdēg^uada q!ēnemk^u gwēgūgūdzā. Wā, la^umē k'īmyālē^uēm
 lāxa lōbekwē, qa^s lā laē^uēm lāxa lēmē^ulats!ē lāx gēm^uxōtēwalīlaxa
 lōbekwē. Wā, laēm^ulaē q!ēm^ut!ētse^uwēda k'īk'īmyānēmē. Wā, g'il^u-
 ēēm^ulāwisē ēwī^ula q!ēm^ut!ētsōxs lāa^l alē^ustalē^uēm lāxēs lēmē^ulats!ē
 lāxēs ēnal^unēmōk!ūmk^uāēna^uyē. Wā, g'il^uēm^ulāwisē gwālēxs lāa^l
 70 ēwī^ula hōqūwēlsēda ēnāxwa gwēgūgūdzā. Wā, la^umē yāwas^uid mēx^uē-
 dēda gwēgūyīmē lāxēq lāla^l lāxa lāla gānul^uidēl. Wā, g'il^uēm^ulā-
 wisē dzāq^uwaxs lāa^l gwēx^uit^use^uwēda gwēgūyīmē lē^uwa nēnāgadē, qa^s
 gāx^uda^uxwē k'lūs^uālīl lāxa lōbekwē. Wā, g'il^uēm^ulāwisē p!ēdex^u-
 dēxs lāa^l q!wālax^uidēda gwēgūyīmē. Wā, g'il^uēm^ulāwisē gwāl

dressed, Chiton (V 7) instructed them what to say. | She told them to 75
say as follows: "Now, shamans, we will pacify Nawis. (She | meant
the cannibal-dancer). Now we will try to restore to his senses
Qwēłtsēs! (She | meant the thrower-dancer). Now we will soften
the rough winter dancers of | ʷiʷlən̄kūlagʷilis." ||

This came from the marriage of Copper-Dancer (IV 19) to the daugh- 80
ter (IV 20) of the chief of the | Ławētsʷēs of Chief Ğwēxʷsēselasēmē
(III 13); and when | all the members of the Sparrow Society had gone
in, they first sang for the cannibal-dancer | his four songs. Next
came the frog-dancer, | and finally the thrower-dancer; and after all
the songs had been sung, || Hōlēlid (V 6) gave away many copper 85
bracelets | and many dishes to the members of the Sparrow Society.
After he had done so, | they went out. For four days they kept in
their | sacred room. Then they were purified in the morning. Then
the | wash-basins of the new dancers were given to the people, and
also the || many mats on which they had washed. When this was 90
done, it was daylight. | Then Hōlēlid (V 6) gave away many cedar-
bark blankets. Now | that was done. It is said that the Kwāgʷul
used this | winter dance of the Lʷalʷasiqwāla only once. |

After Hōlēlid (V 6) had finished his potlatch, it was || reported that 95
Ğwēxʷsēselasēmē (III 13) was dead. Then they | sent for Nāpʷlē-
mē (V 5), the younger brother of Hōlēlid (V 6), to take his seat, | for

qʷl̄wālaxʷaxs lāaʷlāē Qʷl̄ānasē l̄x̄sʷāl̄aq qa ġwēkʷl̄āl̄ats. Wā, laēmʷl̄āē 75
ʷn̄ēxʷ qa ʷn̄ēkʷēs: "Laʷmens yāl̄alaiʷpēpexalaiʷlax Nawisaiʷ." (Lāxa
hāmatsʷla ġwēʷyōs.) "Laʷmens nanāqamalaiʷlāx Qwēłtsēsaiʷ." (Lāxa
māmaqʷla ġwēʷyōs.) "Laʷmens temelqwalaiʷpēpexalaiʷlax ʷwilen-
kūlagʷilisaiʷ."

Wā, laēm gʷayōl̄ lāxa ġegʷadanemas Lʷāqwalalē lāx ġiġāmaʷyasa 80
Ławētsʷēsē lāx ġiġāmaʷyē Ğwēxʷsēselasemaʷyē. Wā, ġiʷl̄ēmʷl̄āwisē
ʷwīʷl̄āēl̄ēda ʷnāxwa ġwēġūġūdzaxs lāaʷl̄ hē ġiʷl̄ qʷl̄ēm̄t̄l̄ētseʷwēda hā-
matsʷl̄āsēs mōsgēmē qʷl̄ēm̄qʷl̄ēm̄dema. Wā, lāʷl̄āē mākʷil̄ēda weqʷl̄esaq.
Wā, lāʷl̄āē el̄x̄l̄aʷya māmaqʷla. Wā, ġiʷl̄ēmʷl̄āwisē ʷwīʷl̄a ġwāl̄ qʷl̄ēm̄ta-
sōxs lāaʷl̄ yāxʷwidē Hōlēlidāsa qʷl̄ēnemē Lʷāl̄l̄eqwakʷl̄in kʷl̄ōkūla 85
l̄ēʷwa qʷl̄ēnemē l̄ēl̄ēʷaʷya lāxa ġwēġūġūdz̄a. Wā, ġiʷl̄ēmʷl̄āwisē
ġwāl̄ēxs lāaʷl̄ ʷnāxwa hōqūwelsa. Wā, hēʷlatʷla la mōpʷl̄ēn̄xwaʷsē ʷnāl̄ā
lā l̄ēmēl̄a. Lāaʷlasē kwāsaseʷwaxa ġaāla. Wā, laēmʷl̄āē yāxʷwida-
yowēda kwād̄zatsʷl̄āxa dzēdzēl̄ēl̄aʷya l̄ōel̄qʷl̄wē qʷl̄ēx̄l̄a l̄ēʷwa kwād̄ze-
dzowēda qʷl̄ēnem l̄ēl̄ēʷaʷya. Wā, ġiʷl̄ēmʷl̄āwisē ġwāl̄xa la qʷl̄ūxʷid 90
la ʷnāl̄axs lāaʷl̄ yāxʷwidē Hōlēlidāsa qʷl̄ēnemē kʷl̄ēkʷl̄ōbawasa. Wā,
laēm ġwāl̄ laxēq. Wā, ʷnempʷl̄ēnaēmʷl̄āē tsʷl̄āqʷl̄ēnenokwa Kwāgʷulas
tsʷl̄āqʷl̄ēnaʷyasa Lʷāl̄l̄asiqwāla.

Wā, ġiʷl̄ēmʷl̄āwisē ġwāl̄ yāwixʷil̄ē Hōlēlidāxs ġāxaasa tsʷl̄ēkʷl̄āl̄i-
das Ğwēxʷsēselasemaʷyaxs l̄ēʷmaē wikʷl̄ēxʷida. Wā, laēm nēn- 95
kwaseʷwē Nāpʷlēmaʷyē, yix tsʷl̄āʷyās Hōlēlidē, qaʷs lā l̄axʷstōdeq,

- 97 Gwēx'sēselasemē (III 13) had no other child besides 'nax'nagem (IV 20). | The father of Hōlēlid (V 6) had a younger brother called Wāyats!ewīd (IV 22). | Wāyats!ewīd (IV 22) had a son, Overhanging-Mountain (V 8). Not long || after Hōlēlid (V 6) had given the winter dance, he was taken ill, and also his relative | Wāyats!ewīd (IV 22). He had not been sick a long time when both died. | Now Gwēx'sēselasemē—that is, | Nāp!elēmē (V 5)—also died, for he had immediately taken the name of | Gwēx'sēselasemē when he arrived.
- 5 Now only one was living, Overhanging-Mountain (V 8). || He immediately took the seat of Hōlēlid (V 6), and he took the name | Hōlēlid (V 6) for the winter dance, and his secular name in the | numaym La-ā-lax'sēendayō. He also had a seat among the Maāmtag'ila, | because he had a wife from Copper-Dancer from them; and he had a seat in the | Kūkwāk'lūm from his mother's side, because the mother of Over-
- 10 hanging-Mountain was a Kūkwāk'lūm woman. || That is all that I was told. | This is the end. Overhanging-Mountain (V 8) had three seats. |

THE MAĀMTAG'ILA

- 1 I shall first talk about Mātag'ila, the | Grey Seagull. It is said that he was flying along inside of Gwadzē. | Then he took a rest at K'ōdagāla. Then he desired to have what was | a pretty beach,

- 97 qaxs k'leāsaē ōgū'la xūnōx's Gwēx'sēselasema'yē lāx 'nax'nagemē. Wā, la ts!ā'yanōkwē ōmpas Hōlēlidas Wāyats!ewēdē. Wā, la xūngwades K'lesōyak'ilisē, yix Wāyats!ewēdē. Wā, k'les'lat!a gāla
- 1000 gwāl yāwix'ilē Hōlēlidāxs lāa'l qelx'wida lē'wis 'nemwotē Wāyats!ewēdē. Wā, k'les'laē gēxgaēlexs lāa'l wīk!ex'ēdax'da'xwa. Wā, laem'laxaē ōgwaqa wīk!ex'ēdē Gwēx'sēselasema'yē, yix Nāp!elēma'yē, qaxs hēx'ida'maa'l lēx'ēdes Gwēx'sēselasema'yaxs lāa'l lāg'aa. Wā, la'mē 'nemōx'ēm la q!ūlē K'lesoyak'ilisē.
- 5 Wā, lā hēx'idaem lāx'ustōdex Hōlēlidē. Wā, la'mē lēgades Hōlēlidē lāxa ts!ēts!ēqa. Wā, lā l!āqwalalā lāxa bāxūsē lāxēs 'ne'mēmota Laā-lax'sēendayowē. Wā, lāxāē lāgwēxa Maāmtag'ila qa gegadaēna'yas l!āqwalalē lāq. Wā, lāxāē lāgwēxa Kūkwāk'lūmē qaēs ābāsk!ōtē, yixs Kūkwāk'lūmaxsemaē ābempas
- 10 K'lesoyak'elisē. Wā, hēem 'wāxax'ida'la wāldem g'āxen. Wā, laem lāba. Wā, laem yūdux'salē k!wayas K'lesoyak'ilisē.

THE MAĀMTAG'ILA

- 1 Hēemlen g'il gwāgwēx's'alasē Mātag'ila; yixs yāoxda q!wagwē-nax ts!ēk!wa. Wā, lā'laē p!ēlē'nakūla lāx ōts!āla'yas Gwadza'yē. Wā, lā'laē x'ōs'id lāx K'ōdagāla. Wā, lā'laē āwūlx'idqēxs ēk'aē āwīnagwisa. Wā, lā'laē lāwūyōdxēs ts!ēk!wagemlē. Wā, laem'laē

and he took off his bird mask and || became a man. Then he built a 5 house, not large. | And after he had built his house, it occurred to him that he | would walk across to Tsāxis. As soon as he came through, | he saw smoke at Mālmano. Immediately | Mātag'ila (for some story-tellers say that his name was Mātag'ila, || and others 10 say that it was Māmatēla, | but the numaym of the Maāmtag'ila say that those are right who call him | Mātag'ila) went there. As soon as he came | to the house, he saw a man lying on his back outside | of the house. As soon as the man saw || Mātag'ila coming towards the 15 house, he sat up on the ground. | And as soon as Mātag'ila arrived, the man spoke, | and said, "Tell me, friend, where do you | come from?" Thus he said. Immediately Mātag'ila replied, | and said, "I am Mātag'ila. I come from my house at || K'!ōdagāla, brother. Now I 20 shall also ask you, brother, | who are you?" Thus he said. Immediately the man | replied, and said, "I am Māleleqāla, and | now my name is Ōdzē'stalis, brother." Thus he said. Then | Ōdzē'stalis arose, and he called Mātag'ila into his house. || Then they sat down 25 in the rear of the house; and | Mātag'ila saw the wife of Ōdzē'stalis L!āqwaḡ'ilayugwa, | and a young girl Aōmōl, who was seated at the | right-hand side in the rear of the house. Then they gave to eat to

begwānemx'ida. Wā, laem'laē g'ōkwēlaxa g'ōkwē k'!ēs 'wālasa. 5 Wā, g'il'emlāwisē ḡwālē g'ōkwēla'yas laē 'nēnk'!ēx'ēd qa's g'āxē ts!ēqwa g'ūg'axa lāxg'a Tsāxis. Wā, g'il'emlāwisē g'āxsāxs laē dōx'walelaxa kwax'ila lāx Mālmanō. Wā, hēx'idaem'lāwisē Mātag'ila,—yīxs 'nēk'aēda waōkwē nēnewē'lēnoxqēxs Mātag'ilax'Laē, wā, lā 'nēk'ēda waōkwaqēxs Māmatelax'Laē. Wā, lā 10 'nēk'ēda 'nēmēmōtasa Maāmtag'ilāqēxs hē'maē neqaxa lēqelās Mātag'ila lāq,—la qās'ida qa's lā lāq. Wā, g'il'emlāwisē lāg'aa lāxa g'ōkwē lāael dōx'walelaxa begwānemē t!ēk'!ēs lāx L!āsanā'yasēs g'ōkwē. Wā, g'il'emlāwisēda begwānem dōx'walelax Mātag'ila g'āx ḡwasōlela lāx g'ōkwas, laē k!wāg'aelsēda begwānemē. 15 Wā, g'il'emlāwisē lāg'aē Mātag'ila lāqēxs laē yāq!eg'a'lēda begwānemē. Wā, lā'laē 'nēk'a: "Wēg'a ḡwas'idex 'nemweyōt 'wās g'āx'idē," 'nēx'laē. Wā, hēx'idaem'lāwisē Mātag'ila nā'naxmēq, wā, lā'laē 'nēk'a: "Nōḡwaem Mātag'ila, g'āx'id lāxen g'ōkūlasē K'!ōdagāla, 'nemweyōt. Wā, la'mēsen ōḡwaqal wūLaLōl, 'nemweyōt. 20 Wā, sō'maa āngwas," 'nēx'laē. Wā, hēx'idaemlāwisēda begwānem nā'naxmēq. Wā, lā'laē 'nēk'a: "Nōḡwaem Māleleqāla. Wā, len la lēḡades Ōdzē'stalisē, 'nemweyōt," 'nēx'laēxs laē lāx'welsē Ōdzē'stalisē. Wā, lā'laē lē'lēlax Mātag'ila lāxēs g'ōkwē. Wā, lā'laē k'!ūs'alil lāx ōḡwiwa'lilasa g'ōkwē. Wā, hēem'lāwis la dōx'wa- 25 lē'lats Matag'ilāx ḡenemas Ōdzē'stalisē, yīx L!āqwaḡ'ilayugwa lē'wis ts!edāq!edza'yē xūnōkwē Aōmōl, yīxs k!ūdzelāē lāxa hēk'tōtēwalilasa g'ōkwē. Wā, lā'laē L!ēxwilase'wē Mātag'ila.

30 Mātag'ila; | and after he had eaten, Mātag'ila spoke, || and said, "O brother: let me tell you why I come to your | house. I came to marry your princess." | Thus he said. Then Ōdzē^{stalis} replied, and | said, "O brother! [go on, brother!] I take you in." Thus he said. Then | Mātag'ila married Aōmōl, the princess of Ōdzē^{stalis}, the
 35 first || chief of the numaym Mamalēleq'ām of the Mamalēleq'āla. | Then Ōdzē^{stalis} gave in marriage the name 'māxūyalidzē to his son-in-law | Mātag'ila; and now Mātag'ila had the name 'māxūyalidzē after this. | 'māxūyalidzē staid four days with his wife | Aōmōl at
 40 Mālmano. Then he got ready in the morning and || walked across, going home to his house at K'ōdagāla. | 'māxūyalidzē and his wife Aōmōl had not been living as husband and wife for a long time | before they had a son. Immediately 'māxūyalidzē | said that he would walk across until he came to Mālmano, the village of his | father-in-law Ōdzē^{stalis}. As soon as 'māxūyalidzē entered the ||
 45 house, he reported that he had a son. | And immediately Ōdzē^{stalis} said to his wife L'āqwag'ilayugwa, | "Let my grandson have the name L'āqwag'ila." Thus he said. | Then Ōdzē^{stalis} gave this name L'āqwag'ila in marriage to his | son-in-law 'māxūyalidzē as a
 50 name for his child. Then 'māxūyalidzē went home || to his house in

Wā, g'il^{em}lāwisē gwāl L'ēxwa lāa^{lasē} yāq'ēg'a^{lē} Mātag'ila. Wā,
 30 la^{laē} 'nēk'a: "ya, 'nemweyōt, wēg'ax'in nēlasg'in g'āxēnēk' lāxōs g'ōkūlasēx. Wā, hē^{men} g'āxēnēxg'in g'āgāk'lek' lāxs k'lēdēlaqōs," 'nēx^{laē}. Wā, lā^{laē} Ōdzē^{stalis} nā^{naxmēq}. Wā, lā^{laē} 'nēk'a: "Wēg'a 'nemweyōt, la^{men} daēlōl" 'nēx^{laē}. Wā, la^{mē} Mātag'ila geg'ades Aōmōlē, yīx k'lēdēlas Ōdzē^{stalis}, yīx g'il^{galisē}
 35 g'igāmēsa 'nē^{mēmōtasa} Mamalēleq'āmasa Mamalēleq'āla. Wā, la^{mē} Ōdzē^{stalis} lēgemg'ilx'lāx 'maxūyalidzē lāxēs negūmpē Mātag'ila. Wā, la^m lēgadē Mātag'ilās 'māxūyalidzē lāxēq. Wā, mōp^{enxwa's} laē 'nālās hēlā 'māxūyalidzē lē^{wis} genēmē Aōmōlē lāx Mālmano. Wā, lāx^{da'x^{uē}laē} xwānal^{idaxa} gaāla qā's
 40 lā ts'lēqwa. Lā^{laē} nā^{nakwa} lāxēs g'ōkwē lāx K'ōdagāla. Wā, k'lē^{lat} lā gāla ha'yāsek'ālē 'māxūyalidzē lē^{wis} genēmē Aōmōlāxs laē xūngwadēx^{itsa} bābagumē. Wā, hēx^{idaem^{lawisē}} 'māxūyalidzē g'āx ts'lēqwa qā's g'āxē lāx Mālmano lāx g'ōkūlasasēs negūmpē Ōdzē^{stalis}. Wā, g'il^{em}lāwisē laēlē 'maxūyalidzē lāxa
 45 g'ōkwē laē hēx^{idaem} ts'lek'āl^{idexs} lē^{maē} xūngwadēsa bābagumē. Wā, hēx^{idaem^{lawisē}} Ōdzē^{stalis} 'nēk'a lāxēs genēmē L'āqwag'ilayugwa: "Wēg'illax'ī lēgadlēn ts'ōx^{uē}LEMās L'āqwag'ila," 'nēx^{laē}. Wā, la^mlāwisē Ōdzē^{stalis} lēgemg'ilx'lāxōx L'āqwag'ilax lāxēs negūmpē 'māxūyalidzē qa lēgem^s xūnōkwās. Wā, la^mlaē nā^{na-}
 50 kwē 'maxūyalidzē lāxēs g'ōkwē lāx K'ōdagāla. Wā, la^mlaē

K' lödagāla. Then he | named his child L!āqwag'ila; and L!āqwag'ila 51
grew up quickly. | As soon as he was strong enough, he | asked his
father 'māxūyalidzē to make a bow for him and | four arrows.
Immediately 'māxūyalidzē || made a bow of yew wood as a bow for 55
his son L!āqwag'ila. | When the bow and the four arrows were
finished, | 'māxūyalidzē gave them to his son L!āqwag'ila. Then |
L!āqwag'ila took the bow and the four arrows and | put them down
at the head part of his bed, in the evening. Then || he lay down and 60
slept. Now 'māxūyalidzē never | questioned his son why he lay
down early | in his bed. 'māxūyalidzē arose early in the morning, |
and went straight to the bed of his son L!āqwag'ila | to look at him.
Now he was not lying down with his bow, || and 'māxūyalidzē did 65
not know which way his son L!āqwag'ila had gone. | Then he told
his wife Aōmōl, and | Aōmōl forbade her husband to talk about it.
Thus she said to him. | When evening came, 'māxūyalidzē felt
uneasy on account of his | son. In the night, when it was dark, ||
'māxūyalidzē sat down in vain outside of his house, | waiting in 70
vain for his son to come home. He never came. | Then he just went
into his house. |

Now I shall stop talking about 'māxūyalidzē and his wife | Aōmōl

lēx'ēdes L!āqwag'ila lāxēs xūnōkwē. Wā, lā'laē halag'ōstā q!wa- 51
'xēna'yas L!āqwag'ila. Wā, gr'ēl'ēm'lāwisē hē'ak'!ox'wīdexs laē
āxk'!ālxēs ōmpē 'māxūyalidzē qa hēkwilēsēx hēk'!wisa qaē lō'
mōts!aqa haānaL!ema. Wā, hēx'idaēm'lāwisē 'māxūyalidzē
hēkwilaxa L!ēmqlē qa hēk'!witsēs xūnōkwē L!āqwag'ila. Wā, 55
gr'ēl'ēm'lāwisē gwāla hēk'!wisē lē'wa mōts!aqē hāānaL!ema laa'lasē
ts!āwē 'māxūyalidzās lāxēs xūnōkwē L!āqwag'ila. Wā, lā'laē
L!āqwag'ila dāx'idxa hēk'!wisē lē'wa mōts!aqē hāānaL!ema qa's lā
āx'ālilās lāx ōgwāxtālihasēs kwa'lēsasaxa laēm dzāqwa. Wā, lā'laē
kūlg'a'lila qa's mēx'ēdē. Wā, laēm'laē 'māxūyalidzē hēwāxa 60
wūlaxēs xūnōkwē lāx lāg'ilas xēnlela gax'staēl la kūlx'ida
lāxēs kū'lēlasē. Wā, laēm'lāwisē gāg'ustāwē 'māxūyalidzāxa gāula.
Wā, lā'laē hē'nakūla'ēm lāx kū'lēlasasēs xūnōkwē L!āqwag'ila
qa's dōx'wīdēq. Wā, lā'laē k'lēās kū'lila lē'wis hēk'!wisē. Wā,
la'mē 'māxūyalidzē k'lēs q!ālelax gwāgwaag'asasēs xūnōkwē 65
L!āqwag'ila. Wā, lā'laē nēlāxēs genēmē Aōmōlē. Wā, āēm'lāwisē
Aōmōlē belaxēs la'wūnemē qa k'lēsēs gwāgwēx's'āla lāq, 'nēx'laēq.
Wā, laēm'lāwisē dzāqwaxs laa'las nānox'wīdē 'māxūyalidzāsēs
xūnōkwē. Wā, laēm'lāwisē plēdex'īdaxa gānolē. Wā, wūl'ēm-
'lāwisē 'māxūyalidzē la k'lwās lāx L!āsanā'yasēs g'ōkwē wūl'ēm 70
ēsela qa g'āxēsēs xūnōkwē nā'nakwa. Wē, hēwāxaēm'lāwisē g'āxā.
Wā, āēm'lāwisē la laēl lāxēs g'ōkwē.

Wā, la'mēsen gwāl gwāgwēx's'āla lāx 'māxūyalidzē lē'wis genēmē
Aōmōlē qen wāg'i gwāgwēx's'āla lāx L!āqwag'ila, yix nax'ūstaē

75 and I shall talk about L!āqwag'ila who walked straight || up the river K'!ōdagāla when day was not near yet in the | morning. He went up the small river, and his body became warm | when it was day. Then he sat down on the side of the bank | of the small river. Then he took off his blanket, and | he sat down in the water. And
 80 he sprinkled his body with water. || Four times he sprinkled himself with water on each side of the neck. | Then he heard in the distance (the cry), "Wip, wip, wip!" Thus said what was heard by him. | Then L!āqwag'ila guessed what it was— | a bird or a quadruped—that was heard by him crying. L!āqwag'ila just | sat in the water.
 85 Then it was as though he was dreaming || of the cry, "Wip, wip, wip!" that he had heard at the upper end of the little river. | Then he was like waking up from his sleep: and he walked out of | the water and sat down where he had left his bear blanket. | Then he was a little afraid of what he had heard. He had not been | sitting
 90 for a long time, before he made up his mind to go || home. Then he arose, and suddenly he heard something saying, | not aloud, "L!āqwag'ila go up the river. You will | obtain a supernatural treasure. It would be well for you to bathe again in this river | that all the human smell may come off your body." Thus said what
 95 was heard by | him. Immediately he took off his bear-skin || blanket

75 qāyamālaḥ wās K'!ōdagālāḥa k'!ēs'ēm ēx'ala qa's 'nāx'ēdēḥa gaāla. Wā, k'!ēs'ēm'lāwisē 'nelg'ila lāḥa 'wābida'wē laē ts!ēlx-
 'widē ōk!wina'yasēḥa la'mē 'nāla. Wā, lā'laē k!wāg'aelsa lāḥ ōgwā-
 ga'yasa 'wābida'wē. Wā, lā'laē xēnx'ēdxēs 'nēx'ūnā'yē qa's lā
 k!wa'sta lāḥa 'wapē qa's xōsīt!ēdēsa 'wapē lāxēs ōk!wina'yē. Wā,
 80 hēm'lāwis ālēs mōp!ēna xōs'itsa 'wāpē lāxēs 'wāx'sanōlxawa'yē
 lāa'lasē wūlēlaxa qwēsaxsdālā wip wip wip, 'nēx'laē wūlēlas.
 Wā, laēm'lāwisē L!āqwag'ila sen'yastōtsa lāḥ gwēx'sdemasē lō'
 ts!ēk!wē lō' g'ilgraēmasa wūlēlas hēk'lāla. Wā, laēm āēm la
 k!wastelsē L!āqwag'ila lāḥa 'wāpē. Laēm'laē hē gwēx's āēm mēxē-
 85 lasēs wūla'laēna'yaxa wip wip wipxelā lāḥ 'nēldzāsa 'wābida'wē.
 Wā, lā'laē hē gwēx's ts!āk!ēgē'nakūlasōx mēxax. Wā, lā'laē lā'sta
 lāḥa 'wāpē qa's lā k!wāg'aels lāḥ x'ilq!edzasasēs 'nēx'ūnā'ya L!ā'ya.
 Wā, laēm'laē k'afilāla nāqa'yasēs la wūlēla. Wā, hē'lat!a la gēs
 k!wāsa. Wā, laēm'laē ālē'sta nāqa'yas qa's g'āxlag'i āēm nā'nak'
 90 lāxēs g'ōkwē. Wā, laēm'lāwisē lāx'ūlsa lāa'lasē wā'āx'alelaxa
 k'!ēsa hāsela 'nēk'a, "Hayōstaema L!āqwag'ila lāxwa 'wāx lāx'as
 lōgwēlg'ōs. Wā, hēt!as ēg'asē xwēlaqaēm lā'stex'ēd lāxwa 'wax
 qa 'wilāwēsa bēx'up!ālax lāxs ōk!wina'yaqōs," 'nēx'laē wūlēlas
 L!āqwag'ila. Wā, hēx'idaēm'lāwisē xwēlaqa x'ēlxelsaxēs L!ēn-
 95 tsemē 'nēx'ūnā'ya qa's lā k!wa'sta lāḥa 'wa. Wā, laēm'lāwisē

and sat down in the river. Then he | sprinkled himself with water 96
on each side of the neck; and | when he had sprinkled himself four
times, he heard again the voice: "Wip, wip, wip!" | it said. Then
he desired to go to try to see it. | He came out of the water, and put
on his bear-skin || blanket. Then he walked up the river. And he 100
did | not go there before he became warm. He sat down | and put
down his bear-skin blanket. Then he arose and went | to sit down
in the water, and he sprinkled both sides of his neck with water. |
As soon as he had sprinkled himself four times, he heard again the
voice, || "Wip, wip, wip!" at a place near where he was. Now it 5
was evening. Then | he really rubbed his body with his hands, and
threw water upon himself. | As soon as he had finished, he came out
of the water, and | sat down on the ground where he had left his
bear-skin blanket. He had not | been sitting there long before he
started, and he had not been going there long along the river || when 10
he took off again his bear-skin blanket, and put it down. | Then he
sat in the water, and threw water on both sides of his neck. | As soon
as he had sprinkled himself four times, the sound, "Wip, wip, wip!"
was | heard by him, while he turned his back to the upper end of the
river. Then L!āqwag'ila | turned around to look for (the sound).
What should he see! There was a great house with painted || front 15
with a copper on each side of the door. | Then a hāmshāmts!es ran

xōsasa 'wāpē lāxēs 'wāx'sanōlxawa'yē. Wā, g'il'ēm'elaxaāwisē 96
mōp!ena xōs'idēxs lāa'lasē ēdzaqwa wūlēlas wip wip wip,
'nēx'el. Wā, laēm'laē āwūlx'idēq qa's lālag'i dadox'walelaaq.
Wā, la'laē lā'sta lāxa 'wāpē qa's 'nēx'ündēsēs L!entsemē
'nēx'ūna'ya. Wā, lā'laē qās'wūsta lāxa 'wā. Wā, lā'laē 100
k'!ēs qwēsg'ilaxs laē ts!elx'wida. Wā, la'laē k!wāg'aelsa
qa's x'elxelsēxs L!entsemē 'nēx'ūna'ya. Wā, lā'laē lāx'ūls qa's lā
k!wa'sta lāxa 'wā. Wā, lā xōs'ētsa 'wāpē lāxēs 'wāx'sanōlxawa'yē.
Wā, g'il'ēm'elāwisē mōp!ena xōs'edēxs laa ēdzaqwa wūlēlnaxwās
wip wip wip lāxa 'nēx'wāla lāx āxāsasxa laem dzaqwa. Wā, laem- 5
'laē ālax'id gūsāsēs e'eyasowē lāxēs ok!wina'yē lāxēs xōsaēna'yasa
'wāpē. Wā, g'il'ēm'elāwisē gwāla laē lā'sta lāxa 'wāpē qa's lā k!wā-
g'aels lāx x'ilq!edzasasēs L!entsemē 'nēx'ūna'ya. Wā, k'!ēs'lat!a
gēs k!wāsa laē qās'ida. Wā, k'!ēs'lat!a qwēsg'ila qāyamālaxa 'wāxs
laē ēt!ēd xenx'idxēs L!entsemē 'nēx'ūna'ya qa's x'elxelsēq. Wā, 10
lā'laē k!wa'sta lāxa 'wāpē qa's xō'sidēxs 'wāx'sanōlxawa'yē. Wā,
g'il'ēm'elāwisē mōp!ena xōs'idēxs lāaēl ēdzaqwa wip wip wipxē wū-
lēlas lāx gwēk'ālaasas lax 'neldzāsa 'wa. Wā, lā'laē 'mels'idē L!ā-
qwag'ila qa's dōx'widēq. 'māslēlāwis, 'wālasa g'ōk' k!latemālēs tsā-
qema'yaxa L!āqwa 'nāl'nemsgem lāx 'wāx'sōtstā'yasa t!ex'ila. Wā, 15
hēm'elāwis 'yālag'ildzatsa hāmshāmts!esē L!āsanā'yas. Wā, lā'laē

- 17 about outside of the house. | Then the hāmshāmts!Es went back behind the house, starting from the | right side of the house. As soon as he had gone back, L!āqwag'ila | went out of the water, and
 20 sat down where he had left his || bear-skin blanket. And it was not long since he had sat down, when four | men came wearing red cedar-bark around their necks, and red cedar-bark around their heads; | and all carried round poles as | sparrow-canes. They came to the place where L!āqwag'ila was seated; and | one of them spoke,
 25 and said, "We are sent by || our friend Ts!Ek!Exsdē to come and call you to | watch us taming Hāmsbē^ε." Thus they said. Immediately | L!āqwag'ila arose, put on his bear-skin blanket, | and followed the four Sparrows. They went into the house, | and L!āqwag'ila sat
 30 down at the left hand side inside of the || door of the house. And as soon as he had sat down, a man, | who was standing in the rear of the house, spoke, and | said, "Now, take care, shamans! when we tame our | friend Hāmsbē^ε, for our friend L!āqwag'ila has | come, and he sits down by our side in order to see the gift that he is going to get."
 35 Thus he said. || Then the hāmshāmts!Es came in, and cried, "Wip, wip, wip!" | And then immediately the song-leaders beat fast time, and | they sang a song of the hāmshāmts!Es with fast beating. And when it was | at an end, they sang a song with slow time beating.

- 17 ālē^εstēda hāmshāmts!Esē lāx alānā^εyasa g'ōkwē, g'āyag'E lāx hēl-
 k!ōdenwa^εyasa g'ōkwē. Wā, g'il^εEm^εlāwisē lā^εyag'Exs laē L!āqwa-
 g'ila lā^εsta lāxa ^εwāpē qa^εs lā k!wāg'aels lāx x'ilq!Edzasasēs L!En-
 20 tsemē ^εnEx^εūna^εya. Wā, k!ēs^εlat!a gēs k!wāsa g'āxaasa mōkwē
 bēbegwānem qeqenxālaxa L!āgekwē. Wā, lāxāē qeqex^εEmālaxa
 L!āgek^ε. Wā, lā ^εnāxwaem sēsek!āk^εElaxa lēlx^εEnē dzōmēg'ałaxa
 gwēsp!ēqē. G'āxda^εx^ε lāx k!wādzasas L!āqwag'ila. Wā, lā^εlaē
 yāq!Eg'a^εlēda ^εnEmōkwē lāq. Wā, lā^εlaē ^εnēk'a: "yālag^εEmnu^εx^ε
 25 yisens ^εnEmōkwē Ts!Ek!Exsdē qenu^εx^ε g'axē lē^εlālōl qa^εs layōs
 x'its!ax'ilaxa yāłalax Hāmsba^εyē," ^εnēx^εlaē. Wā, hēx^εidaem^εlā-
 wisē L!āqwag'ila lāx^εūlsa qa^εs ^εnEx^εūndēsēs L!Entsemē ^εnEx^εūna^εya
 qa^εs lā lāg'ixa mōkwē gwē^εgūdza. Wā, lā^εlaē hōgwīl lāxa g'ōkwē.
 Wā, hē^εlat!a k!wāg'alilē L!āqwag'ila lāxa gēm^εxōtstālīlas āwīlēlāsa
 30 t!Ex^εilāsa g'ōkwē. Wā, g'il^εEm^εlāwisē k!wāg'alīla lā^εlasē yāq!Eg'a-
 lēda lā^εwīlē begwānem lāxa ōgwiwa^εlīlasa g'ōkwē. Wā, lā^εlaē
^εnēk'a: "Wāg'il la ^εyāl!āLEX pēpāxāl lāxens yāłānēlaxens
^εnEmōkwaē Hāmsba^εya qaens ^εnEmōkwēx L!āqwag'ilax, yixs
 g'āxaēx k!wanālīl g'āxens qa^εs dōqwalēxōs lōgwīlēx, ^εnēx^εlaēxs
 35 g'axaasē g'āxēlēda hāmshāmts!Esē wip wip wipxēlaxs g'āxaē g'āxē-
 la. Wā, hēx^εidaem^εlāwisē ^εnEmāx^εid lēxdzōdēda nēnāgadē qa^εs
 denx^εēdēsa tsaxāla q!Emdēmsa hāmshāmts!Esē. Wā, g'il^εEm^εlāwisē
 q!ūlba laē denx^εētsa neqaxelās t!emyas q!Emdēma. Wā, lā^εlaē

There were | three songs with slow time beating, besides the one with fast time beating. || There were four songs in all for the hāmshāmts!Es 40 Hāmsbē. | (I forgot that as soon as the hāmshāmts!Es came in, he | bit four Sparrows.) As soon as he had finished dancing, | he went into his sacred room. The one who told me the story did not know | what was painted on the sacred room. As soon as he had finished, || an old man arose. He spoke, and | said, "We have tamed him, 45 shamans. Now I shall turn | to our great friend L!āqwag'ila. Now you | have seen the treasure that you obtained, friend L!āqwag'ila, the great dance hāmshāmts!Es, | Hāmsbē. Now you will have the name Hāmsbē, || and also this great winter-dance house which has 50 the name | 'nemsgemselalelas." Eagles were sitting on top of grizzly-bear posts on | each side of the rear of the house; and men who had red cedar-bark on their heads | stood on the heads of the grizzly-bear posts on each side of the | door of the house. Those men had red cedar-bark rings who stood on || the grizzly bears on 55 each side of the door, for they were speaking-posts, | and the name of the post on the right-hand side was Wāwāxēmīl, and the name of the post on the left-hand side was | G'āg'eqemīl. "Now your name will be | Āwaxelag'ilis in summer; and it will be your chief's name; and | your name will be Dzelk'!exsdē as a member of the Sparrow Society, when your father gives a winter dance." Thus || said the 60

yūdux^usema neqaxela q!emq!emdems ōgū'la lāxa ts!axāla. Hāmōsgemgō'laē q!emq!emdemas Hāmsba'yēxa hāmshāmts!Esē. 40 (Wä, hēxōlen L!ēlēsōxs g'il'maē g'āxēlēda hāmshāmts!Esē laē q!ex'idxa mōkwē gwēgūdzā.) Wä, g'il'ēm'lāwisē gwāl yēxwaxs laē lāts!ālil lāxēs māwilē. Wä, laem k'!ēs q!ēq!āl!lēda nōsa qaen-lāx k'lādedzā'yaxa māwilē. Wä, g'il'ēm'lāwisē gwāla lāa'lasē lāx'ūlilēda q!ūlyakwē begwānema. Wä, lā'laē yāq!eg'a'la. Wä, 45 lā'laē 'nēk'a: La'mens yālamasaq, pēpāxāl. Wä, la'mēsen gwēgemx'ideī lāxens 'nemōx'dzēx lāxōx L!āqwag'ilax; laems dōx-walelaxēs lōgwayōs, qāst L!āqwag'ilāxa 'wālasē lādaxa hāmshāmts!Esē yix Hāmsba'yē. Wä, laems lēgadeīts Hāmsba'yē. Wä, yū'mēsa 'wālasēx ts!āgats!ē g'ōkwaxwa lēgādex g'ōkwa yis 'nems- 50 gemselalelas," xwa kwēkwēkwaxs k'lūdzetā'yaxwa nēnānēx lēlāmsa 'wāx'sotīwalīlaxa g'ōkwēx. Wä, lāx L!ēlāgekumālōx bēbegwānemōx lēlaxūtā'yaxwa nēnānēx lēlāmasa 'wāx'sotstālīlaxa t!ex'ilāsa g'ōkwēx; yēxōxda L!ēlāgekumālax bēbegwānem lēlaxūtāwēxwa nēnānēx lāxwa 'wāx'sotstālīlaxsa t!ex'ilax yixs yēya- 55 q!ent!eqaēx lāx lēgades Wāwāxēmīla hēlk'lotstālīlē lāma; wā lāx lēgades G'āg'eqemīlxwa gemxōtstālīlēx lāma. "Wä, la'mēts lēgadeīts Āwaxelag'ilis lāxa bāxūsē, laems g'īgexlālaleq. Wä, lāle lēgades Dzelk'!exsdē lāxa gwēgūdzā, yix āsa qō ts!ets!ēx'ēdlō,'

61 speaker of the house. Then L!āqwag'ila | looked at everything in the house; and after he had seen everything, | the house disappeared. |

Then L!āqwag'ila was alone sitting on the ground. | Now it was
 65 morning, and L!āqwag'ila only wished to || remain sitting on the ground for four days. And, when | he had finished what he was planning during these four days, while he was sitting there, he arose, | took off his bear-skin blanket, put it down, and | went into the water. Then he sprinkled water on each side of his neck, | as he had done before.
 70 And after he had done so, he came out of the water, || and went to where he had put down his bear-skin blanket; | and he put it on. Then he lay down, and immediately he | went to sleep. At once he dreamed of the old man, | the speaker of the large winter-dance house. Then | L!āqwag'ila dreamed that he was sitting down by his side,
 75 and || the old man spoke, and said, "You have done well, friend, | that you did not go home at once, | for they only wished to try you. Therefore your supernatural treasure disappeared, the great | winter-dance house, for you will see it again this evening; | for four
 80 nights we shall tame Hāmsbē^ε, your || supernatural treasure friend! And when he is tamed, we shall go and take the | house to the village of your father." Thus he said and disappeared. Now |

60 'nēx^ε!aēda yāyaq!entemēlasa g'ōkwē. Wā, laem^εlāwisē L!āqwag'ila dōqwalaxa 'nāxwa gwālaatsa g'ōkwē. Wā, g'il^εemlāwisē gwāl dōqwaqēxs laē x'iselsēda g'ōkwē.

Wā, laem^εlāē L!āqwag'ila āem la 'nemōk'lūs^εem la k'lwāsa. Wā, laem 'nāx^εidaxa gaāla. Wā, āmēsē L!āqwag'ila 'nēx^ε qa's hēx-
 65 sāmē k'lwāsē lālaa lāx mōp!enxwāsē 'nāla. Wā, g'il^εemlāwisē gwālē k'lwēxayās lāx mōp!enxwāsē hēlās k'lwadzasē lāa^εlasē lāx'ūlsa qa's xēnx^εidēxēs L!entsemē 'nēx^εūna^εya qa's x'ilxelsēq. Wā, lā'laē lā'sta lāxa 'wāpē. Wā, laem^εlāē xōsasa 'wāpē lāxēs 'wāx'sanōlxa-wa'yē lāxēs g'ilx'dē gwēg'ilasa. Wā, g'il^εemlāwisē gwāla laē lā'sta
 70 lāxa 'wāpē qa's lā lāx x'elq!edzasasēs L!entsemē 'nēx^εūna^εya. Wā, lā'laē 'nēx^εūndes. Wā, lā'laē k'ūlg'aelsa. Wā, lā'laē hēx^εidaem mēx'ēda. Wā, lā'laē hēx^εidaem mēxelas q'lūlyakwē begwānemxa yāyaq!entemēlasa 'wālasē g'ōk^u, yīxa ts'āgats'lē. Wā, laem^εlāē L!ā-qwag'ila mēxelas g'āx k'lwanulemelsaq. Wā, lā'laē yāq!eg'a'fēda
 75 q'lūlyakwē begwānema. Wā, lā'laē 'nēk'a: "Laems hēlaxa, qāst, lāxēs gwēx^εidaasōs, yīxs k'lēsaaqōs āem hēx^εidaem la nā'nakwa qaxs ā'maaqōs wā'ēsasō^ε lāx lāg'ilas x'is'idēs lōgwa'yaōsxa 'wālasa ts'āgats'lē g'ōkwa, qaxs dōx'walela^εmēlaqōsasaqēxwa dzāqwalēx yīxg'ins mōp!enxwasilg'axa gāgānōlē yālāLEX Hāmsba'yaxēs lō-
 80 gwa'yōs, qāst. Wā, g'il^εemlāwisē yāl'ide lā'mēsenu'x^u lāl taōtsa g'ōkwē lāx g'ōkūlasas āsa," 'nēx^ε!aēxs laē x'is'ida. Wā, laem^εlāē

L!āqwag'ila awoke and he went again | into the water for he wished 83
to get what the old man had talked about. | And for a long time he
remained sitting in the water; and || after he had sprinkled himself 85
with water, he sat down again on the | ground where he had left his
bear-skin blanket. And as soon as evening | came, he arose again
and sat down in the water, and sprinkled his body. | And as soon as
he had done so, he went to where he had left his bear-skin | blanket,
and sat down on the ground. And he had just put on his || bear- 90
skin blanket when he saw the great | winter-dance house standing
on the ground. Then he saw all the old | men and the other men
walking about in it. Then | the speaker of the house, the old man of
whom he had dreamed, spoke, | and said, "Now, take care, sha-
mans! || let us tame our friend Hāmsbē." Thus he said, and 95
turned | to L!āqwag'ila, and he said, "You have done well, friend |
L!āqwag'ila, that you did not just go home to your house when |
the great winter-dance house disappeared, when we first came to
tame our | great friend Hāmsbē. Now wait until the end of four ||
nights. When these are finished, your supernatural treasure will go 200
to the village of | your father." Thus he said. As soon as he
finished his speech, there was the sound of "Wip, wip, | wip!"
inside of the sacred room. Immediately the song-leaders | began to
sing the song with fast time beating; and as soon as the fast time

ts!EX'īdē L!āqwag'ila. Wā, hēx'īdaemēlāwisē la ēt!ēdē L!āqwag'ila 82
la'sta lāxā 'wāpē qaxs lē'maē āwūlx'īdex wāldemasa q!ūlyakwē
begwānemq. Wā, laemēlaē gālxas laē k!wā'stels lāxa 'wāpē. Wā,
g'il'EM'ēlāwisē gwāl xōsitasa 'wāpaxs laē xwēlaqa la k!wāg'aels lāx 85
x'elq!edzasasēs L!entsemē 'nēx'ūna'ya. Wā, g'il'EM'ēlāwisē dzāxsto-
'nākūlaxs laē ēt!ēd lāx'ūls qa's lā k!wa'sta lāxa 'wāpē qa's xōset!ē-
dēs. Wā, g'il'EM'ēlāwisē gwālexs laē lāx x'elq!edzasasēs L!entsēmē
'nēx'ūna'ya qa's k!wāg'aelsē. Wā, hēemēlāwis ālēs gwāl 'nēx'ūntsēs
L!entsemē 'nēx'ūna'ya laa'lasē dōx'walelaxs k!waēlaē lāxa 'wālasē 90
ts!āgats!ē g'ōkwa. Wā, laemēlaē 'nāxwaem dōqūlaxa q!ūlyakwē be-
gwānem lē'wa āl'ōgū'la bēbegwānem g'iyimg'ilēla lāq. Wā, lā'laē
yāq!eg'a'fēda yāyaq!entemēlē q!ūlyak^u begwānema, yix mēxax'dās
L!āqwag'ila. Wā, lā'laē 'nēk'a: "Wā, wēg'il la yāl!āLEX pēpexāl
qens wēg'i yālālxen 'nemōkwaē Hāmsba'ya," 'nēx'ēlāxs laē gwē- 95
gemx'īd lāx L!āqwag'ila. Wā, lā'laē 'nēk'a: "Laems hēlaxa, qāst
L!āqwag'il, yixs k!ēsaaqōs āem la nā'nakwa lāxēs g'ōkwaōs, yixs
laēx x'īselsēda 'wālasēx ts!āgats!ē g'ōkwaxens g'ilx'demē yālaxens
'nemōx'dzē, yōx Hāmsba'yēx. Wā, laems lālabaałkwa mōxsax
gāgenōla. Wā, gwāl la'mēsōx lāla lōgwa'yaqōs lāx g'ōkūlasas 200
āsa," 'nēx'ēlaē. Wā, g'il'EM'ēlāwisē q!ūlbē wāldemas laasa wip wip
wipxā lāx ōts!ālīlasa lēmēlats!ē. Wā, hēx'īdamēlāwisēda nēnāgadē
denx'ēdaša tsaxāla q!ēmdems. Wā, g'il'EM'ēlāwisē q!ūlbēda tsaxāla

- beating was ended, | they sang three songs with slow time beating.
 5 And || when they had finished singing the four songs of Hāmsbē^ε, | he went into the sacred room. Then the house never disappeared. | And now L!āqwag'ila was invited in to go and see the inside | of the sacred room. Then he was asked to lie down | inside of the sacred
 10 room that night. For four || nights they tamed the hāmshāmts!Es. Then | Hāmsbē^ε was really tamed after this. Then the old man, the | speaker of the house, said to his tribe the Spirits (for | the hāmshāmts!Es was Baḡ^ubakwālanuk^u, as he was called | by the Kwāg'ut; and he is called by the Rivers Inlet people Baḡ^ubakwā-
 15 lanux^usiwē^ε) || that L!āqwag'ila would go home when day came, | with his supernatural treasure, the house named ^εnemsgemselalelas, and the | great dance hāmshāmts!Es. "Now you will go home, L!āqwag'ila, | when it is nearly daylight, for your house is not far away." | Thus he said. Immediately L!āqwag'ila arose from the
 20 place where he was sitting, || and went out of the door of the large house, and he walked down the | river. And he had not been walking long when he came | to the house of his father. When he tried to go into the house of his | father, he saw a large house coming to the ground | by the side of the house of his father ^εmāxūyalidzē.
 25 L!āqwag'ila || immediately went in to his supernatural treasure, the

- lāa^εlasē denx^εētsa neqāxela q!ēmdemaxa yūdux^usemē. Wā,
 5 g^εlēmēsē gwāl denxelasa mōsgemē q!ēmq!ēmdems Hāmsba^εyē laē lats!āli! lāxēs hēmēlatslē. Wā, laem^εlaē hēwāxa x'is'ideda g'ōkwē qaxs lēmaē L!āqwag'ila lēlalasō^ε qa^εs lā L!ēk!waqa dōqwax ōts!ā-lilasa hēmēlatslē. Wā, laem^εlaē āxk!ālasō^ε qa^εs hēmē kūlg'alila ōts!āwasa hēmēlats!āxa gānolē. Wā, laem^εlāwisē mōp!enxwasa
 10 gānolas yāfāxa hāmshāmts!Esē. Wā, laem ālak!āla la yāfida, yix Hāmsba^εyē lāxēq. Wā, laem^εlāwisēda q!ūlyakwē begwānemxa yāyaq!entemēlasa g'ōkwē nēlaxēs g'ōkūlōta haāyāfilagasē (yixs hēmaē Baḡ^ubakwālanuk^u, yixa hāmshāmts!Esē, yēxs hēmaē lēqē-layōsa g'ālāsa Kwāg'ulaq, yix gwe^εyāsa Āwik!ēnoxwē Baḡ^ubakwā-
 15 lanux^usiwē^ε), yixs lēmaē lāl nā^εna^uLē L!āqwag'ilaxa lāLa ^εnā^εna-kūlal lē^εwis lōgwa^εya g'ōkwē lēgades ^εnemsgemselalelasē lē^εwa ^εwālasē lādaxa hāmshāmts!Esē. "Wā, hāg'il la nā^εna^uLōl, L!āqwa-
 g'ilaxwa lāx elāq ^εnā^εida qaxs k!ēsaēx qwēsālōs g'ōkwaqōs," ^εnēx^εlaē. Wā, hēx^εida^εem^εlāwisē L!āqwag'ila lāx^εūli! lāxēs k!waē-
 20 ^εlasē qa^εs lā lāwēls lax t!ex^εilāsa ^εwālasē g'ōkwa. Wā, la^εlaē qāsātō-sela lāxa ^εwa. Wā, ^εwila^εx^udzē^εlaē gēg'īls qāsaxs g'āxaē g'āx^εalela lāx g'ōkwasēs ōmpē. Wā, laem^εlāwisē wāx' lālaēL!a lāx g'ōkwasēs ōmpaxs laē dōx^εwalelaxa ^εwālasē g'ōkwaxs g'āx^εmaē g'ōx^εūls lāx āpsālasas g'ōkwas ōmpasē ^εmāxūyalidzē. Wā, āem^εlāwisē L!āqwa-
 25 g'ila hēx^εidaem la qāsida qa^εs lā laēL lāxēs lōgwa^εya ^εwālasē

great | house, and sat down in the rear. Then | L!āqwag'ila just sat 26
down, and he heard his father 'māxūyalidzē | speaking outside of the
great house, for he was surprised, | for the large house had come and
was sitting on the ground. ||

Now ('māxūyalidzē) had forgotten about his prince L!āqwag'ila, 30
that he had felt uneasy about him. | Then L!āqwag'ila arose and went
to the door of the house; | and he called his father, and told him
that the great winter-dance | house was his supernatural treasure
and also the great dance hāmshāmts!es, which has the name
Hāmsbē^ε, | and also the name for 'māxūyalidzē during the winter
dance, || Ts!elk'!Exsdē. "Now you will have it for your Sparrow 35
name." Thus he said to his father. | "And your chief name will be
Āwaxelag'ilis." Thus he said. "And | the name of the house is
'nemsgemselalelas. Now you know why | I walked away." Thus
said L!āqwag'ila to his father 'māxūyalidzē. | L!āqwag'ila did not
show at once his hāmshāmts!es || and his name Hāmsbē^ε, but he 40
gave at once the name Āwaxelag'ilis | to his father, 'māxūyalidzē.
From this came the great | house of the numaym Maāmtag'ila that
has the name 'nemsgemselalelas. |

Then 'māxūyalidzē had another son, and he named him | Lō'yalāl.
Therefore the numaym Lō'yalalā'wa || are next to the numaym 45
Maāmtag'ila, who are descended from the elder brother. Then
'māxūyalidzē had a | daughter, and he named her Āgwilayugwa. |

g'ōkwa qa's lā k'wāgalil lāxa ōgwiwalidē. Wā, hēem'lāwis ālēs 26
k'wāgalilē L!āqwag'ilāxs laē wūlelaxēs ōmpē 'māxūyalidzāxs
yāq!ent!ālaē lāx L!āsanā'yasa 'wālasē g'ōkwa, yīxs q!āyaxaas
g'āxdemas g'ōx'ūlsa 'wālasē g'ōkwa.

Wā, la'mē L!elē'wēxēs lēwēlgāma'yē L!āqwag'ilāxs nānokwaas. 30
Wā, lā'laē L!āqwag'ila lāx'ūlil qa's lā lāx t!ex'ilāsēs g'ōkwē. Wā,
laem'laē L!ēlilaxēs ōmpē qa's nēlēsēs lōgwa'yaxa 'wālasē ts!āgats!ē
g'ōkwa lē'wa 'wālasē lāda hāmshāmts!esēxa lēgadās Hāmsbē^ε.
Wā, hē'misa lēgemē qa lēgēms 'māxūyalidzē lāxa ts!ēts!ēqa, yīx
Ts!elk'!Exsdē. "Wā, laem las gwēdzexlālaq," 'nēx'!aēxēs ōmpē. 35
"Wā, lāl las g'igexlālax Āwaxelag'ilisē," 'nēx'!aē. "Wā, lōx
lēgadōxda g'ōkwaxs 'nemsgemselalelas. Wā, laems q!āl'alelaxen
lāg'ila qās'ida," 'nēx'!aē L!āqwag'ilāxs ōmpē 'māxūyalidzē. Wā,
laem'laē L!āqwag'ila k'lēs hēx'īd nē'ēdāmasxa hāmshāmts!esē
lē'wis lēgemē Hāmsba'yē. Wā, lāla hēx'idaem lēx'ēdes Āwaxe- 40
lag'ilisē lāxēs ōmpē 'māxūyalidzē. Wā, hēem g'āyolatsa 'wālasē
g'ōx'usa 'nē'mēmotasa Maāmtag'ilaxa lēgadās 'nemsgemselalelas.

Wā, lā ēt!ēd xūngwadē 'māxūyalidzāsa bābagumē. Wā, lā lēx'ēdes
Lō'yalāl lāq. Wā, hē'mis lāg'ilas māk'ila 'nē'mēmotasa Lō'ya-
!ālawa lāx 'nē'mēmotasa 'nōlawālila Maāmtag'ila. Wā, lā ēt!ēd 45
xūngwadē 'māxūyalidzāsa ts!ēdāqē. Wā, lā lēx'ēdes Āgwilayugwa,

47 This name was given in marriage by his father-in-law Ōdzē^{stalis}, for
the name of his | daughter. Then he had a son, and ^εmāxūyalidzē |
50 named his son ^ŁŁensłendzem. Now || ^εmāxūyalidzē and his wife
Aōmōl had four children,—three boys | and one girl. |

When the four children of ^εmāxūyalidzē were all grown up, |
^ŁŁensłendzem was made angry by his | eldest brother ^L!āqwag'ila.
55 Then ^ŁŁensłendzem just went and lay down || in his bed; and he was
considering whether it would be best for him to leave his | elder
brothers, because they always made him angry. When it was
nearly | daylight, he arose from his bed and went out of the door. |
He walked and went down to the beach where a | small canoe of his
60 father was. Then he went aboard and paddled, and || he came out
of Gwadzē^ε, and he passed Tsāxis when | daylight came. And he
went right on that day. And | in the evening he arrived at a good
beach in a bay. There | he saw many killer-whales; and when |
65 ^ŁŁensłendzem landed, he stepped out of his canoe; and the || killer-
whales went out of the bay. Then ^ŁŁensłendzem | named the bay
Māxās. He built a house there, | just like the house of his elder
brother ^L!āqwag'ila at ^K!ōdagāla. | Then ^ŁŁensłendzem said that
his ancestor was Mātmatela. | (^ŁŁensłendzem) is the ancestor of the

47 laem lēgemg'ilxlēs negūmpasē Ōdzē^{stalisē} qa lēgēms ts!edāqē
xūnōx^s. Wā, lā ēt!ēd xūngwadēsa begwānemē. Wā, la ^εmāxū-
yalidzē lēx^ēēdes ^ŁŁensłendzem lāq. Wā, laem^{laē} mōkwē sāsemas
50 ^εmāxūyalidzē lē^εwis genēmē Aōmōlē. Wā, laem yūdukwa bēbe-
gwānemē, hē^εmisa ^εnemōkwē ts!edāqa.

. Wā, hē^εlat!a la ^εnāxwa q!ūlsq!ūlyax^εwidē mōkwē sāsems ^εmāxū-
yalidzē, wā, laem^{laē}wisē ^L!ōtēlayowē ^ŁŁensłendzemasēs ^εnōlast!ēge-
mā^εyē ^L!āqwag'ila. Wā, lā^εlaē āem la kūlg'alilē ^ŁŁensłendzemē
55 lāxēs kūlēlasē. Wā, laem^{laē} dōqwāla qa^s hē ēg^{asē} lālag'ī bāsēs
^εnō^εnela qaxs hēmenāla^εmaē ^L!ōlālasō^s. Wā, laem^{laē}wisē gwēmē lāx
^εnāx^εidē lāa^εlasē lāx^εūlil lāxēs kūlēlasē qa^s lā lāwels lāxa t!ex'ila.
Wā, g'āx^εlaē qās'ida qa^s lā lents'ēs lāxa ^L!ēma^εisē lāx ha^εnēdzasasa
āma^εyē t!ēgūnsēs ōmpē. Wā, lā^εlaē lāxs lāqēxs laē sēx^εwida. Wā,
60 laem^{laē} g'āx^εwūlts!āla lāx Gwadzē^ε. Wā, lā^εlaē hūyāqax Tsāxisē
lāa^εlas ^εnax^εida. Wā, hē^εnakūlaem^{laē}wisēxa ^εnāla. Wā, lā^εlaē
dzāqwaxs laē lāg'aa lāxa ēk^ε ēwīnagwisa ōts!ālisā. Wā, hēem^{laē}-
wis dōqūlatsēxa q!ēnemē māx^εēnoxwa. Wā, g'il^εem^{laē}wisē ^ŁŁens-
łendzemē lāg'alis qa^s lāltāwē lāxēs yā^εyats!ē lāa^εlas ^εwīla lālts!ā-
wēda māx^εēnoxwē lāxa ōts!ālisē. Wā, laem^{laē} ^ŁŁensłendzemē
65 lēx^ēēdes Māxās lāxa ōts!ālisē. Wā, laem g'ōkwēlaxa g'ōkwē lāqxa
hē^εmē gwēx^εsē g'ōkwas ^εnōlāsē ^L!āqwag'ila lāx ^K!ōdagāla. Wā,
hēem^εnēk^εē ^ŁŁensłendzemaqēxs Mātmatelax^εlaēs g'ilg'alisē begwā-
nema. Wā, hēem g'ilg'alitsa Mādībē. Wā, lōx ^εnēk^εa ālēx

Mādilbē; and therefore nowadays || the Maāmtag'ila say (so) to the 70
Mādilbē; and therefore | all the privileges of the Maāmtag'ila
numaym of the Kwakiutl | and of the Maāmtag'ila of the Mādilbē are
the same. The | privileges were obtained by Łensłendzem by theft
from his master L!āqwag'ila. Therefore | this is a disgrace for the
Mādilbē [from the Maāmtag'ila of the Kwakiutl], on account of || Łens- 75
łendzem, the youngest of the children of 'māxūyalidzē. I have
never | learned from what tribe the wife of Łensłendzem came, nor
the name of | his wife, by whom he had four children. | Therefore
there are four numayms among the Mādilbē. | I shall try to find
this out. That is the end. ||

MARRIAGE WITH THE COMOX

The ancestors of the Comox lived at Pentlatch, and they had for 1
their chief | Hēk!üten (II 1). He married Tēsēl!a (II 2), the princess
of Ts!ānanāmeḡ (I 1). | They had not been married long when Tēsēl!a
(II 2) was with child, | and gave birth to a boy. Hēk!üten (II 1) at
once || gave away blankets to his tribe, and he named his child 5
Nemnemem (III 1). | Then Hēk!üten and his father-in-law Ts!ā-
nanāmeḡ (I 1) | wished the child to get married early. They did |
not know where to get a wife for Nemnemem (III 1) among his tribe,

begwānema Maāmtag'ila lāxa Mādilbē; wā, hē'mis lāg'ilas 'nemā- 70
x'isē 'nāḡwa k'!ēk'!ēsō'sa 'ne'mēmotasa Maāmtag'ilāsā Kwāg'ulē
lō' 'ne'mēmotasa Maāmtag'ilāsā Mādilbē. Wā, laem g'ilōlanemē
Łensłendzemax k'!ēk'!ēs'āsēs g'ī'yē L!āqwag'ila. Wā, hē'mis
q!emāsa Mādilba'yē lāxa Maāmtag'ilāsā Kwāg'ulē, qaxs āmayinxā-
'yaē Łensłendzemas sāsemas 'māxūyalidzē. Wā, len hēwāxāem 75
q!ā!ālelax gwaēnoxwasas genemas Łensłendzemē lō' lēgēmas
genemas, yix la g'ā'yanematsēxēs mōkwē sāsem begwānemx'sā,
yix lāg'ilas mōsgemak!ūsē 'nā!ne'mēmasasa Mādilba'yē. Wā,
la'mēsen q!āq!ē'staaleq. Wā, laem lāba.

MARRIAGE WITH THE COMOX

G'ōkūla'laē g'ālāsa Q!ōmoḡ'sē lāx Pen!atsa. Wā, la g'igades 1
Hēk!ütenē. Wā, la geg'adex'ides Tēsēl!a yix k'!ēdēlas Ts!ānanā-
meḡwē. Wā, k'!ēst!a gāla hayasek'ālaxs laē bewēḡwidē Tēsēl!a.
Wā, lā māyūl'itsa bābagūmē. Wā, hēx'idaem'lawisē Hēk!ütenē
p!ēs'idxēs g'ōkūlōtē. Wā, laem lēx'ēts Nemnememē lāxēs xū- 5
nōkwē. Wā, lā'laē Hēk!ütenē lē'wis negūmpē Ts!ānanāmeḡwē
wālaqela, qa wāx'mēs gax'id geg'adēda g'inānemē. Wā, lā'laē
k'!eās dōgwanems qa genems Nemnememē lāxēs g'ōkūlōta g'ā-
lāsa Q!ōmoḡ'sē. Wā, lā'laē yāq!ēg'a'lē Hēk!ütenax Ts!ānanā-

- the | ancestors of the Comox; and Hēk!ūten spoke to Ts!ānanā-
 10 meḥ^u || He said to him, "Let us go to the village Ts!eqūloten | of
 the Lēgwilda^x^u, for it is said that YāqōLElas (II 3) has | Calling-
 Woman (III 2) as his princess, and YāqōLElas is chief of the Wī-
 wāqē^ε, | of the numaym G'ig'ilgām. Hēk!ūten and his | father-in-
 15 law Ts!ānanāmeḥ^u got ready at once, and five of them went || with
 their wives, and NEMNEMEM (III 1) also went. When they | arrived,
 they went into the house of YāqōLElas (II 3). | There they stayed over
 night. Then Hēk!ūten paid the marriage money for his son | NE-
 mnemem (III 1) for the princess of YāqōLElas, Calling-Woman (III 2).
 Immediately | YāqōLElas (II 3) gave the name Yāqalenāla (III 1)
 20 to his son-in-law. || Then his name was no more NEMNEMEM; and he
 also gave him the seat | of his deceased father, whose name had been
 Yāqalenāla (I 2), which was the third seat from the | head seat among
 the G'ig'ilgām. Then Yāqalenāla (III 1) gave a potlatch with the |
 marriage mat of his wife, which consisted of many mountain-goatskins
 and dressed skins, to the ancestors of the | Wīwāqē^ε. Now Yāqalenāla
 25 (III 1) stayed with the Wīwāqē^ε, || and the double-headed serpent was
 also given to him in marriage by YāqōLElas (II 3) for the | winter dance,
 and also the name of the double-headed serpent dancer; and | the name
 for the Sparrow Society of the double-headed serpent winter dancer
 is Ts!āq!wa. Then | Hēk!ūten (II 1) said at once that his son would
 30 give a winter dance in | winter, for Hēk!ūten and his || father-in-law

- 10 meḥwē. Wā, lā!lāē 'nēk'eq: "Widzāx'ins lāxa g'ōkūla lax Ts!eqū-
 lōtenē lāx Lēgwilda^xwē, qaxs 'nēx'sōwaa k'!ēdadē YāqōLElasas
 Lāqwayugwa," yixs g'ig'ama^yae YāqōLElasasa Wīwāqa^yē lāxa 'ne-
 'mēmōtasa G'ig'ilgāmē. Wā, hēx'idaem^lawisē xwānaⁱdē Hēk!ū-
 tenē Lē^εwis negūmpē Ts!ānanāmeḥwē. Wā, lax^{da}x^ulāē sek'!āla
 15 Lē^εwis gegēnemē. Wā, hēem^lawisē NEMNEMEMē. Wā, lax^{da}-
 x^ulāē lāg'aa. Wā, hēem^lawisē g'aēLElē g'ōkwās YāqōLElasē. Wā,
 g'il^εem^lawisē xamaēlexs lāa^l qādzēlēda Hēk!ūtenē qaēs xūnōkwē
 NEMNEMEMē lāx k'!ēdēlas YāqōLElasē Lāqwayugwa. Wā, hēx'ida-
 em^lawisē YāqōLElasē Lēgemg'elx^lālax Yāqalenāla lāxēs negūmpē.
 20 Wā, laem^llāē gwāl lēgadēs NEMNEMEMē. Wā, hēem^lawisa lāxwa-
 'yasēs ōmpwūlēxa lēgadōlas Yāqalenāla, yixs māma^lōkwa^goyoē lāx
 lāxūma^yasa G'ig'ilgāmē. Wā, laem^llāē p!esⁱdē Yāqalenālāsa
 lē^εwaxsa^yasēs genēmē q!ēnem 'melx^lō Lē^εwa elāg'imē lāxa g'ālāsa
 Wīwāqa^yē. Wā, laem^llāē xek'!ē Yāqalenāla lāxa Wīwāqa^yē.
 25 Wā, hēem^llaxaāwis k'!ēs^εogūlx^lēs YāqōLElasa sīseyūlālālē lāxa
 ts!ēts!ēqa. Wā, hē^εmis lēgemsa sīseyūlālālē Sīseyūlālālē. Wā,
 hē^εmis gwēdzexlāyōs sīseyūlālālē Ts!āq!wa. Wā, hēx'idaem^lā-
 wisē 'nēk'ē Hēk!ūtenē, qa wāg'ēs yāwix'ilēs xūnōkwaxa lālē
 ts!āwūnx'ida, qaxs k'!ēsāē dōqūlaēnoxwē Hēk!ūtenē Lē^εwis ne-
 30 gūmpē Ts!ānanāmeḥwaxa ts!ēts!ēqa. Wā hē^εmis lāg'ilas hēx'εi-

Ts!ānanāmex^u (I 1) had never seen a winter dance, and therefore he | 32
told him to go ahead. Then Yāqōlēlas (II 3) asked his carver | to go
into the woods to make a double-headed serpent, in this way when it is
spread | open¹, and in this way when it is folded. Immediately |
the carver went into the woods and carved the mask of the double-
headed serpent;|| but Hēk!ūten (II 1) and his son did not know that he 35
was working at the double-headed serpent mask for him. When |
winter came, Yāqaŋenāla (III 1) disappeared, and he | stayed away for
a long time. Then the ancestors of the Wiwāqē^e caught Yāqaŋenāla,
and | he was told what to do. They took him into the dancing-
house;|| and when night came, they pacified the double-headed 40
serpent dancer, | for that was his name now. Now he wore on his
head the | mask of the double-headed serpent while he was dancing.
After he had danced, | Hēk!ūten (II 1), his father, stood up and spoke,
and said, | "O Wiwāqē^e! now my prince will always stay here; but
I shall go home || with the double-headed serpent mask to my 45
country, that it may be seen | by my tribe the Comox." Thus he said.
Immediately | Yāqōlēlas (II 3) sent him to go home with the double-
headed serpent mask. | This was the first winter dance of the Comox,
which came from the | Wiwāqē^e of the numaym G'ig'ilgām of the
Lēgwiŋda^x^u. Then || Hēk!ūten (II 1) left his prince Yāqaŋenāla (III 1). 50
Now, his son had not | been left there a long time when his wife, Calling-

daem wāxa. Wā, hēx^eidaem^elāwisē Yāqōlēlasē āxk'!ālaxa g'it!ē- 31
noxwē, qa lās lāxa āl!ē, qa^s siseyūlem^elilēxa g'a gwālēg'a¹ yixs dāla-
laē; wā, g'il^emēsē k'!ōxwalaxs laē g'a gwālēg'a.¹ Wā, hēx^eidaem-
lāwisē la ālēstēda g'it!ēnoxwē, qa^s g'it!ēdēxa siseyūlem^elē. Wā,
laem hewāxa g'ayanālē Hēk!ūtenē lē^ewis xūnōkwē Yāqaŋenālāxa 35
lā ēaxelasō^e lāxa āl!āxa siseyūlem^elē qaē. Wā, g'il^eem^elāwisē
ts!āwūnx^eēdexs lāa^elas x'is'idē Yāqaŋenāla. Wā, gālaem^elāwisē
x'isātaxs lāa^elasa g'ālāsa Wiwāqē k'im yax Yāqaŋenāla. Wā, laem^elāē
āem lēxs^eālasō^e, qa^s gwēg'ilasa. Wā, laem^elāē laēlem lāxa lōbe-
kwē. Wā, g'il^eem^elāwisē gānūl^eidexs lāa^el nanāk'amase^ewē Siseyū- 40
lālālē, qaxs hēmaē la lēgēmsē. Wā, laem^elāē āxemālaxēs siseyū-
lem^elaxsl aē yixwa. Wā, g'il^eem^elāwisē gwāl yixwaxs, lāa^elas lāx^eūlilē
ōmpasē Hēk!ūtenē, qa^s yāq!ēg'a¹lē. Wā, lā^elāē ēnēk'a: "ēya, Wi-
wāqē^e la^emōx yūx^esāem len lāwūlgāma^eyē, qen lālag'ilal nā^enak^u
lē^ewōxda siseyūlālālēx lāxen āwīnagwisa, qa lālag'iltsox x'its!ax^ei- 45
tsō^etsen g'ōkūlōtaēda Q!ōmox^esā," ēnēx^elāē. Wā, hēx^eidaem^elā-
wisē Yāqōlēlasē yālaqas, qa lālag^es nā^enakwa lē^ewa siseyūlem^elē.
Wā, hēem^el g'il la ts!ēts!ēxlen lāxa Q!ōmox^esē gāx'id lāxa Wi-
wāqā^eyē lāx ēnemēmāsa G'ig'ilgemāsa Lēgwildā^exwē. Wā, laem-
lāē lōwalē Hēk!ūtenaxēs lāwūlgāma^eyē Yāqaŋenāla. Wā, k'!ēs^e- 50
em^elāwisē gāla lōwalasēs xūnōkwaxs lāa^el bewēx^ewidē genemasē La-

¹ See figures in Publications of the Jesup North Pacific Expedition. Vol. V, Plate 49; fig. 4; and Report of the U. S. National Museum, 1895, p. 514, 515.

52 Woman, (III 2) was with child. | She gave birth to a girl. Then | Yāqō-
 LELas (II 3) gave a name to his grandchild, and he named her | G'āg'āō-
 lelaga (IV 1); and it was not a long time before she gave birth to
 55 another child, || a boy, and YāqōLELas (II 3) gave him a name. | He
 named him Ts!EX^ēed (IV 2). Then YāqaLENāla (III 1) had two
 children | with his wife. When G'āg'āōLElaga (IV 1) grew up, | Yāqō-
 LELas (II 3) gave his house to his son-in-law as a marriage gift. | The
 60 house was built with four steps all around, in the middle || of the
 village of the Wiwāqē^ē, at Ts!EqūlōTEN. Now the house belonged to |
 YāqaLENāla (III 1), because now he had a son. This is according to
 the | laws of the Lēgwilda^{x^u}. |

Then YāqaLENāla (III 1) announced that his princess might be mar-
 ried by one of the sons of the chiefs | of the tribes, that they should
 65 come and marry her. This was || reported to the Kwakiutl, who
 lived at Qālogwis. |

Immediately G'ayosdās (IV 3), chief of the numaym | SēNL!Emē
 called his numaym the SēNL!Em to come into | his house. Then he
 told his numaym that he would go now to marry—the princess of
 70 YāqaLENāla (III 1) for he had taken the seat || of his father-in-law Yā-
 qōLELas (II 3). Then his numaym were glad | on account of what he
 had said. They all prepared that | day and went out of the meeting.
 In | the morning, when day came, the ancestors of the numaym

52 qwayugwa. Wā, la^ēlaē mayo^ēitsa ts!āts!adagemē. Wā, hēem^ēlāwisē
 YāqōLELas lēqēla qa lēgēmsēs ts!ōx^uLEma. Wā, laem^ēlaē lēgades
 G'ag'āōLElaga. Wā, k'!ēs^ēlat!a gālaxs lāx^uda^{xwaē}ēt!ēd xūngwadex^ēi-
 55 tsa bābagūmē. Wā, hēem^ēlaxaāwisē YāqōLELas lēqēla qa lēgēms.
 Wā, laem^ēlaē lēx^ēēts Ts!EX^ēedē lāq. Wā, ma^ēlōx^ulaē sāsēmas
 YāqaLENāla lē^ēwis genēmē. Wā, laem^ēlāwisē ēxent!ēdē G'ag'āōLE-
 laga, yīxs lāa^ēl g'ōkūlxlālē YāqōLELasaxēs gōx^udē lāxēs negūmpē,
 yīxs hāa^ēl g'ōk!ūsa g'ōkwē mōp!enaxalilēs dzōyaqā^ēyasa neqētsēma-
 60 lasas g'ōx^udēmsasa Wiwāqā^ēye lāx Ts!EqūlōTENē. Wā, laem^ēlaē hās
 lāx YāqaLENāla la g'ōkwa, qaxs lāē xūngwatsa bābagūme lax g'wā-
 yayaēlasasa Lēgwilda^{xwē}.

Wā, lā^ēlaē g'ālaq!alē YāqaLENālāsēs k'!ēdēle lax sāsēmas g'ig'ēgā-
 ma^ēyasa ēnāxwa lēlqwālala^ēya, qa lās qadzēLASE^ēwa. Wā, g'āx^ēlaē
 65 ts!Ek!lā^ēedayo lāxa Kwāg'ulaxs hāe g'ōkūle Qālogwisē.

Wā, hēx^ēidaem^ēlāwisē G'ayosdāsē yīx g'igāma^ēyasa ēne^ēmēmēda
 SēNL!Emē lēlts!ōdxēs ēne^ēmēmōta SēNL!Emē, qa g'āxes ēwī^ēlaēl lāx
 g'ōkwas. Wā, laem^ēlaē nēlaxēs ēne^ēmēmōtaxs lē^ēmaē lāl gagak!a-
 lex k'!ēdēlas YāqaLENāla, qaxs lē^ēmaē L!āyox g'igēnēx^udāsēs ne-
 70 gūmpē lāx YāqōLELasē. Wā, hēx^ēidaem^ēlāwisē ēnāxwa mō^ēlē ēne^ē-
 mēmōtasēs wāldēmas. Wā, laem^ēlāwisē ēnāxwa xwāna^ēl'idaxa ēnā-
 lāxs laē hōqūwelsa lāxēs lēlts!ewak!wēnēx^udē. Wā, g'il^ēem^ēlāwisē
 ēnāx^ēidxa gālāxs lāa^ēl ālēx^ēwidē g'ālāsa ēne^ēmēmāsa SēNL!Emē.

SēnL!ēm started. | They went on for two days southward. Then they arrived at || Gwanēsbē, a cove next to Ts!eqūloten. They | 75 went in, and the five canoes of the SēnL!ēm which were going to get a wife stayed there. They | sent one canoe ahead; and in it four speakers were seated | to tell Yāqalenāla (III 1) that they were sent by their chief G'ayosdās (IV 3), | who wanted to marry the princess G'āg'āōtelaga (IV 1), and also || that he wanted to pay the marriage 80 price when the messengers had gone back. Then | the speakers paddled away, and it was not long before the speakers came back. | Then one of the speakers was standing in the canoe, singing his sacred song, | while they were approaching the place where the four canoes were staying that went out to get the princess in marriage. | When they were approaching, he stopped singing his sacred song. || Then he spoke, 85 and said, "Now, listen to me, G'ayosdās (IV 3)! | Let us go quickly to pay the marriage price, for you have been accepted by the | chief Yāqalenāla (III 1) to come and marry his princess. And, also, | Chief G'ayosdās, and you, numaym SēnL!ēm! Let us step into | the winter dance, for the prince of Yāqalenāla (III 1), Ts!exēd (IV 2), || has disappeared!" As soon as he stopped speaking, 90 Chief G'ayosdās (IV 3) spoke, | and thanked him for what he had said; and when he | stopped speaking, they placed the canoes in a row and paddled on. | When they arrived, they stopped in front of the | house of Yāqalenāla (III 1), and immediately they paid the

Wā, laem^ēlāwis ma^ēlāxsē nālās nālōtelaxs lāa^ēl lāg'aa lāx Gwa- 75 nēsbayēxa ōts!ālisē mak'āla lāx Ts!eqūlotenē. Wā, hēem^ēlāwisē la mexāl'ida sek'!āts!aqē gagak'!aats!ēsa SēnL!ēmē. Wā, lālaē yālagema nēmts!aqē xwāk'lūna la k'lūdzedzatsa mōkwē āyilkwa, qa's lā nēlax Yāqalenālāxs yālagemaasēs g'īgāma^ēyē Grayosdāsaxs lēmaē gagak'!ālex k'lēdēlasē G'ag'āōtelaga; hēmisēxs hēx'ida- 80 mēlē qādzēla^ē, qō g'āxl hālāla yālagemē. Wā, hēx'idaem^ēlāwisē la sēx^ēwidēda āyilkwē. Wā, k'lēs'lat!a gālaxs g'āxaē aēdaaqēda āyilkwē. Wā, laem^ēlāē lāx^ēūxsēda nēmōkwē elkwa, qa's yālaqūlēxs g'āxaē gwāsōfela lāx mexālasasa mōts!aqē gāgak'!aats!ā. Wā, g'il^ēem^ēlāwisē g'āx ēx'a^ēnakūlaxs lāa^ēl q!wēl'id yālaqūlaxs lāa^ē 85 yāq!eg'a^ēla. Wā, lāluē nēka: "Wēg'a hōlēla^ē g'āxen Grayosdāsā. Wēg'ilaens āem hali'lāla qadzēfēda, qaxs sōmaa^ēl gwāyōbedzēsa g'īgāma^ēyē Yāqalenāla, qa's g'āxaōs gāgak'!ax k'lēdēlas. Wā, hēmesa g'īgāmē Grayosdās lō's nēemēmot SēnL!ēm, yīxg'ins tōts!ewēk-lāxwa ts!ēts!eqax, yīxs x'īsālaē lēwūlgāma^ēyas Yāqalenāla, yīx Ts!e- 90 x'ēdē." Wā, g'il^ēem^ēlāwisē q!wēl'ida, lāa^ēlas yāq!eg'a^ēlēda g'īgāma^ēyē Grayosdāsē. Wā, laem^ēlāē mōlas wāldemas. Wā, g'il^ēem^ēlāwisē q!wēl'idēxs lāa^ēl nēmāg'iwālēs sek'!āts!aqē gāgak'!aats!āxs lāa^ēl sēx-wida. Wā, g'il^ēem^ēlāwisē lāg'aaxs lāa^ēl mexālē lāx neqāmalisaxs g'ōkwax Yāqalenāla. Wā, hēx'idaem^ēlāwisē qadzēfēda. Wā, g'il^ē.

95 marriage price. || When this was done, Yāqaḥenāla (III 1) invited the crew of G'ayosdās (IV 3) and him too into his house. | When all had entered the house of Yāqaḥenāla, | Yāqaḥenāla spoke. He called | his princess, G'āg'āōḥelaga (IV 1), to come and sit down next to her husband, | G'ayosdās (IV 3). Then G'āg'āōḥelaga came out of her room
 100 at once || and sat down by the side of her husband, G'ayosdās. | Then Yāqaḥenāla (III 1) spoke again, and said: "O | son-in-law! now you have my princess, and this house will also go to you, | and the name which I obtained from my father-in-law Yāqōḥelas (II 3). | Now your
 5 name will be Yāqok!wālag'ilis (IV 3), and also || the winter dance which I obtained from my father-in-law. Now you | will be a great ghost-dancer, and its name is Supernatural-Power-coming-up." Thus he said. | "O tribe! that is what I tried to say to my son-in-law." Thus he said, | and sat down. Immediately the four | speakers of G'ayosdās (IV 3) stood up and thanked him for what he had
 10 said. || The speakers of G'ayosdās were just thanking him. Then Yāqaḥenāla (III 1) arose again, | and he gave four xwēxwē to his son-in-law. | Now this was done; and finally the speakers of G'ayosdās thanked Yāqaḥenāla for what he had given to his son-in-law. | Now the Sēn!ēm continued to stay at Ts!eqūlōten, for
 15 they had stepped into the winter dance. || Immediately G'āg'āōḥelaga (IV 1) was with child. | Therefore G'ayosdās (IV 3) said to

95 em^lāwisē gwālexs lāa^lae Yāqaḥenāla lē^wūltōdxa k!wēmas G'ayosdāsē lō^mmēxs hāē. Wā, gril^{em}lāwisē wē^laeL lāx grōkwas Yāqaḥenālāxs lāa^las yāq!eg^alē Yāqaḥenāla. Wā, laem^lae lē^wūtlālilaxēs k!lēdēlē Grāg'āōḥelaga, qa grāxēs k!wāk!ūgolil lē^wis lā^wūnemē G'ayosdāsē. Wā, hēx^{idaem}lāwisē grāx^wūtlālilē Grāg'āōḥelaga, qa^s lā k!wanōdzeli^laxēs lā^wūnemē G'ayosdāsē. Wā, lā^laxaa ēdzaqwa yāq!eg^alē Yāqaḥenāla. Wā, lā^lae^l nēk'a: "Wā, negūmp, laems lā^lxen k!lēdēlēx. Wā, la^mmēsōx lala grōkwēx lāl; hē^mēsa lēgēmēxen g'āyānemē lāxen negūmpōx Yāqōḥelasēx. Wā, laems lēgade^l Yāqok!wālag'ilisē. Wā, hē^mēsa lādē lāxa
 5 ts!ēts!ēqa. Hē^mmaen g'āyanemaqēg'in negūmpēk'. Wā, laems wālas lēlōlālālōL. Wā, hē^mis lēgēmsē^l nawalak'ustālīsē," nēx^lae. "Wā, grōkūlōt, hē^m wāxen wāldemaxen negūmpēx," nēx^lae^lxs lāē k!wāg'alila. Wā, hēx^{idaem}lāwisē lāx^lūlilēda mōkwē a^yilx^s G'ayosdāsē qa^s mō^lēs wāldemas. Wā, hē^mlāwis ālēs
 10 nexsemali^l mō^lēda ā^yilkwās G'ayosdāsaxs lāa^lasē lāx^lūlil ētlēdē Yāqaḥenāla. Wā, lā^lae lāk!eg^aaltsa mōkwē xwēxwē lāxēs negūmpē. Wā, laem gwāl lāxēq. Wā, lāwis^lae mō^lae^lae ā^yilkwās G'ayosdāsas naxwī^lāla g'āxyōs Yāqaḥenāla lāxēs negūmpē. Wā, laem^lae hēx^{sāem}lēda Sēn!ēmē Ts!eqūlōtenē, qaxs tōts!āē lāxa
 15 ts!ēts!ēqa. Wā, lā^lae hēx^{idaem} bewēx^lwidē Grāg'āōḥelaga. Wā, hē^mlāwis lāg'ilas G'ayosdāsē gwālelaem nēx^l qa^s wisgemayilxēs

his numaym that he would not go home with them | when they 17
 returned after the winter dance; and | Yāqalenāla (III 1) gave the
 name Skull to his son-in-law G'ayosdās (IV 3). | When he had finished,
 they caught the one who had disappeared, || Ts!ex^ēd (IV 2), the 20
 other child of Yāqalenāla (III 1). Then he was a | cannibal-dancer.
 Now the Sēnl!em took care of him; and | after the winter dance
 was finished, the Sēnl!em went home; | but G'ayosdās (IV 3) and
 his wife did not go home. Then | G'āg'āōl^ēelaga (IV 1) gave birth to
 a boy; and the child was called || by its father G'ayosdās, Smoke- 25
 All-Round (V 1). | This name belongs to the Sēnl!em. Now the
 numaym | of G'ayosdās (IV 3) had gone home to Qālogwis. It was
 not very long before | G'āg'āōl^ēelaga (IV 1) had another son, and
 Yāqalenāla | gave him a name. He had the name Yāqōl!ēqelas
 (V 2). || This was a name of the Wiwāqē^ē. | 30

I have forgotten that G'ayosdās (IV 3) had changed his name, |
 for the name was given in marriage to him by his father-in-law
 Yāqalenāla (III 1). | Now his name was Yāqok!wālag'ilis (IV 3). |

Now she had another son, and || Yāqok!wālag'ilis (IV 3) gave him a 35
 name, and called him | Hāmēselal (V 3). This name belonged to the
 Sēnl!em. | And she gave birth to a girl, and | Yāqok!wālag'ilis (IV 3)
 gave her a name, and called her | Hāmālaqalemēga (V 4). This name

ne^ēmēmōtē, qō g'āxl nā^ēna^ulō, qō gwālels!a ts!ēts!ēqa lāx laēnē- 17
 mas lēgemg'elxlalē Yāqalenāla^x Xewēqwē lāxēs negūmpē G'ayos-
 dāsē. Wā, laem^ēlāwisē gāla^xs lāa^ēl k'īmyase^ēwēda g'iyak'ila, yix
 Ts!ex^ēdē, yix ne^ēmōkwē xūnō^xs Yāqalenāla. Wā, laem^ēlaē 20
 hāmats!a. Wā, laem^ēlaē hēdēda Sēnl!emē aaxsilaq. Wā, g'īl^ēem-
 lāwisē gwāla ts!ēts!ēqāxs g'āxaa^ēl nā^ēnakwēda Sēnl!emē. Wā, laem-
 lāē k'les^ē g'āxē G'ayosdāsē lē^ēwis genemē lāxseq. Wā, laem^ēlāwisē
 māyul^ēidē G'āg'āōl^ēelagāsa bābagūmē. Wā, hēx^ēidaem^ēlāwisē lēx^ē-
 dayuwē Kwax^ēsēstāla lāxa g'īnānemasēs ōmpē G'ayosdāsē. Wā, 25
 laem hāsxa Sēnl!emē lēgema. Wā, geyōh^ēla g'āx nā^ēnakwē ne^ēmē-
 motas G'ayosdāsē lāx Qālogwisē. Wā, k'les^ēlat!a gāla^xs lāa^ēl ēt!ēd
 māyul^ēidē G'āg'āōl^ēelagāsa bābagūmē. Wā, hē^ēlat!a Yāqalenāla
 lēqēla qa lēgēms. Wā, laem^ēlaē lēgades Yāqōl!ēqelas. Wā, laem
 lēgēmsa Wiwāqayēq. 30

Hēxōlen l!elēwēse^ēwē G'ayosdāsaxs lē^ēmaē l!āyoxlāxēs lēgemē,
 yixs lē^ēmaē lēgades lēgemg'elxla^ēyasēs negūmpē Yāqalenāla, yixs
 lē^ēmaē lēgades Yāqok!wālag'ilisē.

Wā, lā^ēlaxaē ēt!ēd xūngwadex^ēitsa bābagūmē. Wā, hē^ēlat!a
 ēt!ēdē Yāqok!wālag'ilisē lēqēla qa lēgēms. Wā, laem^ēlaē lēgades 35
 Hāmēselalē lāq. Wā, laem^ēlaxaē g'ayola lēgemē lāxa Sēnl!emē.
 Wā, lā^ēlaē ēt!ēd māyul^ēitsa tsāts!edagemē. Wā, hēem^ēlaxaāwis
 lēqēlē Yāqok!wālag'ilisē qaē. Wā, lāem lēgad las Hāmālaqale-
 mēga. Wā, laem^ēlaxaē g'ayola lēgemē lāxa Sēnl!emē. Mōx^ulaē

40 came from the numaym SēnL!em. They had four || children,—three boys and one | girl. |

Now Yāqok!wālag'ilis (IV 3) told his father-in-law that | he wished to go home, and his father-in-law | prepared food for his princess,
45 G'āg'āōlēlaga (IV 1); and || when everything was ready, they started early in the | morning. He went with his four children, and | also with his wife G'āg'āōlēlaga, and also the Dzōnoq!wa house-dish. | They started, and went northward for three days. Then they | arrived
50 at Qālogwis. After they had stayed there one night, he || called his numaym, the SēnL!em, into his house. He told them that | he had changed his name, because he had obtained a name from his father-in-law. | "My name now is Yāqok!wālag'ilis." Thus he said. "Now | I will invite the Kwakiutl, the numaym Maāmtag'ila, the G'ēxsem, | the
55 Kūkwāk'lūm, and also the Laālxax's'endayo, to come and || eat out of the Dzōnoq!wa house-dish." Thus he said, and then he stopped. | Then his four speakers arose and thanked him for what he had said; | and immediately they cleared out the house of Yāqok!wālag'ilis, (IV 3), and | his four speakers went out to invite the Kwakiutl in. | Immedi-
60 ately those who had been invited came in. || They put dried mountain-goat meat into the Dzōnoq!wa house-dish; | and after the guests had finished, they went out. Then | winter came, and Yāqok!wā

40 sāsemas, yūdux^ulaēda bābagūmē; wā, lā'laē 'nemōkwa ts!āts!eda-
gemē.

Wā, laem^lāwisē Yāqok!wālag'ilisē nēlaxēs negūmpaxs le^{ma}ē
'nēx' qā's g'āxlag'ī nā'nakwa. Wā, hēx'idaem^lāwisē negūmpas
xwānal'ida, qa memwālasēs k'ledēlē G'ag'āōlēlagaxa hēma'yē.
45 Wā, g'il^lem^lāwisē 'wīla gwālalaxs lāa'l ālēx'wīdxa la 'nāx'ēidxa
gaāla. Wā, laem^lāē 'wīla g'āx lē^{wis} sāsemaxs mōkwaē. Wā,
hē'misla^lēs genemē G'ag'āōlēlaga; wā, hē'misa lōqūlilē dzōnoq!wa.
Wā, g'āx^lāē lēx'ēda. Wā, yūdux^up!enxwā's^lāē gwālelaxs g'āxaa^l
g'āx^lalela lāx Qālogwisē. Wā, g'il^lem^lāwisē xamaēs laqēxs lāa'l
50 lēlts!ōdelaxēs 'ne^mmēmota SēnL!emē. Wā, laem^lāē nēlasēs laē-
nē^mmē l'āyuxlāxēs lēgemē, qaxs lēgemg'elx^lalasaē yīsēs negūmp.
Wā, hē'men la lēgemē Yāqok!wālag'ilisē 'nēx'laē: "Wā, la^mmēsen
lēlālaxwa Kwāg'ulaxwa 'ne^mmēmēx Maāmtag'ila, lē^{wa} G'ēxsemē,
lē^{wa} Kūkwāk'lūmē; wā, yū^mmēsa Laālxax's'endayo, qa g'āxlāg'iltsox
55 hamaats!ēnu^xltsa lōqūlilēx dzōnōq!wa," 'nēx'la^xs laē q!wē^lēida.
Wā, lā'laē lāx'ūlila mōkwē ā'yīlx^s, qā's mō^lēs wāldemas. Wā,
hēx'idaem^lāwisē ēx'widētse^{wē} g'ōkwas Yāqok!wālag'ilisē, yīxs
la^{ma}alalā^l hōqūwelsēda mōkwē ā'yīlkwa, qā's lā^llē^lālaxa Kwāg'ulē.
Wā, hēx'idaem^lāwisē g'āx^lēl 'wīla hōx^{ts}lāwa lē^lānemē. Wā,
60 laem^lāē lex^{ts}lōdx x'īlkwē 'mel^lmelq!āgē lāxa lōqūlilē dzōnoq!wa.
Wā, g'il^lem^lāwisē gwāla k!wēlaxs lāa'l hōqūwelsa. Wā, lā'laē ts!ā-
wūnx'īdexs lāa'l yāwix'īlē Yāqok!wālag'ilisē. Wā, laem^lāē x'is'ēd-

lag'ilis (IV 3) gave a winter dance. Then | his eldest son, Smoke-All- 63
Round (V 1), disappeared, but the Kwakiutl were not yet | near (the
time of) their winter dance. However, when the || winter dance be- 65
gan, Yāqol!ēqelas (V 2) disappeared, and also his younger brother
Hāmēsēla! (V 3), | and also the girl among them, Hāmālaqalemēga
(V 4). They | stayed away for a long time. Then they were caught.
Now Smoke-All-Round (V 1) was a cannibal-dancer. | Yāqol!ēqelas
(V 2) was a war-dancer, a frog war-dancer, | and Hāmēsēla! (V 3)
was a double-headed serpent dancer, and | Hāmālaqalemēga (V 4)
was a ghost-dancer; || and when they pacified them, | Yāqok!wālagilis 70
(IV 3) told his tribe what dances he had obtained from his father-in-
law | Yāqalenāla (III 1). First he spoke about his prince, | Smoke-All-
Round (V 1), and his cannibal dance, for the cannibal belongs to
the Sēnl!ēm; | for the past chief of the Sēnl!ēm, whose name was
Tsex'wēd (III 4) in the || secular season, had been a cannibal- 75
dancer, and his name was Nax'newis as a cannibal-dancer. | "And
this will be the name of my cannibal-dancer, Smoke-All-Round
(V 1)." Thus he said. | "And this frog war-dancer is also mine,
Sēnl!ēm, | that frog war-dancer of my mother, Hōnōsenāga (III 3),
which she obtained from her father, Mō'nakūla (II 4), | and therefore
he is named 'wīlenkūlag'ilis (V 2); and that is the name of my frog ||
war-dancer, 'wīlenkūlag'ilis. In the secular season he is called Yā- 80
qol!ēqelas (V 2); and the | double-headed serpent dancer, who is called
Hāmēsēla! (V 3) in the secular season, I also obtained from my | father-
in-law, Yāqalenāla (III 1), and his name is Double-Headed-Serent-

ēlaē 'nōlast!ēgemalīlas sāsēmasē Kwax'sē'stāla, yīxs k'lē'smaē 63
ēx'āla, qā's ts!ēts!ēx'ēdaēda g'ālā Kwāg'uā. Wā, hē'lat!a la ts!ē-
ts!ēx'ēdēxs lāa'l x'is'ēdē Yāqōl!ēqelasē, lē'wis ts!ā'yē Hāmēsēlaē; 65
wā, hēem'lawisē ts!ēdāq!ēga'yasē Hāmālaqalemēga. Wā, gālaem-
'lawisē x'isālxas lāa'l k'īmyasē'wa. Wā, laem'laē hāmats!a'laē Kwax'-
sē'stāla. Wā, lā'laē tōx'wid'laē Yāqōl!ēqelasēxa wūq!ēsē tōx'wida.
Wā, lā'laē sīseyūlālā'laē Hāmēsēlaē. Wā, lā'laē lelōlālā'laē Hāmā-
laqalemēga. Wā, g'il'em'lawisē nanāk'amasōxs lāa'laē Yāqok!wā- 70
lag'ilisē nēlaxēs g'ōkūlotasēs g'āyanēmē lēlād lāxēs nēgūmp Yāqale-
nāla. Wā, hēem'lawis g'il wāldēm'lasēs lēwūlgāma'yē, yīx Kwax'-
sē'stāla lāxēs hāmats!aēna'yē, yīxs hās'maaxa Sēnl!ēmē hāmats!a,
yīxs hāmats!aēda g'igāmayūlasa Sēnl!ēmēxa lēgadā Tsex'widē lāxa
bāxūsē. Wā, lā lēgades Nāx'newisē lāxēs hāmats!ēna'yē. "Wā, 75
yū'mis g'āxl lēgemltsen hāmats!āqōx Kwax'sē'stālax," 'nēx'ēlaē.
"Wā, yū'mēsa wūq!ēsēx tōx'wida. Wā, laemxaōx nōsa Sēnl!ēm,
yīxs wūq!ēsāē tōx'widēn ābēmpē Hōnōsenāga lāxēs ōmpē Mā'nakūla.
Wā, hē'mis lēgem'sē, 'wīlenkūlag'ilisē; wā, hē'mis lēgemg'in wūq!ēsek'
tōx'wida 'wīlenkūlag'ilisē, yīx Yāqol!ēqelasē lāxa bāxūsē. Wā, hē- 80
'emisa sīseyūlālāē, yīx Hāmēsēlaē lāxa bāxūsē. Wā, laem g'ayōl
lāxen nēgūmpē Yāqalenāla, wā hē'mis lēgem'sē Sīseyūlālāē, qaxs lē-

83 Dancer;" for | Skull (that is, Yāqok!wālag'ilis [IV 3]) was showing the
double-headed serpent dance | in the way of the double-headed ser-
85 pent mask of Yāqalenāla (III 1), which was also shown by || Ts!ex^ēd
(IV 2) the younger brother of Calling-Woman (IV 1), to the Comox; |
and Hāmālaqalemēga (V 4) (that is her | secular name) was a ghost-
dancer. This Yāqok!wālag'ilis (IV 3) had also obtained from his |
father-in-law, Yāqalenāla, and the name of the ghost-dancer was
Supernatural-Power-coming-up. | "And this I obtained from my
90 father-in-law, Yāqalenāla (III 1), and also the || house with four steps.
That is all," said he, and sat down. | Then his four speakers arose
and | thanked him for what the chief had said. It was not very long,
then | Yāqok!wālag'ilis (IV 3) and his wife G'ag'āōlēlaga (IV 1) sepa-
rated. | She went home with her second son, Yāqōl!ēqelas (V 2), ||
95 and Hāmēselal (V 3); but Yāqok!wālag'ilis (IV 3) did not allow |
Prince Smoke-All-Round (V 1), the eldest one of his | children, and
the youngest one, the girl, Hāmālaqalemēga (V 4), to go along. |
Then G'ag'āōlēlaga (IV 1) went home to her place, | Ts!eqūlōten,
200 and there she imitated what she had seen them doing || in the winter
dance of the Kwakiutl at Qālogwis. It was not very | long after
G'ag'āōlēlaga had gone home when Yāqok!wālag'ilis (IV 3) |
wished to marry again. His numaym, the Sēnl'em, | wished that

83 'maē nē'idamasē Xewēqwa yix Yāqok!wālag'ilisaxa siseyūlemlē
lāx gwālaasas siseyūlemlas Yāqalenāla, yixa lāxat! nē'ēdamatsōs
85 Ts!ex^ēdē, yix ts!ā'yas Laqwayugwa lāxa Q!ōmo^xsē. Wā, hē-
'misa lelōlālālē, yix Hāmālaqalemēga, yixs hē'maē lēgēms lāxa
bāxūsē. Wā, laem'laxaē g'āyanemē Yāqok!wālag'ilisē lāxēs ne-
gūmpē Yāqalenāla. Wā, hē'mis lēgēmsa lelōlālālē 'nawalak'ustā-
lisē. Wā, yū'mēn g'āyanem lāxen negūmpē Yāqalenāla lē'wa
90 mōp!enaxalīlas dzōyaqayē g'ōkwa. Wā," 'nēx'laēxs lāa'l k!wā-
g'alīla. Wā, hēx'idaem'lāwisē lāx'ūlilē mōkwē ā'yil^xs qa's mō-
lē las wāldemi'lālasēs g'īgāma'yē. Wā, k'lēst!a ālaem'l gālaxs
lāa'l k'lasowē Yāqok!wālag'ilisē lē'wis genemē G'ag'āōlēlaga. Wā,
laem'laē nā'nakwa lē'wis q!āyā'yē xūnōkwē Yāqol!ēqelasē,
95 wā, hē'misla Hāmēselalē. Wā, laem'lāwisē k'lēs ēx'stosē Yāqo-
k!wālag'ilisasēs lēwūlgāma'yē Kwax'sēstalaxa 'nōlast!egema'yas
sāsemas, lē'wa āmā'inxayē ts!edāq xūnō^xsē Hāmālaqalemēga.
Wā, lāx'da^xem'laē nā'nakwa, yix G'ag'āōlēlaga lāxēs āwinagwisē
Ts!eqūlōtenē. Wā, hēem'lāwis la nānaxts!ē'waxēs 'nāxwa dōdegūl
200 lāxa ts!āq!ēna'yasa Kwāg'ulē lāx Qālogwisē. Wā, k'lēs'lat!a ālaem
gāla la nā'nakwē G'ag'āōlēlagāxs lāa'l 'nēx'laē Yāqok!wālag'ī-
lisē, qa's geg'ādex'ē'idē. Wā, lā'laē 'nēk'ē 'ne'mēmotasēda Sēnl'e-
mē, qa hēs geg'ādex'ē'idēda Lāwēts!ēsē lāx L'lēmēlxk'!ālag'ilisē, yix

he should marry Ringing-Copper (IV 4), the | princess of Ödzē'stālis (III 5). Yāqok!wālag'īlis || at once obeyed their wishes. All the 5 Sēnl!em got ready | and went to Ālēgemāla, because there the | village of the ancestors of the Lāwēts!ēs was located. In the morning, when day came, | the numerous numaym of the Sēnl!em started; and when | they arrived, they paid the marriage price at once; || and 10 after they had paid the marriage price, they were sitting still in their wooing-canoes. | Then Ödzē'stālis (III 5), the head chief of the | Lāwēts!ēs, came out. He belonged to the numaym Sēsenl!ē, the first one | of the numayms; and he said, they said, this: | "Welcome, numaym, Sēnl!em, welcome! Come out of your wooing-canoes || and take 15 the wife of your chief Yāqok!wālag'īlis (IV 3) aboard your canoe!" | Thus he said. Then the crew went ashore out of the canoe, | those who paid the marriage money for Yāqok!wālag'īlis, and also himself; and when | they had gone in, Ödzē'stālis told them to sit down | on a mat that had been spread in the house. When || all the men of the 20 crew were inside, Yāqok!wālag'īlis (IV 3) went in and | sat down in the rear of the house. There he was given food by | his father-in-law, Ödzē'stālis (III 5); and after they had eaten, | Chief Ödzē'stālis spoke. He said, | "Now, listen to my speech, son-in-law! She will be your || wife; and her mat are forty dressed skins | and twenty boxes 25

k!lédēlas Ödzē'stālisē. Wā, hēx'idaem'lāwisē nānagēg'a'yē Yā- 5 qok!wālag'īlisax wāldemas. Wā, hēx'idaem'lāwisē xwānal'ida 'wīlēda Sēnl!emē. Wā, laem'laē lāl lāx Ālēgemālāxs hāa'l g'ō-kūlē g'alāsa Lāwēts!ēsē. Wā, g'il'em'lāwisē 'nāx'idxa g'alāxs lāa'l ālēx'widēda 'ne'mēmōta q'lēnema Sēnl!emē. Wā, g'il'em'lāwisē lāg'aaxs lāa'l hēx'idaem qādzēl'ēda. Wā, g'il'em'lāwisē g'wāl qā- 10 dzēlāxs hēx'sā'maa'l k'lūdZexsālaLayēs g'agak!aats!ē xwāxwā-k'lūna, g'āxaālasē Ödzē'stālisē, yīxa xamagema'yē g'igāmēsa Lāwēts!ēsē, wā, lā hē 'ne'mēmōta Sēsenl!a'yē, yīx mekūma'yas lāxēs 'nāl'nemēmats!ēna'yē. Wā, hēem'lāwisē g'il wāldemsē: "Wā, gēlag'a 'ne'mēmōt Sēnl!em, gēlag'a lāltā lāxs g'agak!aa- 15 ts!āqōs, qa's g'āxlag'aōs dāg'aahexsax'as gēnemg'ōs, g'igāmē Yāqok!wālag'īlis," 'nēx'laē. Wā, hēx'idaem'lāwisē la wīlōtāwē k!wēmāsa qādzēlē Yāqok!wālag'īlisē l'ō'mēxs hāē. Wā, g'il'em-lāwisē hōgwīlexs lāa'laē Ödzē'stālisē āxk!ālaq, qa lās k'lūs- 'ālil lāxa la Lepsē'stālilkwē g'ōkwāsēsa lē'wa'yē. Wā, g'il'em- 20 'lāwisē 'wī'laēlēda k!wēmāxs lāa'las laēlē Yāqok!wālag'īlis, qa's lāa'l k!wāg'alil lāx nāqolēwalīlasa g'ōkwē. Wā, lā'laē L!ēxwīlasē-wa yīsēs negūmpē Ödzē'stālisē. Wā, g'il'em'lāwisē g'wāl L!ēxwāxs lāa'lasē yāq!eg'a'lēda g'igāmā'yē Ödzē'stālisē. Wā, lā'laē 'nēk'a: "Wēg'a, hōlēlalexg'in wāldemlek' lāl, negūmp. Laemlōx lālōs 25 gēnemāqōs, g'igāmē. Wā, lōx lē'wadēsa mox'usokwēx ālāg'ima.

- 27 of oil. Now, | your name will be Aōdzagālas (IV 3), O son-in-law! Now
 your | prince Smoke-All-Round, (V 1) will be called Awilgālas (V 1); and
 your princess | Hāmālaqalemēga (V 4), will be named Māmx'āyugwa in
 30 the secular season. || You will be named Head-Winter-Dancer (IV 3);
 and your | prince Smoke-All-Round will be named K'!enga (V 1); and
 your | princess Hāmālaqalemēga will be named Tāts!aas (V 1) in win-
 ter; | and you shall have those house-dishes, the grizzly-bear house-dish,
 and the wolf and | beaver and killer-whale house-dishes. Now take
 35 the four || house-dishes aboard your canoe, so that your tribe may
 eat out of them, son-in-law | Yāqok!wālag'ilis (IV 3).'' Thus he said.
 Immediately Yāqok!wālag'ilis arose. | He called his four speakers,
 and they sang at the same time their | sacred songs, and Yāqo-
 k!wālag'ilis also sang his | sacred song; and after he had sung, he
 40 thanked || Ōdzē'stālis for what he had said. Then they carried down to
 the beach the dressed skins and the boxes with | oil, and also the four
 house-dishes; and when | they had put them aboard the wooing-canoe,
 Yāqok!wālag'ilis (IV 3) | came out of the house of his father-in-law,
 walking by the side of his wife, Ringing-Copper (IV 4), | and they
 45 went aboard the canoe of Yāqok!wālag'ilis. || Now they went home to
 Qālogwis; and when they arrived, | the four speakers stood up in the
 canoe, and they reported to the Kwakiutl | that Yāqok!wālag'ilis (IV 3)
 had married Ringing-Copper (IV 4), | the princess of Ōdzē'stālis (III 5).
-
- 26 Wā, yū'mēsa ma'ltsemg'ustāx dengwats!ē L!ē'na. Wā, laems lāl
 lēgadelts Aōdzagālasē, yūl negūmp. Wā, la'mēsē lāl lēgadelts
 lāwūlgāma'yaōsē Kwax'sē'stalās Awilgālasē. Wā, lāles k'!ēdēlaōsē
 Hāmālaqalemēga lēgadelts Māmx'āyugwa lāxwa bāxūsēx wāl-
 30 dema. Wā, lāles lēgadelts Ts!āqema'yē. Wā, lālē lēgadelts
 lāwūlgāma'yaōsē Kwax'sē'stālas K'!enga. Wā, lālē lēgadelts
 k'!ēdēlaōsē Hāmālaqalemēgās Tāts!aasē lāxa ts!ēts!eqa wāldema.
 Wā, g'a'mēsēg'a lōelqūlilēxa nānē lōqūlil lē'wa ālanēmē lē'wa
 ts!āwē lē'wa māx'ēnoxwē lōqūlila. Wā, laems lāl daxsalxa me-
 35 wēxla lōelqūlil, qa hāmaats!ēsēs g'ōkūlōtaōs, negūmp Yāqok!wā-
 lag'ilis,' 'nēx'!aē. Wā, hēx'idaem'lāwisē lāx'ūlil'!aē Yāqok!wā-
 lag'ilisē, qa's lē'lalēxēs mōkwē ā'yilkwa. Wā, lā'!aē 'nemādzaqwa
 yālaqwēda mōkwē ā'yilkwa lō'mē Yāqok!wālag'ilisē yālaqūlasēs
 yāla^ulenē. Wā, g'il'Em'lāwisē q!wēl'ēda lā'las mō'las wāldemi-
 40 'lālās Ōdzē'stālisē. Wā, lā'!aē mōxsasa ālāg'imē lē'wa dēdengwats!ē
 L!ē'na. Wā, hēem'lāwisa mowēxla lōelqūlila. Wā, g'il'Em'lāwisē
 'wixsa lāxa gagak!aats!āxs g'axaalasē Yāqok!wālag'ilisē g'āxā-
 wels lāx g'ōkwāsēs negūmpē hemalāla lē'wis gēnemē L!emElxk'!ā-
 lag'ilis, qa's lāl hōx'walēxs lāx yā'yats!ās Yāqok!wālag'ilisē. Wā,
 45 laem'!aē nā'nakwa lāx Qālogwisē. Wā, g'il'Em'lāwisē lāg'aaxs lā'!l
 lāx'wūlēxs mōkwē ā'yilkwas. Wā, laem'!aē ts!ēk'!ālelaxa Kwā-
 g'ulaxs lē'maē geg'adē Yāqok!wālag'ilisas L!emElxk'!ālag'ilisē, yīx
 k'!ēdēlas Ōdzē'stālisē. Wā, laem'lāwisē dzōxwasa mōx'sokwē ālā-

Then they promised to give away forty | dressed skins to the Maāmta-
 g'ila and the G'ēxsem, and to the Kūkwāk'ūm, || and also to the Lāā- 50
 lax's'endayo; and they promised twenty | boxes of oil to the four
 numayms. The | forty dressed skins were on account of Smoke-All-
 Round (V 1); and now | he changed his name, and his name, Awilgālas
 (V 1) was obtained in marriage from Ōdzē'stālis (III 5); | and the twenty
 boxes of oil were on account of Hāmālaqalemēga (V 4), || and she had 55
 also changed her name for | the name obtained in marriage from Ōdzē-
 'stālis; and she was called Māmx'āyugwa (V 4); | and as soon as the
 speakers stopped speaking, | the crew and their chief Yāqok!wālag'ī-
 lis (IV 3), with his wife, went ashore | into the house. Immediately
 the four speakers || went to invite the four numayms to come to a feast 60
 to be given with the | forty boxes of oil by Māmx'āyogwa (V 4), the
 princess of | Aōdzagālas (IV 3), for now Yāqok!wālag'īlis had changed
 his name. | As soon as the four speakers had gone to invite them,
 the young men | cleared out the house of Aōdzagālas (IV 3). They
 took ashore the dressed skins || and the boxes of oil, and also the 65
 four house-dishes; and | when the guests were in, they poured
 the | oil into the four house-dishes, and they put the | grizzly-
 bear dish before the Maāmtag'ila, and the wolf dish before |
 the G'ēxsem, and the beaver dish before the || Kūkwāk'ūm, and the 70

g'ima qaēda Maāmtag'ila lē'wa G'ēxsemē lē'wa Kūkwāk'ūmē; wā,
 hē'misa Laālax's'endayuwē. Wā, lā'laxaē qasōsa ma'ltsemg'ustāwē 50
 dendak^u l'ē'na qaxaēda mōsgemak'ūsē 'nā'fne'mēma. Wā, laem-
 'laē nexenālē Kwax'sē'stala mōx'sokwē ālag'ima. Wā, laem'laē
 l'āyoxlāxēs lēgēme. Wā, laem'laē lēgades lēgemg'elx'la'yas
 Ōdzē'stālīsē Awilgālasē. Wā, lā'laē nexenālē Hāmālaqalemēgāxa
 ma'ltsemg'ustā dēdengwats'lē l'ē'na. Wā, laem'laxaē l'āyoxlāx 55
 lēgemg'elx'la'yas Ōdzē'stālīsē. Wā, laem'laē lēgades Māmx'āyu-
 gwa. Wā, g'il'em'lāwisē q'wē'fēdēda ā'yilkwāxs lāa'l hōx'wūltā-
 wēda k'lwēmē lē'wa g'igāma'yē Yāqok!wālag'īlisē lē'wēs genēmē,
 qa's lā hōgwīl lāxēs g'ōkwē. Wā, hēx'idaem'lāwisē mōkwē ā'yilx'us
 la lē'lālaxa mōsgemak'ūsē 'nā'fne'mēmasa qa's g'āxē k'wē'fxa 60
 mōsgemg'ustāwē dēdengwats'lē l'ē'na lāx Memx'āyugwa k'lēdēlas
 Aōdzagālasē, qaxs lē'maaxat! l'āyowē lēgemas Yāqok!wālag'īlisē.
 Wā, g'il'em'laē la lē'lālaxa mōkwē ā'yil kwa lāa'lasa hā'yāl'a
 ēx'wīdxa g'ōkwās Aōdzagālasē, yīxs lāa'l mōltālayuwēda ālag'imē,
 lē'wa dēdengwats'lē l'ē'na, wā, hē'misa mewēxla lōelqūlīla. Wā, 65
 g'āx'laē w'ē'laēlēda lē'lānemē. Wā, hēx'idaem'lāwisē hēx'uts'oyowē-
 da l'ē'na lāxa mewēxla lōelqūlīla. Wā laem'laē k'ax'dzamōlī'lemēda
 nanē lāxa Maāmtag'ila. Wā, lā'laē k'ax'dzamōlī'lemēda ālanēmē
 lāxa G'ēxsemē. Wā, lā'laē k'ax'dzamōlī'lemēda ts'lāwē lāxa Kū-
 kwāk'ūmē. Wā, lā'laē k'ax'dzamōlī'lemēda māx'ēnoxwē laxa Laālax'- 70

- 71 killer-whale dish before the | Laä^lax's^sEndayo. As soon as they had finished, one of the | speakers spoke, and said, "This is the weight of the name of | Hämlaqa^lemēga (V 4), whose name is now Mämx'ayugwa (V 4) obtained in marriage from | Ödzē^sstalis (III 5);"
- 75 and when he stopped speaking, another speaker spoke, || and said "Now let us give away the dressed skins!" | and then he gave them away. When they had all been given out, then | another speaker spoke, and said, "This is the weight of the name of | Smoke-All-Round (V 1). He has changed his name, and now his name is Awilgālas (V 1), | for that was received in marriage from
- 80 Ödzē^sstalis (III 5) by my chief || Aōdzāgalas (IV 3), for Yāqok!wā-lag'ilis (IV 3) has changed his name now, | and this is also obtained in marriage from Ödzē^sstalis (III 5) by my chief here." Thus he said. | As soon as he stopped speaking, the guests went out; and when | winter came, the Lāwēts'lēs came paddling with their | chief Ödzē^sstalis (III 5). He came to pay the marriage debt to his son-
- 85 in-law Aōdzagālas (IV 3). || After they had taken ashore dressed skins and many cedar-bark blankets, | and many baskets of clover-roots and boxes of | oil and boxes of dried clams and boxes of | dried salmon,—when all these had been taken ashore out of the | ten
- 90 canoes, he also gave the copper named || Lēta to his son-in-law, and also the ten canoes in which werē seated the princess of Ödzē^sstalis (III 5). | That was the first great return of marriage
-
- 71 s^sEndayowē. Wā, g'il^sem^slāwisē gwā^lexs lāa^l yaq^leg^alēda 'nemōk^u elkwa. Wā, laem^slāē nēlasēxs hē^smaē ō^smayōs la lēgēms Hämlaqa^lemēgā, yixs laē lēgades Mämx'ayugwa, lēgemg'elxlēs Ödzē^sstalisē. Wā, g'il^sem^slāwisē q!wē^lidēxs lāa^l yāq!eg^alēda 'nemō-
- 75 kwē elkwa. Wā, lā^llaē 'nek'a. "Wēg'ax'ins yāx^switsa ālag'imēx," 'nēx^slāēxs lāa^l yāx^swits. Wā, g'il^sem^slāwisē 'wī^laxs lāa^l yā-q!eg^alēda ōgū^lamaxat! Elkwa. Wā, lā^llaē 'nek'a: "Yūem ōmayās Kwax^ssēstalaxs lāē L'ayuxlā. Wā, laems lēqelalts Awilgālasē lāq, qaxs hē^smaē lēgemg'elxlēs Ödzē^sstalisē lāxg'in g'igāmēk', yixg'a
- 80 Aōdzagālasē, qaxs la^smēk' L'ayuxlāg'a Yāqok!wālag'ilisek'. Wā, hēemxat! lēgemg'elxlēs Ödzē^sstalisē lāxg'in g'igāmēk'," 'nēx^slāē. Wā, g'il^sem^slāwisē q!wē^lidēxs lāa^l hōqūwelsēda k!wēlē. Wā, g'il^sem^slāwisē ts!āwūnx^sidēxs g'āxaālasa Lāwēts'lēsē 'wī^lamōla^sya sēxwaxēs g'igāma^syē Ödzē^sstalisē. Wā, g'āx^sem^slāē qotēx'axēs negūmpē Aōdzagālasē. Wā, lā^llaē gwā^l mōltālasa ālāg'imē lē^swa q!lēnemē k'lobawasa lē^swa q!lēnemē L'lā!Ebat t!ēgwats!ā lē^swa q!lēnemē dēdengwats!ē L'lē^sna. Wā, hē^smisa q!lēnemē xātsem k'lomats!ā lō^llaēda q!lēnemē xemyats!ē xēxetsema. Wā, g'il^sem^slāwisē 'wī^lōltā lāx qotēnats!ās neqāts!aq t!ēt!ēgūna, wā, laem^slāwisē sep!itsa L'lāqwa lēgades
- 90 Lēta lāxēs negūmpē; wā, hē^smisa k!waxsālats!ās k'ledēlas Ödzē^sstalisē neqats!aqē t!ēt!ēgūna. Wā, hēem^sl g'il^slāwās qōtēx^sē Ödzē^ss-

money by Ōdzē^{stalis} (III 5) | to his son-in-law Aōdzagālas (IV 3) 92
 on account of his princess Ringing-Copper (IV 4). | Then Ōdzē-
^{stalis} (III 5) took a carved box and | carried it ashore himself out
 of his canoe into the || house of his son-in-law Aōdzagālas (IV 3), 95
 and he put it down in the rear | of the house. It was not long
 before he came out again and went | into his canoe. Then he
 spoke to his tribe, and | said "O tribe, Now our supernatural
 power has gone into the house | of my son-in-law;" and when he
 said so, he turned towards the Kwāg'uł, and || said, "Now, take 300
 care, son-in-law! This is the box containing the winter dance |
 which I have taken into your house. Now purify for its sake!"
 Thus he said. | Then he was invited by his son-in-law (IV 3) to
 eat. | When they had all gone ashore out of their canoes, they
 were given food. | It was evening when they finished eating. They
 all || went to eat with the Kwāg'uł. Then the chief of the | Ma- 5
 āmtag'ila called L'āqwadzē spoke, and said, "Go on, | Chief Aōdza-
 gālas (IV 3) go on, and see what is in the crest- | box, that you
 may give a winter dance!" Thus he said. | Immediately the chief
 of the Lāwēts'ēs, Ōdzē^{stalis}, (III 5), arose || and said, "Go on, 10
 Kwāg'uł, and begin your winter dance this evening! | In this box
 is the hāmats'la, and his name will be | Ts!axūxstāla; and also
 the thrower-dance, and his name will be | ^{enawalax}dzē; and also

talīsē lāxēs negūmpē Aōdzagālasē qaēs k' lēdēlē L'ēmēlxk' lālag'ilīsē. 92
 Wā, lā^{laē} āx^{ēdē} Ōdzē^{stalis}saxa k' lēsgemala āmē g'ildasa. Wā,
 lā^{laē} q'ūlēx^{sem} lā lāltōs lāxēs yā^{yats}lē, qaēs lā^l hāēlēlas lāx
 g'ōkwāsēs negūmp Aōdzagālasē, qaēs lāēl hāng'alīlas lāx ōgwiwali- 95
 lasa g'ōkwē. Wā, k' lēs^{lat} lā gālaxs g'āxaē xwēlaqāwelsa, qaēs
 lā^l lāxs lāxēs yā^{yats}lē. Wā, lā^{laē} yāq' lēg'a^{le} lāxēs g'ōkūlōtē. Wā,
 lā^{laē} ^{enēk'a}: "Wā, g'ōkūlōt. Lā^{mē} lāēlēs ^{enawalakwa} lāx g'ōkwa-
 sen negūmpa," ^{enēx} lāēxs lāē gwēgemx^{ēd} lāxa Kwāg'ułē. Wā, lā-
^{laē} ^{enēk'a}: "Wēg'a, yāl' lōlēx negūmp. Yūem k' lēs^{owats} lē g'ildasa 300
 lāx lāēl lāxs g'ōkwaqōs. Wēg'il lā q' lēqelax^{ēdlōl} qāō^ē," ^{enēx} lāē.
 Wā, lāem^{laē} āem lā lēlwūltōtsō^{sēs} negūmpē, qaēs lā L'ēxwālaq.
 Wā, g' l'ēm^{lāwisē} ^{wi} lōltā lāxēs yā^{yats} lāxs lā^l L'ēxwēlasē^{wa}.
 Wā, lāem^{laē} dzāqwaxs lā^l gwāla L'ēxwa. Wā, lā^{laē} ^{enāxwaem} lēl
 g'āx k' lāmēlēda Kwākūg'ułē. Wā, lā^{laē} yāq' lēg'a^{le} lē g'igāma^{yasa} 5
 Maāmtag'ila, yīxa lēgades L'āqwadzē. Wā, lā^{laē} ^{enēk'a}: "Wēg'a
 g'igāmē Aōdzagālas. Wēg'a dōx^{widxwa} g'īts lāwaxwa k' lēsgemāla
 g'ildasa, qa wāg'ē lāxsōx yawix'īlsa g'ōkwēx," ^{enēx} lāē. Wā, hēx^ē-
 idaem^{lāwisē} g'igāma^{yasa} Lāwēts'ēsē lāx^ē lūla, yīx Ōdzē^{stalis}.
 Wā, lā^{laē} ^{enēk'a}: "Wēg'a, Kwāg'uł, wēg'a ts!ēts' lēx^ē lēlxwa gānolēx. 10
 Wā, yūem g'īts lāxwa g'ildasēxxwa hāmats'lēx. Wā, lē^{mis} lēgemltsē
 Ts!axūxstāla. Wā, yū^{mēsa} māmaq' lāx. Wā, hē^{mis} lēgemltsē ^{enawalax}dzē
 yū^{misa} g'igāmēq' lōlēlax. Wā, hē^{mis} lēgemltsē Ōma-

- the chief fool-dance, and his name will be | Ōmaq!ōlela; and also
 15 the grizzly-bear dance, and his name will be Nanēnask!lē. || Now
 there are four winter dances for my son-in-law, and therefore |
 I wish you to begin a winter dance this night." Thus he said. |
 Immediately they began the winter dance. Then Awilgālas (V 1)
 disappeared, for now I | shall not call him Smoke-All-Round (V I);
 and Māmx'āyugwa (V 4) | disappeared, for her name was no more
 20 Hāmālaqalemēga (V 4); and || also the child of the younger brother
 (IV 2) of Aōdzagālas, L!āl!ēlewī (V 14), the boy | and his younger
 brother Yāyaqol!alas (V 15). Now the ancestors of the Kwāgrūt
 had a winter dance. | After they had disappeared for a long time,
 they were caught again. | Now Awilgālas was a cannibal-dancer,
 and his name was Ts!axūstāla, | and the nephew of Aōdzagālas
 25 was thrower-dancer. His name was L!āl!ēlewī (V 14), || and now
 he was named 'nawalaḡ^udzē; and Māmx'āyugwa (V 4) was chief
 fool-dancer, | and her name was Ōmaq!ōlela (V 4); and Yāyaqol!alas
 (V 15) was grizzly-bear dancer, | and his name was Nanēnask!lē.
 Now they finished the winter dance. |

- Now Ringing-Copper (IV 4) was with child, and she gave birth |
 to a boy. Then Ōdzēstalis (III 5) came to make another pay-
 30 ment to his || son-in-law Aōdzagālas (IV 3), bringing forty
 dressed skins and also a | name; and the name given to the child
 borne by Ringing-Copper (IV 4) was | Tsex^uwīd (V 5); and
 Aōdzagālas (IV 3) gave away the forty | dressed skins to the four

- q!ōlela. Yū^umēsa nānēx. Wā, hē^umis lēgēmītsē Nanēnask!lē.
 15 Wā, mōx^uwīdalōs k!lē^uōlānemaqōs, negūmp. Wā, hē^umēsen lāg'ila
 wālaqēla, qa^us wāg'eōs ts!ēts!ēx^uēdxwa gānolēx," 'nēx^ulaē. Wā, hēx'
 'idaem^ulāwisē ts!ētsēx^uēda. Wā, laem^ulaē x'is^uēdē Awilgālasē qaxg'in
 la^umēk' g'wāl lēqelas Kwax^usēstala lāq. Wā, hēem^ulāwisē Māmx'ā-
 yugwa; wā, laem^uxaa g'wāl lēgades Hāmālaqalemēga. Wā, hēem-
 20 'lāwisē xūnōkwās ts!ā^uyās Aōdzagālasē, yīx L!āl!ēlewī^u bābagūma
 lē^uwis ts!ā^uyē Yāyaqol!alasē. Wā, laem^ulaē ts!ēts!ēx^uēdēda g'ālā
 Kwāgrūla. Wā, gālaem^ulāwisē x'isāla^uxs lāa^ul k'īmyase^uwa. Wā, la-
 em^ulaē hāmats!ē Awilgālasē. Wā, lā lēgades Ts!axūstāla. Wā,
 lā^ulaē māmaq!ā lōlē^uyas Aōdzagālasē, yīx L!āl!ēlewī^u. Wā, lā^ulaē
 25 lēgades 'nawalaḡ^udzē. Wā, lā^ulaē g'igāmēq!ōlēlē Māmx'āyugwa.
 Wā, lā^ulaē lēgades Ōmaq!ōlela. Wā, lā^ulaē nānē Yāyaqol!alasē. Wā,
 lā^ulaē lēgades Nanēnask!lē^uyē. Wā, laem^ulaē g'wāla ts!ēts!ēqa.

- Wā, laem^ulaē bewēx^uwīdē L!ēmēlxk!lāg'īlisē. Wā, lā^ulaē māyul-
 'ida, yīsa bābagūmē. Wā, g'āx^ulaē Ōdzēstalisē wāwāqāla^uxēs ne-
 30 gūmpē Aōdzagālasasa mōx^usokwē ālāg'īma. Wā, hēem^ulāwisā
 lēgēmē. Wā, laem^ulaē lēgadla mayōlemas L!ēmēlxk!lāg'īlisas
 Tsex^uwīdē. Wā, laem^ulāwisē Aōdzagālag'īlisē p!ēs^uētsa mōx^usokwē
 ālāg'īm lāxa mōšgemak!lūsē 'nāl^une^umēma, qa laēs xūnōkwē Tsex-

numayms on behalf of his child TSEX^εwīd (V 5). | Then she had another boy, and || Ōdzē^εstalis (III 5) gave another name for the child, 35 and his name was | Q!Elāpa (V 6). Then she had another boy, and | Ōdzē^εstalis (III 5) gave presents of food to his son-in-law, and | he gave a name to the boy. And when | Aōdzagālas (IV 3) gave a feast, with the cinquefoil-roots given by his father-in-law, || to the Kwāg^uul 40 tribes, then he named this new child LĀLĒLĪ!a (V 7). | As soon as Ōdzē^εstalis (III 5) went home he fainted and | died. Now he had no son, for his only | child was Ringing-Copper (IV 4), the princess of Ōdzē^εstalis (III 5). | When it was reported to Ringing-Copper (IV 4) that her father had died, || she immediately went home with 45 her three children, and | she gave away property to her tribe. Then TSEX^εwīd (V 5) took the seat | of Ōdzē^εstalis (III 5), and now his name was Ōdzē^εstalis (V 5). | Then he had the first seat in the numaym ŠISEN!lē of the Lāwēts!ēs. | Then Aōdzagālas (IV 3) was sad on account of what his wife Ringing-Copper (IV 4) had done; || and he did not want his children to come back, | namely, 50 Q!Elāpa (V 6) and his younger brother LĀLĒLĪ!a (V 7). | Now Ringing-Copper (IV 4) made them give a potlatch and take seats | of their relatives who had died before. | The two children obtained the seats of those who were dead. And for some time

εwīdē. Wä, lā!lāē ēt!ēd xūngwatsa bābagūmē. Wä, hēem^εlaxaāwisē Ōdzē^εstalisē ts!ā qa Lēgēmsa g^εinānemē. Wä, laem^εlāē Lēgades 35 Q!Elāpa. Wä, lā!laxaa ēt!ēd xūngwatsa bābagūmē. Wä, hēx^εidaem^εlāwisē Ōdzē^εstalisē la wāwalqālxēs negūmpē. Wä, laem^εlāwisē ēt!ēd Lēgemg^εelxlala ga Lēgēmsa bābagūmē. Wä, g^εil^εem^εlāwisē k!wēlas^εidē Aōdzagālasasa wāwalqālayuwē t!ex^usōsa yīsēs negūmp lāxa Kwāg^uulaxs lāa^εl Lēx^εēts LĀLĒLĪ!a lāxēs ālē xūnōkwa. Wä, 40 g^εil^εem^εlāwisē la nā^εnakwē Ōdzē^εstalisaxs lāa^εl heōda. Wä, laem^εlāē lē!la. Wä, laem^εlāē k!eās begwānem xūnōx^us, qaxs ^εnemox^uma^εl xūnōx^usē L!ēmēlxk^ε!ālag!ilisē, yīx k!ēdēldās Ōdzē^εstalisdē. Wä, g^εil^εem^εlāwisē g^εāx ts!ēk^ε!āl^εitse^εwē L!ēmēlxk^ε!ālag!ilisasēs ōmpdē, lāa^εl hēx^εidaem la nā^εnakwa Lē^εwis yūdukwē sāsēma. Wä, hēx^εi- 45 daem^εlāwisē p!es^εidxēs g^εōkūlotē. Wä, laem^εlāē Lax^ustōdē TSEX^εwīdāx Ōdzē^εstalisdē. Wä, laem^εlāē TSEX^εwīdē Lēgades Ōdzē^εstalisē. Wä, laem^εlāē Lāxūmēsa ^εne^εmēmōtēxa ŠISEN!lēsa Lāwēts!ēsē. Wä, laem^εlāē ts!ix!ilē nāqa^εyas Aōdzagālasē qa g^εwēx^εidaasasēs genēmē L!ēmēlxk^ε!ālag!ilisē. Wä, laem^εlāē ^εnēx^ε, qa k!ēslāg^εis g^εāx^εēno- 50 xwēs waōkwē sāsēma, yīx Q!Elāpa Lē^εwis ts!ā^εyē LĀLĒLĪ!a. Wä, ā^εmis la hē^εmē L!ēmēlxk^ε!ālag!ilisē la p!es^εēdamaseq, qa Lāxūmstōdēsēxēs waōkwē LēLēLā!axa geyōlwūla lē!ē!la. Wä, laem^εlāē k!wānōkwa ma^εlōkwē g^εing^εinānems k!wēk!wayōlas. Wä, laē Aōdzagālasē

55 Aōdzagālas (IV 3) did not || wish to marry. Then he asked in marriage the | princess of Chief 'māxūyalidzē (IV 5), chief of the numaym, Wiwōmasgem of the Mamalēleqāla, and there were two seats before that of | chief 'māxūyalidzē. He had a princess Melēd (V 8). Now | Aōdzagālas (IV 3) wooed her for his prince Awilgālas (V 1),
 60 that is || Smoke-All-Round (V 1). Then the numayms | the Maāmtagila and G'ēxsem and Kūkwāk!ūm and Sēn!ēm | went to pay the marriage money,—and also the Laalax's'endayo. | All the Kwāg'uł went to pay the marriage money, because their strength
 65 is the same | as that of the Mamalēleqāla; for the || Q!ōmoyâ'yē and 'wālas Kwāg'uł are the first of the Kwāg'uł tribes; and also the Q!ōmk'!ut!ēs; | and the Mamalēleqāla stand at the head of the Nimkish, Qwēq"sōt!ēnox" | and Lāwēts!ēs; and the Mamalēleqāla do this | when one of their chiefs goes to marry a princess of the | chiefs of the Kwāg'uł. They go and ask the help of the Nimkish
 70 and || Qwēq"sōt!ēnox" and Lāwēts!ēs; and Aōdzagālas did the same | with the Kwāg'uł. Then all went to pay the marriage money,—the five | numayms of the Gwētela, and also the Q!ōmoyâ'yē, and the | 'wālas Kwāg'uł, and the Q!ōmk'!ut!ēs. Now, the village of the | Mamalēleqāla was Mēmkuṃlis, and in the center of the village
 75 was the house of || Chief 'māxūyalidzē (IV 5). As soon as the | Kwāg'uł arrived in Mēmkuṃlis, there was a sham-fight with

55 k'!ēs 'nēx' qā's geyōlē gegada. Wā, lā'laē grayox'wīdēx k'!ēdēlasa g'igāma'yē 'māxūyalidzē, yix g'igāma'yasa 'nē'mēmamaxa Wiwōmasgemasa Mamalēleqāla, yixs mama'lōkwał'iwalaēs k'wa'yē, yixa g'igāma'yē 'māxūyalidzē, yixs k'!ēdadaas Melēdē. Wā, laem'laē Aōdzagālasē grayālaq qā's lewūlgāma'yē Awilgālasē, yix
 60 Kwax'sēstala. Wā, lā'laxaē 'wīla la qādzēlēda 'nā'f'ne'mēmamaxa Maāmtagila le'wa G'ēxsemē le'wa Kūkwāk!ūmē le'wa Sēn!ēmē; wā, hēem'lāwisa Laalax's'endayowē, yixs hē'maē lāg'ilas 'wīla la qādzēlēda Kwāg'ułaxs 'nemālasaē lōq!wēna'yasa Kwāg'ułē le'wa Mamalēleqāla, yixs mekūma'yaēda Kwāg'ułasa Q!ōmoyâ'yē le'wa 'wālasē Kwāg'ułā; wā, hē'misa Q!ōmk'!ut!ēsē.
 65 Wā, lā mekūma'yēda Mamalēleqālāsa 'nemgēsē le'wa Qwēq"sōt!ēnoxwē le'wa Lāwēts!ēsē. Wā, hēem'laxaāwisē gwēx'idaxa Mamalēleqāla, qō qādzēlanux"lāxē g'igāma'yas lāx k'!ēsk'!ēdēlas g'ig'egāma'yasa Kwāg'ułē, yixs lā lāxē hēlaxa 'nemgēsē le'wa
 70 Qwēq"sōt!ēnoxwē le'wa Lāwēts!ēsē. Wā, hē'mis gwēx'idē Aōdzagālasaxa Kwāg'ułē. Laem'laē 'wīla la qādzēlēda sek'lāsgemak!ūsē 'nā'f'ne'mēma, yisa Gwētela. Wā, hē'misa Q!ōmoyâ'yē le'wa 'wālasē Kwāg'ułā le'wa Q!ōmk'!ut!ēsē. Wā, laem'laē hēem g'ōkūlaxa Mamalēleqālē Mēmkuṃlisē. Wā, lā'laē neqētsema'yē g'ō-
 75 kwasa g'igāma'yē 'māxūyalidzāsa g'ōkūla. Wā, g'il'em'lāwisē lāgaēda Kwākūg'ułē lā'lax Mēmkuṃlisaxs laa'l amaqasōsa q!ēne

the many | people of the Mamalēleqāla; and many of the Kwā- 77
 g'ul were hurt, | and also many of the Mamalēleqāla were hurt, |
 for indeed they threw stones at one another because they gave a
 name for the child that || Awilgālas (V 1) and his wife Melēd 80
 (V 8) might have. His name was to be El^εElkūsas (Blood) | or
 Yāyilkūlas when it was born, until it was | ten months old (I just
 want to talk about this); and | after the sham-fight, Awilgālas
 paid the marriage money. | Now, the Kwāg'ul did not wish to
 go ashore, || for the princess of Chief | 'māxūyalidzē (IV 5), Melēd 85
 (V 8) was to come down out of the house of her father to | go
 into the canoe of her husband Awilgālas (V 1). She came | out of
 the house of her father with four slaves | and many dressed skins
 as a marriage mat, and also the copper || Sewa, on which she was 90
 to walk as she was taken down by | 'māxūyalidzē (IV 5) to the
 canoe of his son-in-law Awilgālas (V 1); and when | Melēd (V 8)
 went aboard the canoe of her husband, 'māxūyalidzē (IV 5) went
 up again. | He just told his son-in-law to wait, and | also all the
 Kwāg'ul. He went up the beach in front of the village || and spoke. 95
 He said, "Now, listen, son-in-law Awilgālas (V 1). | I let go now
 this name to you, son-in-law. Now your name shall be | 'māxwa
 (V 1), and your father's name shall be 'māxūlag'ilis (IV 3)." Thus
 he said. | And immediately he sent his son-in-law to start off

mōla lēlqwalala^εya Mamalēleqālōla. Wā, laem^εlaē q'lenemē yilkwāsa 77
 Kwāg'ulē. Wā, lā'laxaē q'lenemē ōgwaqa yilkwāsa Mamalēleqāla,
 qālxas napāp'laasa t'ēsemē, qaxs lēqēlaē qa lēgēms, qō xūngwadix'-
 'idē Awilgālasē lē^εwis genemlē Melēdē; wā, laem lēgadlaxs el^εel- 80
 kūlasē wāx'ē Yīyilkūlaslaxs g'ālaē māyulema lālaa lāxēs hē-
 logwilaēna^εyē. (Wā, ā^εmen 'nēx' qen gwāgwēx'sex'idē lāq.) Wā,
 g'il^εem^εlāwisē gwāla amāqāxs lāa'l qādzēl'ida, yix Awilgālasē. Wā,
 laem^εlaē gwāfela 'nēk'ēda Kwākūg'ulē, qa's k'lēse hōx'wūltā lāxēs
 yaē'yats'lē, qa's gwāgwālōl'amēx k'lēdēlasa g'igāma^εyē 'mā- 85
 xūyalidzē^εyē Melēdē, qa g'axēsē lawels lāx g'ōkwasēs ōmpē, qa's
 g'āxē hēxsela lāx yā'yats'lāsēs lā'wūnemē Awilgālasē. Wā, g'āx^ε-
 em^εlāwisē 'nemāwels lāx g'ōkwasēs ōmpē lē^εwa mōkwē q'lāk'ā.
 Wā, hē^εmisē q'lenemē ālāg'im lē^εwaxsēs; wā, hē^εmisa L'lāqwa, yix
 Sewa, qa qādzewēsōs Melēdāxs g'āxaē taōdaxdzems 'māxūyali- 90
 dzāxs lax yā'yats'lāsēs negūmpē Awilgālasē. Wā, g'il^εem^εlāwisē
 lāxsē Melēdē lāx yā'yats'lāsēs lā'wūnemāxs lāa'l xwēlax'ūsdsē
 'māxūyalidzē. Āem^εlaē āxk'lāxēs negūmpē qa ēsalēs lē^εwa 'nā-
 xwa Kwāg'ula. Wā, lā^εlaē lāx'iyolsax ōxwiwa^εysa g'ōx'demsē. Wā,
 lā^εlaē yāq'lg'a'la. Wā, laē 'nēk'a: "Wēg'a, hōlēlax, negūmp Awil- 95
 gālas, qa lālag'isg'ada lēgemk' lāl, negūmp. Wā, laems lēgadeits
 'māxwa. Wā, la āsax lēgadeits 'māxūlag'ilise," 'nēx'laē. Wā, hēx-
 'idaem^εlāwisē 'yālaqasēs negūmpē qa lālag'is lēx'ēda. Wā, hēx'ida-

400 Then | the Kwāg'uł went away; and when they arrived || at Qālogwis, they went ashore, and the Kwāg'uł | took ashore the many dressed skins. When all had been taken out of the canoe, | 'māxūlag'ilis (IV 3) for that was now the name of Aōdzagālas (IV 3) | called his speakers to clear his house; and as soon | as they finished clearing
 5 his house, he told his speakers to stand outside || of the house and to invite all the Kwāg'uł on behalf of | 'māxwa (V 1); for now he was no longer named Awilgālas (V 1). | The ancestors of the Kwāg'uł went at once into the house | of 'māxūlag'ilis (IV 3) to the potlatch. Then he told his | numaym the SēnL!ēm that the name of Awilgālas
 10 (V 1) was changed to 'māxwa (V 1) || and also that this property was given away for his son 'māxwa (V 1), for now Aōdzagālas (IV 3), who had changed his name | to 'māxūlag'ilis (IV 3), said this when he gave away the dressed skins, | the marriage mat of Melēd (V 8) to all the Kwāg'uł. And he gave | one slave to the head man of each of the four numayms,— | to Chief L!āqwadzē, chief of
 15 the Maāmtag'ila; and || to Chief Yāqewid, chief of the G'ēxsem; and | to Chief K'!ādē, chief of the Kūkwāk!ūm; and also to | Chief P!aselal,—to each of these he gave | one slave, and he sold the copper Sewa. | The chief of the numaym Maāmtag'ila, L!āqwa-
 20 dzē, bought it for || forty elk-skins and a hundred and twenty

emlāwisē g'āx lexēdēda Kwākūg'ułē. Wā, g'ilēmēlāwisē lāg'aa
 400 lāx Qālogwisē, wā, g'ilēmēlāwisē 'wīlōltāwēda Kwākūg'ułaxs lāa'el mōltodayuwēda q'lēnēmē ālāg'ima. Wā, g'ilēmēlāwisē 'wīlōltāxs lāa'el hēx'idaēm'laē 'māxūlag'ilisē, qaxs le'maē gwāl lēgades Aōdzagālasē, āxk'!āxēs ā'yilkwē, qā ēx'widēsēx g'ōkwās. Wā, g'ilēmēlāwisē gwāla ēkwāxa g'ōkwaxs lāa'el ā'xk'!āxēs ā'yilkwē, qā lās lāx'wūls
 5 lāx L!āsanā'yasēs g'ōkwē, qā lēlāsēxa 'nāxwa Kwākūg'ułā, qā 'māxwa qaxs le'maē gwāl lēgades Awilgālasē. Wā, hēx'idaēm'ēlāwisē g'āx'el 'wīlāēlēda p!ēkwē q'lēnem lēlqwalā'ya, g'ālā Kwākūg'uł lāx g'ōkwās 'māxūlag'ilisē. Wā, laēm'laē nēlaxēs 'nēmōmota SēnL!emāxs le'maē L!āyuxlē Awilgālasas 'māxwa. Wā, hē-
 10 'misēxs hē'maē sēnatsēs xūnōkwē 'māxwa qaxs le'maē L!āyoxlā Aōdzagālasas 'māxūlag'ilisē, 'nēx'laēxs lāa'el yāx'wītsa ālāg'imēxa lē'waxsa'ya Melēdē lāxa 'nāxwa Kwākūg'ułā. Wā, lā'laē g'ēx'ētsa 'nāl'nēmōkwē lāx lēlaxuma'yasa mōsgemakwē 'nāl'nēmēmasaxa g'igāmayulaē L!āqwadzē, yix g'igāma'yasa Maāmtag'ila; wā, hē-
 15 'misa g'igāmayulaē Yāqewidē, g'igāma'yasa G'ēxsemē; wā, hē'misa g'igāmayulaē K'!ādōla, g'igāma'yasa Kūkwāk!ūmē; wā, hē'misa g'igāmayulaē P!aselalwūla. Wā, hēem'el g'ēx'ēdaatsa 'nāl'nēmōkwē q!āk'ā. Wā, lā'laē laxōdex Sewaxa L!āqwa. Wā, hē'lat!a g'igāma'yasa 'nēmēmēmaxa Maāmtag'ila, yix L!āqwadzē k'ilx'wītsa mō-
 20 x'sokwē ālāg'im lāq. Wā, hēem'elāwisa ma'itsōgūg'iyowē k'lobawas

cedar-bark blankets. | Then 'māxwa (V 1) gave it away for the 21 weight of his father's name, | 'māxūlag'ilis (IV 3), for he was no longer named Aōdzagālas (IV 3). | He gave away forty dressed skins to the chiefs of the Q!ōmoyâ'yē | and the 'wālas Kwāg'uł, and also to the Q!ōmk'!ut!ēs, || and he gave away a hundred 25 and twenty blankets to the common people; | and immediately all those who had been called to the potlatch went out when they had received their presents. | Now 'māxwa (V 1) and his wife Melēd (V 8) were a happy couple; | and they had not been married a long time when she was with child; | and she gave birth to a boy, and his name was || El'Elkūlas (VI 1) until he 30 was ten months old; and then 'māxūyalidzē (IV 5) | gave as a marriage present forty dressed skins and many cedar-bark blankets to his | son-in-law 'māxwa (V 1), and also a name for his child. | Now the name of the child was 'māx'mewis (VI 1); and now he gave away forty | dressed skins and many cedar-bark blankets to the ancestors of the || Kwāg'uł. Then she had again 35 a boy; and | 'māxūyalidzē (IV 5) brought in his canoe a number of dressed skins and | cedar-bark blankets, and he gave marriage presents to his son-in-law 'māxwa (V 1), and | also a name for the child. Then it was to be named | 'māxwaq!ōlēla (VI 2). Thus he said. When 'māxūyalidzē (IV 5) stopped speaking, || the 40 father of 'māxwa (V 1), 'māxulag'ilis (IV 3), thanked him for what he had said. | He sent out his speaker to stand outside | of the house

lāq. Wā, laem'laē 'māxwa ōmayogwilas lāx lēgēmasēs ōmpē 21 'māxūlag'ilisē, qaxs le'maē gwāl lēgades Aōdzagālasē. Wā, laem'laē yāx'witsa mōx'sokwē ālāg'im lāxa g'ig'igāma'yasa Q!ōmoyâ'yē lē'wa 'wālasē Kwāg'uła. Wā, hēem'lāwisa Q!ōmk'!utēsē. Wā, lā'laē yāx'witsa ma'łtsōgūg'iyowē k'!ōbawas lāxa bēbekwaxa. 25 Wā, lā'laē hēx'ida hōqūwelsēda p!ēkwaxs lāa'ł gwāl yaqwase'wa. Wā, laem'lāwisē ēk'ē hayasek'ālaēna'yas 'māxwa lē'wis genemē Melēdē. Wā, k'!ēs'em'lāwisē gāla hayasek'ālaxs lāa'ł bewēx'widē. Wā, lā'laē māyul'ida yīsa bābagūmē. Wā, laem'laē lēgades el'elkūlasē lāla laqēxs lāa'ł hēlogwīla. Wā, laem'laē 'māxūyalidzē 30 wālqēsasa mōx'sokwē ālāg'im lē'wa q!ēnemē k'!ōbawas lāxēs negūmpē 'māxwa. Hēem'lāwisa lēgemē qa lēgemsa g'inānemē. Wā, laem lēgadēda g'inānemas 'māx'mewis, yīxs lāa'ł p!ēsēdayuwēda mōx'sokwē ālāg'im lē'wa q!ēnemē k'!ōbawas lāxa g'ulā Kwāg'uła. Wā, lā'laē ēt!ēd xūngwatsa bābagūmē. Wā, hēx'i- 35 daem'lāwisē 'māxūyalidzē la mālaxa hē'maxat! wāxa ālāg'im lē'wa k'!ōbawasē, qa's lā wālqēsas lāxēs negūmpē 'māxwa. Wā, hē'mesa lēgemē qa lēgemsa g'inānemē. Wā, laem'laē lēgadelts 'māxwaq!ōlēla, 'nēx'laē. Wā, g'il'em'lāwisē q!wēl'ēdē 'māxūyalidzāxs lāa'ł lāx'ūlilē ōmpas 'māxwē, yīx 'māxūlag'ilisē, qa's mō'lēs 40 wāldemas. Wā, hēx'idaem'lāwisē 'yālaqasēs Elkwē qa lās lāx'wūls

43 and to invite the four numayms | on account of 'māxwaq!ōlēla (VI 2), the son of 'māxwa (V 1). He said to his speaker, "You will say so." | Immediately the speaker went out of the ||
 45 house of Chief 'māxūlag'ilis (IV 3), and he shouted, | inviting them; and when he stopped, he came again | into the house to clear it out; and after that had been done, | the four numayms came in. Now | 'māxūlag'ilis (IV 3) told them that the name of
 50 his grandson would be || 'māxwaq!ōlēla (VI 2), which was given in marriage by 'māxūyalidzē (IV 5) to his son-in-law 'māxwa (V 1) | Thus he said; and then he gave away dressed skins and many | cedar-bark blankets; and then they had another son, and | the same was done by 'māxūyalidzē (IV 5); and he gave him the name | Māmx'ā (VI 3) for the child borne by Melēd (V 8). Then ||
 55 Melēd (V 8) gave birth to another boy, and 'māxūyalidzē (IV 5) gave him another name, | Melēdzas, (VI 4) for the name of the new-born child; and she | gave birth to a daughter, and 'māxūyalidzē (IV 5) gave her the name | 'māx'mewīdzemga (VI 5) as a name for the new-born child; and when | Melēd (V 8) was again with child, her father, 'māxūyalidzē, (IV 5) was taken ill. ||
 60 Then 'māxwa (V 1) told his father, 'māxūlag'ilis (IV 3), | to go quickly and see him at Mēmkuḡlis, and also Melēd (V 8) went from | Qālogwis. When they arrived, the people went to meet

42 lāx L!āsanā'yasēs g'ōkwē qa lēlēsēxa mōsgemakwē 'nāl'ne'mēma, qa 'māxwaq!ōlēlaxa xūnōkwās 'māxwa. "nēx'LES," 'nēx'laēxs elkwa. Wā, hēx'idaem'lāwisē lā lāwēlsēda elkwa lāx
 45 g'ōkwāsēs g'igūma'yē 'māxūlag'ilisē. Wā, laem'lāwisē hāselaxs laē lēlēla. Wā, g'il'em'lāwisē q!wēl'ēdēxs g'āxaael xwēlagēla lāxa g'ōkwē, qa's ēx'wīdēq. Wā, g'il'em'lāwisē g'wāla g'āxa-a'las hōgwīlēda mōsgemakwē 'nāl'ne'mēma. Wā, laem'lāwisē 'māxūlag'ilisē nēlaqēxs lē'maē lēgades ts!ōx'LEmas 'māxwaq!ō-
 50 lēla, yixs lēgemg'elx!a'yaas 'māxūyalidzē lāxēs negūmpē 'māxwa, 'nēx'laēxs lāa'l yax'witsa ālāg'imē lō'laēda q!ēnemē k'!ō-bawasa. Wā, lā'laē ēt!ēd xūngwada yisa bābagūmē. Wā, hēem'laxaawisē gwēx'id'laē 'māxūyalidzē. Wā, laem'laē lēgemg'elx!ālā lax Māmx'ā qa lēgēms ālē māyoḡems Melēdē. Wā, lā'laē ēt!ēdē
 55 Melēdē māyoḡitsa bābagūmē lā'laxaē 'māxūyalidzē lēgemg'elx!ālax Melēdzasē qa lēgēmsa ālē māyoḡema. Wā, lā'laē ēt!ēd māyoḡitsa ts!āts!adāgemē. Wā, lā'laxaē 'māxūyalidzē lēgemg'elx!ālax 'māx'mewīdzemga qa lēgēmsa ālē māyoḡema. Wā, hēem'lāwis ālēs bewēx'wīd ēt!ēdē Melēdāx lāa'l ts!ex'q!ex'idēs ōmpē 'māxūyalidze-
 60 yōla. Wā, hēx'idaem'lāwisē 'māxwa āxk'!ālaxēs ōmpē 'māxūlag'ilisē, qa's lā āltsemē dōqwaq lāx Mēmkuḡlisē, lō'mē Melēdē g'āx'id lāx Qālogwisē. Wā, lā'laē lāg'aaxs lāa'l lālalase'wa. Wā, laem'laē

hem, and they told | Melēd (V 8) that her father, 'māxūyalidzē 63 (IV 5), had died the night before. | Then the father of 'māxwa (V 1), 'māxūlag'ilis (IV 3), when he heard || the report, fainted 65 and he also died. | Then 'māxwa (V 1) spoke to his wife Melēd (V 8), and | said, "Oh, my dear! let my father be buried | together with your father. | Now I will stay with the Mamalēleqāla." | Thus he said. His wife Melēd (V 8) agreed with him, || for 'māxwa (V 1) 70 was ashamed of what had happened to his father, and therefore left his numaym | the Sēnl'ēm. The Mamalēleqāla came home | after burying 'māxūlag'ilis (IV 3). | Then | Melēd (V 8) invited the Mamalēleqāla and told her tribe what she thought, | and that she wished her husband, 'māxwa (V 1), || to take the place of his 75 father-in-law, 'māxūyalidzē (IV 5). Then the | Mamalēleqāla agreed to what she said, for he had been a good chief. | Now 'māxwa (V 1) gave a potlatch to the ancestors of the Mamalēleqāla, | and his name was still 'māxwa (V 1). |

At this time the white people came to build a house at Tsāxis (Fort Rupert) in 1849. Then || 'māxwa (V 1) was really treated 80 as a chief by the ancestors of the Mamalēleqāla, for they | wanted to keep him, that he should not go back to the Kwāg'uł; and he never | went back again, because he was a chief of the numaym Wiwōmasgem. | Now Melēd (V 8) gave as a marriage

Melēdē ts!ēk!lāhētsōxs lē'maa nēx'selsēs ōmpē 'māxūyalidzēx'dē. 63 Wā, g'ilē'mlāwisē ōmpas 'māxwa, yix 'māxūlag'ilisē hēlatōx wāldemas ts!ēk!lālēlāxs lāa'l hēoda. Wā, laēm'laxaē lē'la. Wā, hē-x'idaēm'lāwisē yāq'leg'a'lē 'māxwāxēs genēmē Melēdē. Wā, lā'laē 'nēk'a: "ēya, adā, yūlag'aemax'ōx wūnemten ōmpdēx qa q!ap!lā-lālelā'mēsōx lō āsdā. Wā, la'mēsēn yux'sāēm! lāxda Mamalēleqā-lax," 'nēx'laē. Wā, āla'lat!a hēlālelā lāx nāqa'yas genemasē Melēdē qaxs lē'maē 'māxwa hāmax'ts!axsa bāsēs 'nē'mēmota 70 Sēnl'ēmē, qa gwēx'idaasasēs ōmpdē. Wā, lā'laē g'āx nā'nakwēda Mamalēleqālāxs wūnemtaax 'māxūlag'ilisdē. Wā, lā'laē lē'tts!ōdē Melēdāxa Mamalēleqāla. Wā, laēm'laē nēlas gwālaasasēs nāqa'yē lāxēs g'ōkūlōtē, yixs lē'maē 'nēx', qa hē'misēs lā'wūnemē 'māxwa L!āyostōdxēs negūmpdē 'māxūyalidzēx'dē. Wā, lā'laē 'nāxwa 75 ēx'aqa Mamalēleqālāx wāldemas, qaxs ālaa'l ēx'wūl g'igāma'ya. Wā, laēm'laē p!ēs'idē 'māxwāxa g'ālā Mamalēleqāla. Wā, hē-x'sāēm'lāwis lēgēmsē 'māxwa.

Wā, g'āx'mē g'ōxwalidzasēs Tsaxisē laxēq 1849. Wā, laēm'laē āla aēk'ilasēwē 'māxwā, g'āg'ēxsilasō'sa g'ālāsa Mamalēleqāla, qaxs 80 dzādzanaaq, qa k'lēsēs g'āx aēdaaqa lāxa Kwāg'ułē. Wā, āla'mēsēk'lēs la g'āx aēdaaqa, qaxs lē'maē g'igāmēsa 'nē'mēmāxa Wiwōmasgemē. Wā, laēm'laē Melēdē lāxwig'elx!ālax lāxwa'yasēs ōmpdē lāxēs

present the seat of her father to her | husband ^εmāxwa (V 1),
 and she gave as a marriage present the house called Q!aāts!ē ||
 85 to ^εmāxwa (V 1). Then Melēd (V 8) gave birth to another child
 (VI 6), | and this youngest child was named Lēbas (VI 6). |
 Now there were five boys and one girl. | Two winters after ^εmā-
 xūyalidzē (IV 5) had died, | ^εmāxwa (V 1) said that he wanted
 90 to invite his tribe, the Kwāg'uł, || to come to a potlatch at
 Mēmkuḡlis, and he called in his | numaym the Wiwōmasgēm to
 come into his house | Q!aāts!ē. When they were all in, | ^εmāxwa
 (V 1) at once stood up and spoke. | He said, "O numaym Wi-
 95 wōmasgēm! I call you || that you may know what my desire is.
 I wish you to | go and invite the Kwāg'uł for me." Thus he
 said; and when | he stopped speaking, one of his speakers arose, |
 and said that they would go at once and launch the inviting- |
 500 canoe; and his numaym said that he should go ahead || quickly.
 Then they arose at once and | went out of the house of their
 chief. They prepared themselves; and when | the food was ready
 that they were going to take, they launched the inviting- | canoe
 and went aboard. They started off. | ^εmāxwa (V 1) and his wife
 5 Melēd (V 8) did not go. The messengers arrived || and invited

lā^εwūnemē ^εmāxwa. Wā, lā^εlāē g'ōkūlx!āxaxa g'ōkwē lēgades Q!aā-
 85 ts!ē lāxaax ^εmāxwa. Wā, laem^εlaxaē xūngwada yīx Melēdē. Wā,
 laem^εlāē lēx^εēdelas Lēbasē lāxēs ālē xūnōkwa. Wā, laem^εlāē sek'!ō-
 kwa bēbegwānemē sāsems. Wā, lā^εlāē ^εnemōkwa ts!āts!adage-
 ma. Wā, hēlat!a la ma^εtenxē ts!ā^εwūnxas la lē^εlē ^εmāxūyalidzē-
 x'dāxs lāa^εl ^εnēk'ē ^εmāxwa, qa^εs lēlēlēxēs g'ōkūlōtaxa Kwākūg'ułē,
 90 qa g'āxēs p!ēkūs lāx Mēmkuḡlisē. Wā, lā^εlāē lēts!ōdxēs la
^εne^εmēmotaxa Wiwōmasgēmē, qa g'āxēs wī^εlāēlēla lāx g'ōkwasē
 Q!aāts!ē. Wā, g'āx^εem^εlāwisē wī^εla hōgwīla. Wā, g'il^εem^εlāwisē
 g'āx wī^εlāēlēxs lāa^εl hēx^εida^εmē ^εmāxwa lāx^εūlila qa^εlas yūq!eg^εa^εlē.
 Wā, lā^εlāē ^εnēk'a: "Hēden lē^εlahilōl, ^εne^εmēmot Wiwōmasgēm,
 95 qa^εs q!ālaōsaxg'a g'wālaasg'asg'in nāqēk', qaxg'in ^εnēk'ik', qa^εs
 lāx'da^εxwaōs lēlēlaxa Kwākūg'ułā qaen," ^εnēx^εlāē. Wā, g'il^εem^ε-
^εlāwisē q!wē^εidexs lāa^εl lāx^εūlila g'āyulē lāx āyīkwās. Wā,
 lā^εlāē ^εnēx' qa^εs hēx^εida^εmē la lēlstendxēs lētsayuwats!ēlē xwā-
 k!ūna. Wā, lā^εlāē ^εnāxwaem ^εnēk'ē ^εne^εmēmotas, qa wāg'ēs āem
 500 hali^εlāla. Wā, āem^εlāwisē hēx^εida^εm q!wāg'ilila, qa^εs lā^εl hōqū-
 welsa lāx g'ōkwasēs g'igāma^εyē, qa^εs lā xwāna^εida. Wā, g'il^εem^εlā-
 wisē g'wāx^εgūlilē g'iwūlkwasēxs lāa^εl lē^εstendxēs lētsayowats!ēlē
 xwāk!ūna, qa^εs hōx^εwa^εexsē. Wā, lax'da^εx^εem^εlāē ālēx^εwida. Wā,
 laem^εlāē k'!ēs lā ^εmāxwa lē^εwis genemē Melēdē. Wā, lā^εlāē lāg'aēda
 5 lētsayo, qa^εs lēlalak'!eg^εa^εlēxa Kwāg'ułē. Wā, hēx^εida^εm^εlāwisē

the Kwāg'uł, and | all of the Kwāg'uł got ready. In the morn- 6
ing, when day came, | the invited Kwāg'uł started. | The canoe
of the messengers kept ahead of them. Then the | Kwāg'uł
arrived in front of the house of 'māxwa (V 1), in the center||
of the village of Mēmkuṃlis. Then 'māxwa (V 1) himself | 10
spoke, and invited his guests to eat. When | he stopped speak-
ing the Kwāg'uł went ashore out of their canoes and | went into
the house of 'māxwa (V 1) who gave them to eat. | After they
had eaten, 'māxwa (V 1) wished to give away || many cedar- 15
bark blankets and dressed skins for his potlatch. |

He was told to go on. Then he sent out his speakers | and
called the Kwāg'uł and the Mamalēleqāla. | Then those who were
sent went, and it was not long before they all | came in. When
they were all in the house, || Mēlēd (V 8), the wife of 'māxwa 20
(V 1) arose and spoke. She said: | "O chiefs of the Mamalēle-
qāla! I will tell you what I have | in my mind. Hereafter my
husband, | 'māxwa (V 1), will take the place of my father. He
will take his seat, and | his name will be 'māxūyalidze (V 1).
Now, do not name him 'māxwa (V 1), for || he will never leave us 25
Mamalēleqāla, any more." Thus she said. | After she had spoken
all the chiefs of the Mamalēleqāla agreed | to what Mēlēd (V 8)

'nāxwa xwānał'idēda Kwākūg'ułē. Wā, g'il'ēm'lāwisē 'nāx'idxa. 6
gaālāxs g'āxaał 'wīla ālēx'widēda lēlalakwa Kwākūg'ułē. Wā,
āēm'laē g'alag'iwa'yē yā'yats!āsa lēltsayowē. Wā, lā'laē lāg'aēda
p'lēkwē Kwākūg'uł lāx neqemālēsa g'ōkwās 'māxwa lāx neqētsema-
'yasa g'ōkūla lāx Mēmkuṃlisē, wā, xāmadzaqwaēm'lāwisē 'māxwa 10
yāq!ēg'a'la, yīxs lāa'ł lē'wūltōdxēs lē'lānemē. Wā, g'il'ēm'lāwisē
q!wēł'idexs lāa'ł hōx'wūltāwēda Kwākūg'ułē lāxēs yā'ēyats!ē. Wā,
laēm'lāwisē haēlela lāx g'ōkwās 'māxwa, qā's lā'ł L!ēxwa lāq.
Wā, g'il'ēm'lāwisē gwāl L!ēxwaxs lāa'laē 'māxwa 'nēx' qā's yāx-
'widēsa q!lēnemē k'!ōbawasa lē'wa ālāg'imē lāxa p'lēkwē. 15

Wā, hēx'idaēm'lāwisē wāxasē'wa. Wā, lā'laē 'yālaqasēs ā'yilkwē
qa lās 'wā'wīlaēl! lē'lālaxa Kwākūg'ułē lē'wa Mamalēleqāla.
Wā, hēx'idaēm'lāwisē lāda 'yālagēmē. Wā, k'lē'slat!a gālaxs
g'āxaał 'wīlaēla. Wā, g'il'ēm'lāwisē 'wīlaēlexs lāa'las lāx'ūlilē
Mēlēdē, yīx genemas 'māxwa, qā's yāq!ēg'a'lē. Wā, lā'laē 'nēk'a: 20
"ēya, g'īg'ēgāmēs Mamalēleqāl. Hēden nēlemx'da'xōleg'a gwāla-
asg'asg'in nāqēk', yīxs lē'maēx' L!āyostōdlen lā'wūnemēx yīxōx
'māxwāx lāxen ōmpdāen. La'mōx lāl lāx k!wa'yas. Wā, la'mēsōx
lēgadel 'māxūyalidzē. Wā, laems gwāl lēqelas 'māxwa lāq, qaxs
lē'maēx k'lē'sle lāl bālens Mamalēleqāl," 'nēx'laē. Wā, g'il'ēm- 25
'lāwisē q!wēł'idexs, lāa'las 'nemāla'mēl ēx'ak'ē g'īg'īgūma'yasa
Mamalēleqālāx wāldemas Mēlēdē. Wā, hēēm'lāwis la lāx'ūlilatsa

28 had said. Then | one of the chiefs of the Kwāgru! arose and spoke. | He said, "O chiefs of the Mamalēleqāla! do not carry too
30 far || what you are talking about in regard to our chief 'māxwa (V 1), for | you are not willing to let him come back to us. Let us | Kwāgru! say to them that he shall let some of the children of our chief | 'māxwa (V 1) be treated by us as chiefs." Thus he said. Immediately | 'māxūyalidzē (V 1) (for we no longer call him 'māxwa
35 [V 1]) || spoke, and said, "What you say is good, chiefs of the | Kwāgru!. Now 'māxwaq!ōlēla (VI 2) and his younger brother | Māmx'ā (VI 3) shall go. 'māxwaq!ōlēla (VI 2) shall have the name Gāyosdās (VI 2) of the | Sēnl'em, and Māmx'ā (VI 3) shall also change his name. His | nameshall be Smoke-all-Around (VI 3). You
40 know the seats which I had when I was || with you, Sēnl'em. They shall go, because I shall truly stay | with the Mamalēleqāla." Thus he said. Now all the | Sēnl'em were sorry on account of what he had said. Then he gave away dressed skins | and cedar-bark blankets to the invited Kwāgru!. As soon as | he had finished his pot-
45 latch, the chief of the numaym Maāmtag'ila, || L!aqwadzē, arose and spoke. He said, "O | Mamalēleqāla!—and you, Kwāgru! how do you feel about the | white people who have come and built a house at Tsāxis? Let us go and see them!" Thus he said. | Immediately all agreed to what he said. | Then all the Kwāgru! and Mamalēle-

28 g'ayōlē lāx g'ig'igāma'yasa Kwākūgrulē, qa's yāq!ēg'a!lē. Wā, lā'laē 'nēk'a: "ya, g'ig'egāmēs Mamalēleqāl; ā'ma k'!ēs xēnlēla
30 sībend lāxōs wāldemaqōs qa'nu'x' g'ig'igāma'yōx 'māxwax, yīxs lē'maaqōs yāx'stōtsōx g'āx ēt!ēqa g'āxenu'x'. Wā, hēt!alēns wāldemlē Kwākūgru!, qa g'āxnokwēsa sāsēmasēns g'ig'igāma'yē 'māxwa qēns g'āg'ēxsilase'wa," 'nēx'laē. Wā, hēx'idaem'lāwisē 'māxūyalidzē, qaxg'ins la'mēk' gwāl lēqelas 'māxwa lāq; wā, lā'laē
35 yāq!ēg'a!la. Wā, lā'laē 'nēk'a: "Ēx'maēs wāldēmōs g'ig'egāmēs Kwāgru!. La'mēsōx lāl lālōx 'māxwaq!ōlēlax lē'wōs ts!a'yāq!ōx Māmx'āx, qa lālag'iltōx 'māxwaq!ōlēlax lēgadelts Gāyosdāsē lāl Sēnl'em. Wā, laemxaawisō L!āyoxlālōx Memx'āx. Wā, laemxaawisō lēgadelts Kwax'sē'stāla. Wā, las q!ālaemxēn lālēxwa-
40 'yaq!ēn lāl Sēnl'em, qa hē'mēltsōx lā qaen laēnē'mē āla xēk'!a lāxg'a Mamalēleqālak'," 'nēx'laē. Wā, laem'lāwisē 'nāxwa'ma Sēnl'emē māyatas wāldemas. Wā, laem'lāwisē yāx'witsa ālāg'imē lē'wa k'!ōba'wasē lāxēs lēla'lakwa Kwākūgrulē. Wā, g'il'em'lāwisē gwāl yāqwaxs lāa'lasē lāx'ūlilē g'ig'igāma'yasa 'nē'mēmāsa Maāmta-
45 g'ila, yīx L!āqwadzē, qa's yāq!ēg'a!lē. Wā, lā'laē 'nēk'a: "ya, Mamalēleqālā lō's Kwāgru!. Wālōs nēnāqayaq!ōs qaēda gwe'yā māma'fa g'āx g'ōkwila lāx Tsāxisē, qēns lā dōqwaq?" 'nēx'laē. Wā, hēx'idaem'lāwisē 'nāxwa ēx'ak'ex wāldemas. Wā, hēx'idaem'lāwis g'āx 'wī'lēda Kwāgrulē lē'wa Mamalēleqāla lē'wa

qāla and || Q!ōmoyâ'yē, and the 'wālas Kwāg'uł, went to | Tsāxis. 50
 Now they believed what was reported to them at | Qālogwis. The
 Kwāg'uł and the | Mamalēleqāla went back at once to bring their houses
 and all their property, | and they came to build houses at Fort Ru-
 pert. Now the Kwāg'uł really left || their village sites at Qālogwis, 55
 and the Q!ōmoyâ'yē their village site at Ts!ādē, and the | 'wālas
 Kwāg'uł their village site at Ādap!ē, | and they stayed at Fort Ru-
 pert; but the Mamalēleqāla did not stay long, | then they went back
 to Mēmkuṃlis; and the Kwāg'uł | and Q!ōmoyâ'yē and 'wālas
 Kwāg'uł, and also the || Q!ōmk'!ut!ēs, kept together, and they built 60
 houses at Fort Rupert; and when | the Kwāg'uł had built their
 houses, G'āyosdās (VI 2) was a young man. | He had taken the
 place of his father (V 1), who was now chief of the Mamalēleqāla, |
 that is, of 'māxūyalidzē (V 1), who had been chief of the numaym
 SēnL!ēm. | Now G'āyosdās (VI 2) was chief of the SēnL!ēm. Now ||
 his numaym wished him to marry a princess of | some chief of the 65
 Kwāg'uł, for they did not want him to marry outside; | and also his
 younger brother, Smoke-All-Round (VI 3), for they disliked what
 had been done by | their father, whose wife would not let him come
 back again. As soon as | the houses which the four Kwāg'uł tribes
 had built were finished, G'āyosdās (VI 2) spoke || to his brother 70
 Smoke-All-Round (VI 3). He | said to him that he had seen a woman

Q!ōmoyâ'yē Lē'wa 'wālasē Kwāg'ula. Wā, g'āx'laē g'āx'alela lāx 50
 Tsāxisē. Wā, laēm'laē oq!ūs'idēx wāldemasa ts!ēk!lālās lāx
 Qālogwisē. Wā, hēx'idaēm'lāwisē la aēdaaqēda Kwākūg'ułē Lē'wa
 Mamalēleqāla, qa's lā māwaxēs g'ōkwē Lē'wis 'nāxwa gwēlgwāla,
 qa's g'āxē g'ōx'walis lāx Tsāxisē. Wā, laēm'laē ālak!āla bēwēda
 Kwākūg'ulasēs g'ōx'demsē Qālogwisē Lō' Ts!ādē, yix g'ōx'demsasa 55
 Q!ōmoyâ'yē, Lō' Ādap!ē, yix g'ōx'demsasa 'wālasē Kwāg'ula. Wā,
 hēem xek'!a lāx Tsāxisē. Wā, lā k'!ēs gāla'laēda Mamalēleqālāxs
 lāa'l nā'nax' lāx Mēmkuṃlisē. Wā, laēm'laē q!ap!ēx'sāda Kwā-
 g'ułē, Lē'wa Q!ōmoyâ'yē Lē'wa 'wālasē Kwāg'ula; wā, hē'misa
 Q!ōmk'!ut!ēsē, yixs lāa'l g'ōkwēla lāx Tsāxisē. Wā, g'il'ēm'lāwisē 60
 gwālē g'ig'ōkwēla'yasa Kwākūg'ulaxs lāa'l hēlak'!ōx'widē G'āyos-
 dāsē, yixs lē'maē L!āyustōdxēs ōmpēxa la g'igāmēsa Mamalēle.
 qāla, yix 'māxūyalidzē, yixs g'igāmayaōlasa 'nē'mēma SēnL!ēmē-
 Wā, hē'mis la g'igāma'yē G'āyosdāsē yisa SēnL!ēmē. Wā, laēm'lās
 wisē 'nēk'ē 'nē'mēmotas, qa wāg'is geg'ada lāx k'!ēsk'!ēdēla 65
 g'ig'egāma'yasa Kwākūg'ułē, qaxs k'!ēsaē la hēlq!ōlem la geg'a-
 dext!a Lē'wis ts!a'yē Kwax'sē'stala, qaxs anāg'emaē gwēx'idaa-
 sas ōmpda'xwasēxs laē xek'!aasōsēs genēmē. Wā, g'il'ēm'lāwisē
 gwāf'emgraelsēda g'ig'ōkwēla'ya mōsgemakwē Kwākūg'ula, lāa'lasē
 yāq!ēga'lē Gāyosdāsē lāxēs 'nemwotē Kwax'sē'stala. Wā, laēm 70
 nēlaxs lē'maē dōx'walelaxa ēk'ē lāx nāqa'yas ts!edāqa, yix k'!ēdēlas

- that pleased him, the princess of | Āwāsk'inis (V 9), K'lāmaxalas (VI 7), for he was the head chief of the numaym Haāyalik'awē, "that I may | obtain privileges on account of what was done by our father."
- 75 Thus he said. || Then Smoke-All-Round (VI 3) also spoke. He | told him to go ahead and to call a meeting of their numaym the | SēnL!Em, to tell them of what he had in mind. | Immediately G'āyosdās (VI 2) wished his younger brother Smoke-All-Round (VI 3) to | call his numaym the SēnL!Em, and Smoke-All-Round (VI 3) went at once
- 80 to || invite them. It was not long before the numaym SēnL!Em came in. | Then G'āyosdās (VI 2) spoke, and told them that | he wished to marry the princess of Āwāsk'inis (V 9), K'lāmaxalas (VI 7), | the princess of the chief of the numaym Haāyalik'awē.
- 85 Thus he said. | The numaym agreed at once to his words, and || he made the marriage payment at once. After they had been married, | chief Āwāsk'inis (V 9) stood up and spoke. He | said, "Now, listen, son-in-law G'āyosdās (VI 2)!—Come, | chiefs of the SēnL!Em, and lift your wife, and carry her to the | house of my son-in-law; for
- 90 she is sitting on her marriage mat, on these || ten blankets. Your name will be Yāqostōd (VI 2), son-in-law; | and when you wish to give a winter dance, your dancer will be | Hayalik'ila, and his name will be Ts!āqāmē." Thus he said; | and when he stopped speaking,

- 72 Āwāsk'inisē, yix K'lāmaxalasē, qaxs hē'maē xāmagēmē g'igāma'yē Āwāsk'inisasa 'ne'mēmōtasa Haāyalik'awa'yē, "qen wāg'ē k'lāk'lēs'ol!a lāq, qa gwēx'idaasasens ōmpa g'āxens," 'nēx'laē.
- 75 Wā, hēx'idaēm'lāwisē ōgwaqa yāq!eg'a'lē Kwax'sē'stala. Wā, laēm'lāwisē āem wāxaq qa wāg'is āem lēlts!ōdxēs 'ne'mēmōtaxa SēnL!ēmē, qa's nēlēsēq yis gwālaasasēs nāqa'yē lāq. Wā, hēx'idaēm'lāwisē G'āyosdāsē 'nēx' qa hē'misēs ts!a'yē Kwax'sē'stala la lē'lāxēs 'ne'mēmōtaxa SēnL!ēmē. Wā, hēx'idaēm'lāwisē Kwax'sē-
- 80 'stalala lē'lāla. Wā, k'lēs'lat!a gāxas g'āxaa'l 'wī'laēlēs 'ne'mēmōta SēnL!ēmē. Wā, lā'laē yāq!eg'a'lē G'āyosdāsē, qa's nēlēxs lē'maē 'nēx' qa's geg'adēs k'lēdēlas Āwāsk'inisē, lāx K'lāmaxalasē lāx g'igāma'yasa 'ne'mēmōtaxa Haāyalik'awa'yē, 'nēx'laē. Wā, hēx'idaēm'lāwisē 'nāxwa ēx'ak'ē 'ne'mēmōtasēx wāldemas. Wā, hēx'i-
- 85 daēm'lāwisē qādzēl'ideq. Wā, g'il'ēm'lāwisē gwāla qādzēlaxs lāa'l lāx'ūlilēda g'igāma'yē Āwāsk'inisē, qa's yāq!eg'a'lē. Wā, lā'laē 'nēk'a: "Wēg'a hōlēlal g'āxen, negūmp, G'āyosdās. Gēlag'a g'ig'egāmēs SēnL!ēm dāg'ililaxgas gēnemg'ōs qa lālag'isek' lāxēs g'ōkwaōs, negūmp, qaxs la'mēg'as k'lwadzālilg'as lē'waxsēx'xga
- 90 lastōk' p'lēlxelagēma. Wā, hē'mēts lēgemlōsē Yāqostōdē, negūmp. Wā, g'il'ēm'lwits 'nēx'LE qa's ts!ēts!eqaōs lālē Hayalik'ilalēs sēnatlaōs; wā, hē'mis lēgemlōsē Ts!āqāma'yē," 'nēx'laē. Wā, g'il'ēm'lāwisē q!wēl'idēxs lāa'l 'nāxwa q!wāg'ililēda 'ne'mēma, yixa

the numaym | SēnL!Em arose and went into a room in which K!āmaxalas (VI 7), || the princess of Chief Ā^εwālas^εk'īnis (V 9), was 95 seated; and when | they had gone into the room, K!āmaxalas (VI 7) arose and told them where | the pile of ten blankets, her marriage mat, was. Then | these were taken by some of the numaym of the SēnL!Em. They | came out of the room, and among them walked K!āmaxalas (VI 7), and they || went back to the house 600 of G'āyosdās (VI 2). Immediately | G'āyosdās (VI 2) sent his speakers to call the Maāmtag'ila | and the numaym G'exsem and the Kūkwāk!um and also the | Laā^εlax's^εEndayo,—the four numayms. Immediately | they went and stood outside of the house of G'āyosdās (VI 2). || Then they invited, and this is what they said 5 when | they were inviting: "Now, Maāmtag'ila, G'exsem, | Kūkwāk!um, Laā^εlax's^εEndayo, you will see the dance of YāyaqōL!alas (VI 3), the daughter¹ of | Yāqostōd (VI 2),"—for his name was no longer G'āyosdās,—and hereafter | his name was Yāqostōd (VI 2), which he obtained in marriage. ||

I have forgotten the name given in marriage by Ā^εwālas^εk'īnis (V 9) 10 to be | the name of Smoke-All-Round (VI 3). It is YāyaqōL!alas (VI 3), for the potlatch was given by Yāqostōd (VI 2) for his | younger brother Smoke-All-Round (VI 3). Now his name was no longer Smoke-All-Round (VI 3), | and I shall name him YāyaqōL!alas (VI 3). |

SēnL!Emē, qa^εs lā^εl hōx^uts!ā^εlā^εl lāx k!waēlasas K!āmaxalasē, yix k!ēdelasa g'igāma'yē | Ā^εwālas^εk'īnisē. Wā, g'il^εEm^εlāwisē 95 'wī^εlts!ā^εlā^εl^εxs lā^εl lāx^εū^εlā^εl K!āmaxalasē, qa^εs nē^εlēs k!lēgō^εlasasa lastowē p!elxelasgēmaxēs lē^εwaxsēLē. Wā, g'il^εEm^εlāwisē āx^εalē^εmsa g'āyulē lāxa 'ne^εmēmōtasa SēnL!Emaxs g'āxaa^εl hōx^εwū^εlts!ā^εlā^εl. Wā, la^εEm^εlāē qāga'yē K!āmaxalasaqēxs lāx^εda^εxwāē nā^εnakwēda qadzēlax^εdē lāx g'ōkwās G'āyosdāsē. Wā, hēx^εidaem- 600 'lāwisē G'āyōsdāsē 'yūlaqasa ā'yīlkwē, qa lās Lē^εlā^εlaxa Maāmtag'ila Lē^εwa 'ne^εmēmōtē G'exsema Lē^εwa Kūkwāk!ūm; wā, hē^εmisa Laā^εlax's^εEndayowēxa mōsgemak!ūsē 'nā^εne^εmēmāsa. Wā, hēx^εidaem^εlāwisē lāx^εda^εxwā qa^εs lāx^εū^εlsē lāx L!āsanā^εyas g'ōkwās G'āyosdāsē. Wā, lā^εlāē Lē^εlā^εlak!ā^εlā. Wā, g'a^εmēs wāldemsēg'axs lā^εl 5 Lē^εldzaqwa: "Laems x'its!ax'ila^εlā^εl' Maāmtag'ilā^εl', G'exsemai', Kūkwak!ūmai', Laā^εlax's^εEndayowai' lāx YāyaqōL!alasai' xūnōkwās Yāqostōdai'," qaxs lē^εmaē g'wāl Lēgades G'āyosdāsē, yixs lē^εmaē Lēgadelts Lēgemg'elx^εlā^εyasē Yāqostōdē.

Wā, hē^εmēn L!ēlēwēsē^εwē Lēgemg'elx^εlā^εyas Ā^εwālas^εk'īnisē qa 10 Lēgēms Kwax^εsē^εstalē YāyaqōL!alasē, qaxs hē^εmaē sēnats Yāqostōdēs ts!ā^εyē Kwax^εsē^εstala. Wā, la^εEm^εlāē g'wāl Kwax^εsē^εstalax^εlā. La^εmēsēn Lēqelales YāyaqōL!alasē lāq.

¹ In reality, the younger brother.

- 15 Then the four numayms came in, || and Yāqostōd (VI 2) spoke, and told | his numaym what he thought, that he would take the | seat of his father, ʼmāxūyalidze (V 1), of his numaym SēnLʼEm, which | was the head seat, and he wanted his younger brother |
- 20 YāyaqōLʼalas (VI 3) to stand next to him. Thus he said, and || the numaym agreed to what he said. When he finished speaking, | Yāqostōd (VI 2) gave away the ten blankets to the Chiefs of the | four numayms, and he gave the cedar-bark blankets to the | common people. When everything had been given away, they went out. | Yāqostōd (VI 2) and his wife Kʼlāmaxalas (VI 7) had not been
- 25 married long || when she was with child, and she gave birth to a daughter; | and Āʼwālaskʼinis (V 9) at once gave a marriage present of ten | blankets to his son-in-law Yāqostōd (VI 2), and he gave him as marriage gift the | name for the new-born princess of Kʼlāmaxalas (VI 7). | He gave away the name Lēʼlēnoxʷ (VII 1) for the name
- 30 of the || child of Yāqostōd (VI 2); and when he had finished his speech he | gave away ten blankets to the chiefs of the four | numayms. After he had given the blankets, the four tribes went out. | When the child of Yāqostōd (VI 2) was ten months old, | Yāqostōd
- 35 (VI 2) wished to have two || wives, but he did not tell | his wife Kʼlāmaxalas (VI 7) what he was thinking about. He did as every-

- Wä, hēxʼidaemʼlāwisē gʼāx ʼwīla hōgwīlēda mōsgemakʼūsē ʼnāl-
 15 ʼneʼmēmāsa. Wä, lāʼlaē yāqʼlēgʼaʼlē Yāqostōdē. Wä, laemʼlaē nēla-
 xēs ʼneʼmēmōtas gwālaasasēs nāqaʼyē, yīxs hēʼmēlē lāxwālālē lā-
 xwaʼyasēs ōmpaē ʼmāxūyalidzē lāxēs ʼneʼmēmōtaxa SēnLʼEmē, yīxs
 lāxumaʼyaē. Wä, lāʼlaē ʼnēxʼ qa lāwapʼlaʼyēsēs tsʼaʼyē YāyaqōLʼa-
 lasē laqēxs hāē, ʼnēxʼlaē. Wä, āemʼlaxaāwisē ʼnemāgʼa ēxʼakʼē ʼne-
 20 ʼmēmōtasēx wāldemas. Wä, gʼilʼemʼlāwisē ʼwīla gwālē wāldemasēxs
 lāaʼl yāxʼwidē Yāqostōdāsa lastowē pʼelxelasgem lāx gʼigʼegāmaʼyasa
 mōsgemakwē ʼnālʼneʼmēmāsa. Wä, lāʼlaē yāxʼwitsa kʼlōbawasē lāxa
 bēbēkwaxa. Wä, gʼilʼemʼlāwisē ʼwīlxtōxs lāaʼl ʼwīla hōqūwēlsa.
 Wä, kʼlēsʼlatʼla gāla hayasekʼālē Yāqostōdē lēʼwis genēmē Kʼlā-
 25 maxalasaxs lāaʼl bewēxʼwida. Wä, lāʼlaē māyulʼitsa tsʼātsʼadagemē.
 Wä, lāʼlaē hēxʼidaʼmē Āʼwālaskʼinisē la wāwalqālasa lastowē pʼel-
 xelasgemē lāxēs negūmpē Yāqostōdē. Wä, lāʼlaē lēgemgʼelxʼlālaxa
 lēgemē qa lēgemsa tsʼātsʼadagemē māyoʼlemsēs kʼlēdēlē Kʼlāmaxa-
 lasē. Wä, laemʼlaē lēgemgʼelxʼlālax lēʼlēnoxwē qa lēgemsa xūnō-
 30 kwas Yāqostōdē. Wä, gʼilʼemʼlāwisē gwālʼlaē wāldemasēxs lāaʼl
 yāxʼwidēlasa lastowē pʼelxelasgem lāx gʼigʼegāmaʼyasa mōsgemakwē
 ʼnālʼneʼmēmāsa. Wä, gʼilʼemʼlāwisē gwāl yāqwaxs lāaʼl hōqūwēlsa
 ʼwīlēda mōsgemakwē. Wä, gʼilʼemʼlāwisē la bēlogwilaʼlaē xūnō-
 kwas Yāqostōdē lāaʼlasē senxʼidē Yāqostōdē, qaʼs wāgʼē maʼlila
 35 lāxēs gēgenēmē. Wä, kʼlēsʼlēmʼlāwisē nēlasēs senyastolihtseʼwa
 lāxēs genēmē Kʼlāmaxalasē. Wä, laemʼlaē lāx gwēxʼsdemas qʼlēne-

body does who is doubtful. | He was down-hearted. Then his wife 37
K'lämaxalas (VI 7) asked him | why he was down-hearted, and he
told her. | He said, "I am troubled; I wish to have two || wives; 40
and you shall be the chief wife, and the other one shall be second
wife, | and it troubles me to think that you may | not let me have
two wives." Then | his wife K'lämaxalas (VI 7) replied (and said),
"Would it not make me | feel badly if you should take a common
wife? What would || please me would be if you should marry the 45
princess of Yäqolelasemē (V 10), | Ālak'ilayugwa (VI 8), because
the numaym | Yäx'agemē has many privileges. Go ahead!" she
said. Then | Yäqostōd (VI 2) was happy; and he sent out his |
younger brother Yäyaqōl'allas (VI 3) to call his numaym the
Sēnl'em. ||

He called them immediately, and it was not long before 50
they | all came in. Then he told them that he wanted to
have two wives, | for he said that he was going to marry
Ālak'ilayugwa (VI 8), the princess of Yäqolelasemē (V 10). | Thus
he said; and immediately his whole numaym | the Sēnl'em said,
"Indeed, you are a chief! Go on!" Thus he was told. || Then he 55
married her; and after they were married, | the chief Yäqolelasemē
(V 10) arose, and called | his princess Ālak'ilayugwa (VI 8) out of
her room with her woman slaves. She | went to her father with her

mas nāqayaxs xūlsaē. Wä, hēmēlāwis la wūlās'las ġenemasē 37
K'lämaxalasaq lāx xūlyimas. Wä, hēmēlāwis la nēlas'lasēq. Wä,
lā'laē 'nēk'exs hāa'l q'leyōs nāqayaxs nēnk'leqelaē qa's ma'lilēxēs
ġenemē, "qa's sō'maōs ġek'imalīla. Wä, lā'lalē ġenemq'lālaemla 40
ālēlaen ġeneml," 'nēx'laē. "Wä, hēmēsen ġ'igāga'yē qasō
k'leslax hēlq'lālaxen ma'lilemnokwōs," 'nēx'laē. Wä, hēx'idaem-
lāwisē nānax'ma'yē ġenemasē K'lämaxalasē: "Wä, ēsaēl lēx'aem
ts!ex'ilalax lāxen nāqayē, qasō ġeg'adex'salaxō, yixs lēx'a'maē hē'a-
lālax lāxen nāqayē, qasō ġeg'adex'idlaxsōx k'ledēlaxs Yäqole- 45
lasema'yē lāxōx Ālak'ilayugwax, qaxs k'lek'les'ōts!ā'x'uda 'nē'mē-
motasxa Yäx'agemā'yē. Wēg'aq," 'nēx'laē. Wä, hēx'idaem'lā-
wisē ēx'idē nāqayaxs Yäqostōdē. Wä, laem'laē ēt'ledē 'yālaqasēs
ts!ā'ya, yix Yäyaqōl'alasē, qa lās lē'lālaxēs 'nē'mēmōtaxa Sēnl'emē.

Wä, hēx'idaem'lāwisē la lē'lāla. Wä, k'les'lat!a ġūlaxs ġ'āxaa'l 50
'wī'laēla. Wä, hēx'idaem'lāwisē nēlasēs ma'lēnēlaxēs ġeġenemē,
yixs 'nēk'aē qa's ġeg'adēs Ālak'ilayugwa, yix k'ledēlas Yäqolelasē-
ma'yē, 'nēx'laē. Wä, hēx'idaem'lāwisē 'nēk'ēda 'nāxwa 'nē'mē-
mōtsēxa Sēnl'emē: "Qālas ġ'igāma'yāēx, wēg'a āemx," 'nēx'sō'laē.
Wä, lā'laē hēx'idaem la qādzēlaq. Wä, ġ'il'em'lāwisē ġwāla qādzē- 55
laxs lāa'l lāx'ūlilēda ġ'igāma'yē Yäqolelasema'yē, qa's lē'wūlt'ali
lēxēs k'ledēlē Ālak'ilayugwa lē'wis q'lāk'owē ts!edāqa. Wä, ġ'āx-
da'x'laē 'wāx'sanōdzēlilē Ālak'ilayugwāxēs ōmpē lē'wis q'lāk'owē.

- slaves walking on each side. | Then they put down twenty-five
 60 blankets in front of them; || and then Yāqolelasēmē (V 10) spoke,
 and | said, "Let your numaym come, son-in-law, to take your wife, |
 and let your wife go with her slaves to | work under your wife; and
 this is her marriage mat, these twenty-five | blankets." Thus he
 65 said. "O son-in-law! the name of my || grandfather (IV 6) will go
 to you, and your name shall be Kwax'ılanōkumē (VI 2), and | the
 name of your dancer will be Aōmol. That is the name of my mother
 (IV 6); and when | you wish to give a winter dance, your dancer will
 be a cannibal-dancer, and | his name will be Āmyaxelasō, and (your
 dancer will be a) war-dancer, and | her name will be Āmyaxēd." 70
 Thus he said. As soon as he stopped speaking, || the numaym
 Sēnlēm arose, took | twenty-five blankets and went out of the
 house; and Ālak'ilayugwa (VI 8) | was walking among them with
 her slaves. |

I forgot the other marriage gift for the name of | Lēlēnox^u (VII 1).
 Her name was to be ēmāxūlayugwa. ||

- 75 Now they walked together, and they took her to the house of
 Yāqostōd (VI 2) | his wife and her slaves. Immediately Yāqostōd
 (VI 2) | sent out his speakers to stand up outside of his house and |
 to invite the four numayms—the Maāmtag'ila, | G'ēxsem, Kūkwā-
 80 k'lum, and the Laālax'sendayo,—on account of his || daughter ēmā-

- Wā, g'āx'laē k'laaxlālema sak'lagāla p'lelxelasgema lāx l'āsaliḥas.
 60 Wā, hēem'lawis la yāq'eg'a'lats Yāqolelasema'yē. Wā, lā'laē
 ēnēk'a: "Wā, gēlag'ax'ōs ēnē'mēmotaqōs, negūmp, āx'ēdg'as genem-
 g'ōs, qa lālag'isek' lāxēs g'ōkwaōs. Laemlg'a q'lāk'ogwas, qa hēlo-
 balts'lanēsōs genemq'lōs. Wā, g'a'mēs lē'waxsēg'ēg'ada sek'lagālak'
 p'lelxelasgema," ēnēx'laē, "Wā, negūmp, laem'lala lēgemasen
 65 gagempē lōl. Wā, laems lēgadēlts Kwax'ılanōkuma'yē. Wā, lālē
 lēgadlēs sēnatlaōsas Aōmolē, yix lēgemasen ābempē. Wā, qasō
 ēnēx'lax qa's tslēts'lēqaōs, wā, lālē hāmats'alēs sēnatlaōs. Wā,
 hē'mis lēgemltsē Āmyaxelase'wē. Wā, hē'misa tōx'widē. Wā, lālē
 lēgadēlts Āmyaxēdē," ēnēx'laē. Wā, g'il'em'lawisē q'lēl'idexs
 70 lāa'el 'wī'la q'lwāg'ililē ēnē'mēmotasa Sēl'ema qa's lā āx'ēdxa se-
 k'lagāla p'lelxelasgema qa's g'āxē hōqūwelsa qāqelax Ālak'ilayugwa
 lē'wis q'lāk'owē.

Hēxōlen l'elēwēse'wēda ēnemsgemē lēgemg'elxla'ya qa lēgēms
 lēlēnoxwē. Wā, laem'laē lēgadēlts ēmāxūlayugwa.

- 75 Wā, lā'laē q'ap'lemālaxs lāa'el taōdaēlas lāx g'ōkwas Yāqostōdē,
 yix genemas lē'wa q'lāk'owē. Wā, hēx'idaem'lawisē Yāqostōdē
 ēyālaqasēs ā'yilkwē, qa lās lāx'ūls lāx l'āsanā'yasa g'ōkwē qa's
 lē'lalēxa mōsgemak'ūsē ēnāl'ne'mēmasa, yixa Maāmtag'ila lē'wa
 G'ēxsemē lē'wa Kūkwāk'lūmē lē'wa Laālax'sendayowē qa's
 80 xūnōkwē ēmāxūlayugwa. Wā, hēx'idaem'lawisē lāx'da'x^u hōqūwel-

ṡūlayugwa. Immediately the four speakers went out, | and they 81
stood outside of the house of the | chief Kwax'īlanōkumē^e (VI 2);
for now he was no longer named | Yāqostōd (VI 2); and one of the
speakers invited them in. | He said, "Now, Maāmtag'ila, G'ēxsem, ||
Kūkwāk'lum, and Laālax's'endayo, come to see the dance of 85
'māxūlayugwa (VII 1) the child of | Kwax'īlanōkumē^e (VI 2)," for he
was no longer named Yāqostōd (VI 2). | And after the messenger
had called, another one of the speakers said, | "Be quick!" and when
he stopped speaking, | they came into the house of Chief Kwax'ila-
nōkumē^e (VI 2) || and cleared it out. After they had cleared it out 90
the | four numayms came in. When they were all | in, Kwax'īlanō-
kumē^e (VI 2) arose, and told where | the twenty-five blankets came
from, that they came from | Yāqolelasemē^e (V 10). Thus he said;
and he told them about his princess Lālēl'ēlak^{u1} (VII 1), || that she 95
had changed her name, and that her name was 'māxūlayugwa
(VII 1). | Then he stopped speaking, and he gave away the
twenty-five | blankets, and the guests went out. It was not
long before | the second wife of Kwax'īlanōkumē^e (VI 2) |
Ālak'īlayugwa (VI 8), gave birth to a girl; and immedi-
ately || Yāqolelasemē^e (V 10) invited his numaym the Yaē- 700
x'agemē^e to | come into his house. When they were all in,
the | chief Yāqolelasemē^e (V 10) arose and spoke. | He told his

sēda mōkwē ā'yilkwa, qa's lā'l q'lwāg'aels lāx L'lāsanā'yas g'ōkwāsēs 81
g'īgāma'yē Kwax'īlanōkuma'yē, qaxs lē'maē gwāl lēgades Yāqo-
stōdē. Wā, lā'laē lēlēlak'ālaxa 'nemōkwē lāxa ā'yilkwē. Wā,
lā'laē 'nēk'a: "Laems x'its'ax'īlalai', Maāmtag'ilai', G'ēxsemai',
Kūkwāk'lumai', Laālax's'endayowai' lāx 'māxūlayugwai' xūnōkwās 85
Kwax'īlanōkumayē," qaxs lē'maē gwāl lēgades Yāqostōdē. Wā,
g'il'ēm'lāwisē q'wēl'ēdēda lēlēl'g'isē, lāa'lasē 'nēk'ēda 'nemōkwē
elkwa: "Hālaxslesai'," 'nēx'laē. Wā, g'il'ēm'lāwisē q'wēl'ēdexs
g'āxaa'l hōgwīla lāx g'ōkwāsēs g'īgāma'yē Kwax'īlanōkuma'yē,
qa's ēx'widēq. Wā, g'il'ēm'lāwisē gwāl ēkwaqēxs g'āxaa'lasē hō- 90
gwīlēda mōsgemak'lūsē 'nāl'nē'mēmāsa. Wā, g'il'ēm'lāwisē 'wī-
ēlaēlexs laē lāx'ūlile Kwax'īlanōkuma'ya, qa's nēlēs g'āya'nakūla-
sasa p'elxelasgemaxs sek'lagālaē, yīxs hāē g'āya'nakūlaē, lax
Yāqolelasema'yē, 'nēx'laē. Wā, lā'laē nēlaxaasēs k'lēdēlē L'lālēl-
ēlakwaxs¹ lē'maē L'lāyoxlā yīxs lē'maē lēgades 'māxūlayugwa. 95
Wā, g'il'ēm'lāwisē q'wēl'ēdexs lāa'l yāx'wida, yīsa sēk'lagāla
p'elxelasgemaxs lāa'l hōqūwelsēda lēlēlakwē. Wā, k'lēs'latla
gālaxs lāa'l māyul'idē a'lilē genems Kwax'īlanōkuma'yē, yīx
Ālak'īlayugwa yīsa ts'lāts'adagemē. Wā, hēx'idaēm'lāwisē Yā-
qolelasema'yē la lē'lālaxēs 'nē'mēmotaxa Yāēx'agemā'yē qa lās 700
'wīēlaēlela lāx g'ōkwās. Wā, g'il'ēm'lāwisē 'wīēlaēlexs lāa'laēda
g'īgāma'yē Yāqolelasema'yē lāx'ūlila, qa's yāq'eg'a'lē: "Wā,

¹Named Lēlēnox^u on p. 980, line 29.

numaym the Yaēx'agemē^ε that he would give as a marriage gift |
 5 thirty-five blankets to his son-in-law || Kwax'īlanōkumē^ε (VI 2), and
 also the house and his other seat; that is, | the seat of his deceased
 younger brother, L!āl!elānem (V 11); "and also a name for | my
 granddaughter who was born by my princess Ālak'ilayugwa (VI 8). |
 Her name shall be the name of my dead sister 'nemnasālayugwa
 (V 12). | Now, her name will be 'nemnasālayugwa (VII 2). Now, ||
 10 my numaym Yaēx'agemē^ε, let us see the child borne | by Ālak'ila-
 yugwa." Thus he said, and they put the | thirty-five blankets on
 the shoulders of young men, and | they went out of the house, and
 they went into the house | of his son-in-law Kwax'īlanōkumē^ε (VI 2).
 15 They sat down inside of the || door of the house, and Chief | Yāqole-
 lasemē^ε (V 10) arose and spoke. He said, "Sit up, | son-in-law, and
 listen to me, what brought here me and my numaym, the | Yaēx'a-
 gemē^ε. We came to see our granddaughter. Now | I give you as a
 20 marriage gift these thirty-five || blankets to wipe off the blood of my
 granddaughter; | and this name of my deceased sister (V 12) 'nem-
 nasālayugwa shall be hers. | Her name shall be 'nemnasālayugwa
 (VII 2). Now, son-in-law, you will be the owner | of my house, and
 you shall own the seat | of my deceased younger brother L!āl!elā-
 nem (V 11). There are three seats ahead of him below the eagle;" ||

3 laēm^εlaē nēlaxēs 'ne^εmēmōtaxa Yaēx'agemā^εyaxs wāwālqālilasa
 mamōx^usōkūlāsa sek^ε!a p!elxelasgēm lāxēs negūmpē Kwax'ila-
 5 nōkuma^εyē: wā, hē^εmisēs g'ōkwē lē^εwis lāxwāyē 'nema, yī^εlax
 lāxwāyāsēs ts!a^εyōlāē L!āl!elānemē. "Wā, hē^εmisa lēgemē qa
 lēgemsen ts!ōx^uLEMagasa yīx māyōlemasen k'!ēdēlāē Ālak'ilayu-
 gwa. Wā, la^εmēsē lēgadelts lēgemasen wūq!wōlāē 'nemnasālayu-
 gōla. Wā, la^εmēsē lēgadelts 'nemnasālayugwa," 'nēx^ε!aē. "Wā,
 10 wēg'ax'ins 'ne^εmēmōt Yaēx'agemē^ε, qens lā dōx^εwīdex māyōle-
 mas Ālak'ilayugwā," 'nēx^ε!aēxs laē k'!exsayap!endālasa sek^ε!ās
 mamōx^usōkūlayo p!elxelasgema lāxa hā^εyāl^εa. Wā, g'īlēm^εlāwīsē
 'wī^εlaxs g'āxāē hōqūwels lāx g'ōkwās, qa^εs lā hōgwīl lāx g'ōkwa-
 sēs negūmpē Kwax'īlanōkuma^εyē, qa^εs lā k'!ūs^εālīl lāx āwīlēlāsa
 15 t!ex'īlāsa g'ōkwē.¹ Wā, xāmax^εīdā^εmēsa g'īgāma^εyē Yāqolelase-
 ma^εyē lāx^εūlīl, qa^εs yāq!eg'a^εtē. Wā, lā 'nēk'a: "Kwāgemlīla ne-
 gūmp, qa^εs hōlēlāōsag'īn g'āxēnēk' lō^εgūn 'ne^εmēmōtek', yīxg'a
 Yaēx'agemēk'. G'āxenu^εx^u dōq^εwaxenu^εx^u ts!ōx^uLEMagasax. La-
 'mēsen wāwālqālasg'ada sek^ε!ag'as mamōx^usōkūlayu p!elxe-
 20 lasgema, qa^εs dēg'īdanōsaxōx elx^εūna^εyaxsen ts!ōx^uLEMagasax.
 Wā, g'a^εmēsē g'ada lēgemg'asen wūq!wōlāē 'nemnasālayugōla.
 La^εmēsō lēgadelts 'nemnasālayugwa. Wā, la^εmēts lālōl negūmp
 g'ōgwadeltsen g'ōx^εdē. Wā, la^εmēts lāl lāxwē^εno^uLES lāxwa-
 'yasen tsā^εyōlāē L!āl!elānemōla, yīxs yāyūdukwa^εgiwālāē lāxa

¹ From here on the history is personally known to the narrator; hence the quotative—!a—is omitted.

thus he said, for now YäqOLElasemē^ε (V 10) tried to rival | Ä^εwā- 25
lask'inīs (V 9). Therefore he did so, for | YäqOLElasemē^ε (V 10)
knew what Kwax'ılanōkumē^ε (VI 2) had said to his wife | K'lämaxa-
las (VI 7) when he first wished to marry Älak'ilayugwa (VI 8) and
when she was | told that K'lämaxalas (VI 7) would be the head
wife, and that || Älak'ilayugwa (VI 8) would be the second wife, at 30
the time when Kwax'ılanōkumē^ε (VI 2) spoke to | K'lämaxalas
(VI 7), therefore YäqOLElasemē^ε (V 10) had resolved that his |
princess Älak'ilayugwa (VI 8) should be head wife. Therefore he
did this. | Then Kwax'ılanōkumē^ε (VI 2) thanked YäqOLElasemē^ε
(V 10) for what he had said, and then | Kwax'ılanōkumē^ε (VI 2)
invited his father-in-law to go to the rear || of the house; and now 35
Kwax'ılanōkumē^ε (VI 2) wished | YäqOLElasemē^ε (V 10) to speak
for him when he was going to give away property | to the numaym
Yaëx'agemē^ε of YäqOLElasemē^ε (V 10)¹. Then he | promised to
give away thirty-five blankets to the Gwētela, ^εwālas | Kwāg'uī,
Q'ōmk'!ut!es, on behalf of ^εnemnasālayugwa (VII 2), the child of ||
YäqOLElas (VI 2) for now Kwax'ılanōkumē^ε (VI 2) | received a 40
name from his new numaym the Yäëx'agemē^ε. Now he had | two
seats, for he still stayed on the side of the numaym, Sēnl!em, | and
he also had a seat with the numaym Yaëx'agemē^ε of the Q'ōmo-
yā^εyē. As soon as he stopped speaking, the speakers of YäqOLEla-

kwēkwē," ^εnēx'laē, qaxs lē^εmaē dōqwalap!ē YäqOLElasema^εyē lō^ε 25
Ä^εwālask'inīsē. Hē^εmis lāg'ilas hē gwēx'ēidē, qaxs q'älamaē Yäqo-
LElasema^εyax wāldemas Kwax'ılanōkuma^εyaxēs gēnemē K'läma-
xalasē, yīxs g'ālaē ^εnēx' qas geg'adēs Älak'ilayugwa, yīxs laē
^εnēk'a: "Sōem gek'amalīLES K'lämaxalas. Wä, lālē gēnemq'ala-
emlē Älak'ilayugwa," yīxs laē ^εnēk'ē Kwax'ılanōkuma^εyax K'lä- 30
maxalasē. Wä, hē^εmis lāg'ilas āla ts!āsalē YäqOLElasema^εyē, qā
hēs gek'amalīlēs k'!ēdēlē Älak'ilayugwa, lāg'ilas hē gwēx'ēidē. Wä,
lā mō^εlē Kwax'ılanokuma^εyas wāldemas YäqOLElasema^εyaq. Wä,
la Kwax'ılanōkuma^εyē lē^εlāxēs negūmpē, qā lās lāxa ōgwīwalī,
lasēs g'ōkwē. Wä, la^εmē ^εnēk'ē Kwax'ılanōkuma^εyē qas hēlāxsta- 35
lēx YäqOLElasema^εyē, qaxs lē^εmaē g'ayoqālē Kwax'ılanōkuma^εyē
lāxa ^εnē^εmēmotas YäqOLElasema^εyaxa Yaëx'agemā^εyē. Wä, la^εmē
dzōxwasa sek'lās mamox'sōkūlayo lāxa Gwētela lē^εwa ^εwālasē
Kwāg'ula lē^εwa Q'ōmk'!ut!esē qā ^εnemnasālayugwax xūnōkwas
YäqOLElasē, qaxs la^εmē lēgēm^εg'elxlāla qā lēgēms Kwax'ılanō- 40
kuma^εyē lāxa ālē ^εnē^εmēmotsēxa Yaëx'agemā^εyē. Wä, la^εmē ma-
lōxsala, qaxs hēx'sā^εmaē las āpsot!ēna^εyasēda ^εnēmēmāsa Sēnl!ē-
mē. Wä, lā lāgēxa ^εnē^εmēmotasa Yaëx'agemā^εyasa Q'ōmoyā^εyē.
Wä, g'ilēmēsē q'lwēfēdexs laē hōqūwelsē a'yīlkwas YäqOLElase-

¹ He belonged to this numaym now.

45 semē || went out and stood outside of the house of YäqOLElasemē, |
and they called the Gwētela, 'wālas Kwāg'uł, and Q!ōmk!ut!es on
behalf of | 'nemnasālayugwa (VII 2), the daughter of YäqOLElas
(VI 2). Then they went back into the | house of YäqOLElas (VI 2),
and cleared it out; and after they had cleared it out, | they invited
50 the numaym of the Yaēx'agemē to the house of || YäqOLElas (VI 2)
[to go into the house of YäqOLElas] for that had been the house of |
YäqOLElasemē (V 10). Then YäqOLElas (VI 2) walked among his
new numaym | towards his house; and when they | were inside, the
Gwētela came in and sat on the right-hand side | of the house.
55 Then came the 'wālas Kwāg'uł and sat down || on the upper left-
hand side of the house. Then came the | Q!ōmk!ut!es and sat
down near the door on the left-hand side. | Then YäqOLElasemē
(V 10) spoke to his son-in-law | YäqOLElas (VI 2), and gave away
the thirty-five blankets; | and after he had done so, they all went
60 out. || Immediately Ā'wālas'īnis (V 9) took away his princess
K'lāmaxalas (VI 7), the | wife of YäqOLElas (VI 2) because he could
not do what had been done by | YäqOLElasemē (V 10) for his son-
in-law. (I forgot that the | slaves went with their mistress Ālak-i-
layugwa [VI 8]). | Now YäqOLElas (VI 2) had only one wife, the
65 princess of YäqOLElasemē (V 10), || Ālak'ilayugwa (VI 8). Now
YäqOLElas (VI 2) became proud and | always beat his wife, and

45 ma'yē, qa's lā q!wāg'aelsē lāx L'lāsanā'yās g'ōkwās YäqOLElase-
ma'yē, qa's lēlēlāxa Gwētela, 'wālas Kwāg'uł, Qōmk!ut!esē qa
'nemnasālayugwa xūnōkwās YäqOLElasē, 'nēk'ēxs laē hōgwīla lāx
g'ōkwē las YäqOLElasē, qa's ēx'widē. Wā, g'il'mēsē gwāl ēkwa-
qēxs laē lē'lālaxa 'nē'mēmōtasa Yaēx'agemā'yē lāx g'ōkwās Yä-
50 qOLElasē, qa g'āxlag'is lāx g'ōkwās YäqOLElasē, yix g'ōx'dās Yä-
qOLElasema'yē. Wā, g'āx'mē qāgayē YäqOLElasaxēs alē 'nē'mē-
mōtaxs laē gwe'yōlēla lāxēs g'ōkwās. Wā, g'il'mēsē 'wīla hōgwī-
LEXS g'āxāē hōgwīlēda Gwētela, qa's lā k'lūs'ālil lāxa hēlk'!ōdo-
yālilasa g'ōkwē. Wā, g'āxēda 'wālasē Kwāg'uł, qa's lā k'lūs'ālil
55 lāxa 'nelk'!ōdoyōlilasa gēmzanēgwīlasa g'ōkwē. Wā, g'āxēda
Q!ōmk!ut!esē, qa's lā k'lūs'ālil lāx max'stālilasa gēmzotsālilasa
t!ex'ila. Wā, la'mē nēlē YäqOLElasema'yāsēs wāldemāxēs ne-
gūmpē YäqOLElasē. Wā, lā yax'wida, yīsa sek'lās mamōx'sōkūla-
'yē p!elxelasgema. Wā, g'il'mēsē gwāLEXS laē hōqūwēla. Wā,
60 hēx'ida'mēsē Ā'wālas'īnisē wātaxōdxēs k'lēdēlē K'lāmaxalasē, yix
gēNEMx'dās YäqOLElasē. Wā, la'mē k'lēās gwēx'idaas lāLEX gwē-
x'idaasas YäqOLElasema'yē lāxēs negūmpē. (HēxOLEN L'elēwēse-
'wēda q!āk'o, yixs lē'māē lāsgēmēxēs q!āgwīdē Ālak'ilayugwa.)
Wā, la'mē 'nemōx'ēm la gēNEMs YäqOLElasē k'lēdēlas YäqOLElase-
65 ma'yē Ālak'ilayugwa. Wā, laem lēmx'ēdē nāqa'yās YäqOLElasē,
qaxs hēmenāla'māē la k'lēlak'axēs gēNEMē. Wā, hē'mis lāg'ilas

therefore | YäqOLElasemē (V 10) took away his princess Ālak'i- 67
layugwa (VI 8); and although | Ālak'ilayugwa (VI 8) was no longer
his wife, YäqOLElas (VI 2) still owned the house | and the seat, for they
had ēnemnasālayugwa (VII 2) for their child. || YäqOLElas (VI 2) was 70
not very long without a wife. Then he asked | in marriage the princess
of Ēwanux^udzē (V 13), chief of the numaym | Laälax'sēndayo.
The name of the princess of Ēwanux^udzē (V 13), was Q'ēx'Lāla
(VI 9); | and YäqOLElas (VI 2) called his numaym the SēnL'em into
his house and told them | that he wished to marry again. They just
told him to go ahead || and to do quickly as he wanted. Then | 75
he told them that he referred to the princess of | Ēwanux^udzē (V 13)
Q'ēx'Lāla (VI 9), whom he wanted to marry. Thus he said when
he was speaking. | One of his speakers replied, and said, "Go on,
and | do so quickly, and let us pay the marriage money to-day."
Thus he said. Immediately || YäqOLElas (VI 2) took fifty blankets 80
out of his room to | give as marriage payment. After he had taken
them out, the | numaym SēnL'em went, carrying the blankets on
their shoulders, and went into | the house of Ēwanux^udzē (V 13).
They sat down inside of the door of | the house of Chief Ēwanux^udzē
(V 13), and at once they paid the marriage money, the || fifty 85
blankets. After they had done so, | the speaker of Chief Ēwanux^udzē
(V 13) arose and spoke. He said, | "Remain sitting there. Sēn-

YäqOLElasema'yē wātaxōdxēs k' lēdēlē yix Ālak'ilayugwa. Wā, wax'- 67
ēmisē la k' lēs geg'adesēs genemē Ālak'ilayugwa, la hetsāemxa g'ōkwē
lē'wa laxwa'yē YäqOLElasē, qaxs lē'maē xūngwades ēnemnasāla-
yugwa. Wā, k' lēst!a gāla k' lēās genemē YäqOLElasē laē g'ayōx- 70
ēwidex k' lēdēlas Ēwanux^udzē, yix g'igāma'yasa ēnēmēmotasa Laā-
lax'sēndayowē Q'ēx'Lāla, yix lēgēmas k' lēdēlas Ēwanux^udzē.
Wā, lā lēlts!ōdē YäqOLElasaxēs ēnēmēmota SēnL'emē, qas nēlēxs
lē'maē ēnēx qas geg'adē ēt!ēda. Wā, ā'ēmisē ēnāxwa wāxasō'sēs
ēnēmēmotē, qā ālag'a'mēs hali'lāla lāx gwālaasasēs nāqayē. Wā, 75
hē'mis la ēnēg'ātsēxs hāē gwe'yōs, qas genemē k' lēdēlas Ēwa-
nux^udzē'yē Q'ēx'Lāla, ēnēk'ēxs laē yāq!ent!ālā. Wā, hēx'ida'mēsē
yāq!eg'a'lēda ēnemōkwē lāx ā'yilkwās. Wā, lā ēnēk'a: "Wēg'a āem
hali'lāla, qens wēg'i qadzē'idxwa ēnāla," ēnēk'ē. Wā, hēx'ida-
mēsē YäqOLElasē āx'wult!alilaxa sek'lax'sokwē p!elxelasgema, qas 80
qādzēlēma. Wā, g'il'mēsē wīlōlt!alitēxs laē wīlamālēda ēnēmē-
motasa SēnL'emē k' lēk'!exseyap!alaxa p!elxelasgēmē, qas lā hō-
gwīl lāx g'ōkwās Ēwanux^udzē, qas lā k' lūs'ālil lāx āwīlēlās t!ex'ilās
g'ōkwasa g'igāma'yē Ēwanux^udzē. Wā, hēx'ida'mēsē qādzēlasa
sek'lax'sokwē p!elxelasgema. Wā, g'il'mēsē gwālēxs laē lāx'ūlilē 85
elkwāsa g'igāma'yē Ēwanux^udzē qas yāq!eg'a'lē. Wā, lā ēnēk'a:
"Wēg'a k'wāk!wāla SēnL'em, qas ēselaōsaxg'as genemg'aōs, qaxs

88 L!em, and wait for your wife. She | is getting ready with her marriage mat, so that she may not sit on the floor without a mat in | your house, son-in-law." Thus he said, and went back into the
 90 room where || Ēwanux^udzē's (V 13) princess, Q!ēx^uLāla (VI 9) was seated. He did not stay long, then he came back and | stood up. He spoke again, and said, "Now, come, great | numaym SēnL!em, and carry the princess of | my chief Ēwanux^udzē (V 13) away, for she is heavy." Thus he said, | and went back. Then the numaym
 95 SēnL!em arose || and followed him into the room; and soon they came | back carrying on their shoulders one hundred blankets | and among them walked Q!ēx^uLāla (VI 9), the princess of | Ēwanux^udzē (V 13), among the SēnL!em as they were coming out of the room. When they reached | the door of the house, Ēwanux^udzē
 800 (V 13) stood up and spoke. || He said, "Wait a while, great numaym SēnL!em, | for the name that will go to my son-in-law Yāqolelas (VI 2). | His name will be Gwe^yimdzē (VI 2), and the name of his dancer will be | Melnēd, and these hundred blankets are the marriage mat of | your wife. Now, son-in-law, go
 5 to your house!" Then he || stopped speaking, and immediately those who had paid the marriage money went out, | among them Q!ēx^uLāla (VI 9) and they went into the house of Yāqolelas (VI 2). | Yāqolelas (VI 2) told his speakers to clear out | his house; and after they had cleared it, they went out | and stood

88 la^mmek^u xwānālelax^gas lē^waxsēlek^u, ālak^u wūltalil k!wastalil lāxēs
 90 gōkwaōs, negūmp," ēnek^uexs laē lāyak^ulilil lāx k!wats!ālililasas k!ēdē-
 las Ēwanux^udzē Q!ēx^uLāla. Wā, k!ēst!ē gāxax^u gāxaē aēdaaqa, qa^s
 lāx^uūlilē, qa^s ēdzaqwē yāq!ēg^ata. Wā, lā ēnek^ua: "Gēlag^a, ēwālas
 ēnē^mmēm, SēnL!em, qa^s lālag^aōs q!ē^uwūlts!ālilax k!ēdēlasen gⁱ-
 gāma^yōx Ēwanux^udzēx, qaxs g^wāgūntsēlilaqōs lāq^ga," ēnek^uexs
 laē ēdzak^ulilila. Wā, la^mmē ēwī^ula q!wag^ulilil ēnē^mmēmōtasa SēnL!e-
 95 mē, qa^s lā lāsgēmēq lāxa ōts!ālilē. Wā, k!ēst!a gāxax^u gāxaē ēwī^ula
 k!ēk^ulēxseyap!alaxa p!ēlxelasgēmē, lāk!ēndēda p!ēlxelasgēmē
 hē^yagowa. Wā, gāx^mmē qāgayē Q!ēx^uLālaq yix k!ēdēlas Ēwanux^u-
 dzāxa SēnL!emaxs gāxaē hōx^uwūlts!ālilila. Wā, gⁱl^mmēsē lāg^aaa
 lāxa ōstālilasa gōkwaxs laē Ēwanux^udzē lāx^uūlilila, qa^s yāq!ēg^ata,
 800 qa^s ēnek^uē: "Wēg^aemsl lā^ulōxbalax ēwālas ēnē^mmēm, yūL Sēn-
 L!em, qa la^mmēsgrada lēgemk^u, qa^s lēgemōs, negūmp Yāqolelas.
 Laems lēgadełts Gwe^yimdzē. Wā, hē^mis lēgemłtsēs sēnatlaōsē
 Melnēdē. Wā, yū^mmisa lāk!ēndēx p!ēlxelasgēma lē^waxsēsōs gē-
 nemaqōs. Wā, hāg^a, negūmp, lāxēs gōkwaōs." Wā, laem q!wē-
 5 līd yāq!ēnt!āla lāxēq. Wā, hēx^uida^mmēsē g^ax hōqūwelsēda qā-
 dzēlax^udē qāqelax Q!ēx^uLāla, qa^s lā hōg^wil lāx gōkwas Yāqole-
 lasē. Wā, hēx^uida^mmēsē Yāqolelas āxk^ulāxēs ā^yilkwē, qa ēx^uwi-
 dēsēxa gōkwē. Wā, gⁱl^mmēsē g^wāl ēkwaqēxs laē hōqūwels lāxa

up outside of the house and called the || Q!omoyá'yē, 'wālas 10
 Kwāg'uł, Q!ōmk'!ut!es, on behalf of Melnēd (VII 1), the | child
 of Gwē'yimdžē (VI 2). After they had said so, they went in,
 and it was not long before | the three Kwāg'uł tribes came in.
 Then | Chief Gwē'yimdžē (VI 2) arose and spoke. He said, |
 "You have heard my new name. I obtained this in marriage
 from my father-in-law || Ēwanux'džē (V 13), who gave me the 15
 name Gwē'yimdžē (VI 2). Now you shall name me Gwē'yimdžē, |
 and you shall name my princess 'māxūlayugwa Melnēd (VII 1)." |
 Then he stopped speaking, and he gave away the | hundred blan-
 kets; and first he gave to the Q!ōmoyá'yē, | and then to the 'wālas
 Kwāg'uł, || and finally he gave blankets to the Q!ōmk'!ut!es. | 20
 When he had given away all, then they went out of the house
 of | Gwē'yimdžē (VI 2). Gwē'yimdžē and his wife Q!ēx'lāla
 (VI 9) had not been living together for a long time | when they
 had a son. He was | named Tsāxis because he was born there. ||
 Four days after he had been born, when the navel-string came 25
 off, | Ēwanux'džē (VII 3) gave four boxes of oil and | ten baskets
 of clover-roots to his son-in-law Gwē'yimdžē (VI 2) as a marriage
 present, | and also the name Wāwalk'inē (VII 3) for the new-born
 child of his princess | Q!ēx'lāla (VI 9). Then Chief Gwē'yimdžē

g'ōkwē qa's lā q!wāg'aels lāx l'āsanā'yasa g'ōkwē, qa's lēlēlāx 10
 Q!ōmoyá'yē, 'wālasē Kwāg'uł, Q!ōmk'!ut!esē qa Melnēdē xūnō-
 kwas Gwē'yimdžē, 'nēk'exs g'āxāē hōgwīla. Wā, k'!ēst!a gālaxs
 g'āxāē 'wīlāēlēda yūdux'semakwē Kwākūg'ūla. Wā, hēx'ida'mēsē
 lāx'ūlilēda g'igāma'yē Gwē'yimdžē, qa's yāq!eg'a'lē. Wā, lā 'nēk'a:
 "Laems wūlaxen ālē lēgema, yix lēgemg'elxla'yasen negūmpē
 Ēwanux'džē g'āxenē Gwē'yimdžē. Wā, la'mēts lēqelales Gwē- 15
 'yimdžē g'axen. Wā, la'mēts lēqelales Melnēdē lāxen k'!ēdēlē
 'māxūlayugwa," 'nēk'exs laē q!wēlēda. Wā, lā yāx'wīda, yīsa
 lāk'!endē p!elxelasgema, yixs hāē g'il yāx'wītse'wēda Q!ōmoyā-
 'yasa p!elxelasgem. Wā, lā mā'k'ilasō'sa 'wālasē Kwāg'ūla yāx'wī-
 tsō'sa p!elxelasgemē. Wā, lā alēlxsda'ya Q!ōmk'!ut!esē yāx'witsō'sa 20
 p!elxelasgemē. Wā, g'il'mēsē 'wīlxtōxs laē hōqūwēla lāx g'ōkwās
 Gwē'yimdžē. Wā, k'!ēst!a gāla hayasek'ālē Gwē'yimdžē lē'wis
 genemē Q!ēx'lālaxs laē xūngwadex'itsa bābagūmē. Wā, la'mē
 hēx'idaem lēgades Tsāxisē, qaxs hāē māyōlemē. Wā, hēt!a la
 mōp!enxwa's māyōlaagemxs laē lāwāyēs ts!eyōxla'yē laasē 25
 Ēwanux'džē wāwalqālasa mōsgemē dēdengwatslē l!ē'na lē'wa
 neqasgemē l!āl!ēbat t!egwatslē lāxēs negūmpē Gwē'yimdžē; wā,
 hē'misa lēgemē Wāwalk'ina'yē qa lēgemsa ālē māyōlemsk'!ēdēlasē
 Q!ēx'lālaxa bābagūmē. Wā, hēx'ida'mēsa g'igāma'yē Gwē'yimdžē

30 (VI 2) || sent his speakers to go into all the houses and invite on behalf of | Wāwalk'inē (VII 3), the son of ḠWE'yimdžē (VI 2). "Thus you will say," said ḠWE'yimdžē (VI 2) | to his speakers. At once they went out of the house and | stood in the doorways of all the houses, inviting all the | men of the Q!ōmoyâ'yē, 'wālas
 35 Kwāgru!, and Q!ōmk'!ut!es; || and this is what the speakers said as they entered the | doors of the houses of the Q!ōmoyâ'yē: "I invite you, Q!ōmoyâ'yē, on behalf of | Wāwalk'inē (VII 3), the child of ḠWE'yimdžē (VI 2.)" And when they stopped speaking, | the others said, "Let us go quickly. | "The fire is now burning low." Thus said another one. And when they had been to all the ||
 40 houses of the Q!ōmoyâ'yē, they went to the houses of the 'wālas Kwāgru!, | and said, "Now I call you, 'wālas Kwāgru!, on behalf of | Wāwalk'inē (VII 3), the child of ḠWE'yimdžē (VI 2)!" and they | said as they had done before. Thus they went into all | the houses of the 'wālas Kwāgru!; and then they went into the
 45 houses of the Q!ōmk'!ut!es, || and they said again, "Now I call you, Q!ōmk'!ut!es, on behalf of | Wāwalk'inē (VII 3), the child of ḠWE'yimdžē (VI 2)." Thus they | went into all the houses, and then they went back into the future feast | house. When the guests came, the Q!ōmoyâ'yē sat down | in the rear of
 50 the house, and the 'wālas Kwāgru! sat down || at the right-hand

30 'yālaqasēs ā'yilkwē, qa lās lāl!esela lāxa g'ōkūla qa lās Lē'lāla qa Wāwalk'inā'yē xūnōkwas ḠWE'yimdžē. "nēx'LES," 'nēk'ē ḠWE'yimdžāxēs ā'yilkwē. Wā, hēx'ida'mēsē la hōqūwels lāxa g'ōkwē, qā's lā lāla'x'stōlts'lax t!ēt!ex'īlāsa 'nāxwa g'ig'ōkwa Lē'lālaxa 'nāxwa bēbegwānemsa Q!ōmoyâ'yē Lē'wa 'wālasē Kwāgrula, Lē'wa Q!ōm-
 35 k'!ut!esē. Wā, g'aem wāldemsa ā'yilkwēg'a, yīxs laē laēl lāx t!ex'īlāsa g'ōkwasa Q!ōmoyâ'yē: "La'men Lē'lalōlai', Q!ōmoyâ'yai' qa Wāwalk'inayai' xūnōkwas ḠWE'yimdžēyai'." Wā, g'il'mēsē q!wē-
 f'idexs laē 'nēk'ēda 'nemōkwē: "Halag'īlilesai'."—"Laem q!ūlx'īd-nux" legwīlai'" 'nēk'ēda 'nemōkwē. Wā, g'il'mēsē 'wilxtōlsaxa
 40 g'ig'ōkwasa Q!ōmoyâ'yaxs laē lax g'ōkūlasasa 'wālasē Kwāgrula. Wā, lāxaē 'nēk'a: "La'men Lē'lalōlai', 'wālas Kwāgrulai' qa Wāwalk'inayai' xūnōkwas ḠWE'yimdžēyai'." Wā, āemxaāwisē nā-qemg'ītāya 'nemōkwaxēs g'ilx'dē wāldema. Wā, g'il'mēsē 'wilxtōl-saxa g'ig'ōkwasa 'wālasē Kwāgrulaxs laē lāx g'ig'ōkwasa Q!ōmk'!u-
 45 t!esē. Wā, lāxaē 'nēk'a: "La'men Lē'lalōlai', Q!ōmk'!ut!esai' qa Wāwalk'inayai' xūnōkwas ḠWE'yimdžēyai'," 'nēk'ē. Wā, g'il'mēsē 'wilxtōlsaxa g'ig'ōkwē laē aēdaaqa, qā's lā laēl lāxa k!wēla'yats!ēle g'ōkwa. Wā, g'āx hōgwīlēlēda Lē'lānemē. Wā, laem la k!ūs'ālilēda Q!ōmoyâ'yē lāx ōgwiwalīlāsa g'ōkwē. Wā, la k!ūs'ālilēda
 50 'wālasē Kwāgru! lāx hēk'!ōtsēgwīlasa k!wēladzats!ē g'ōkwa. Wā,

side of the feasting-house, | and the Q'ōmk'!ut!es on the left-hand 51
 side of the feasting-house. They | sat down there because they
 had been invited for a feast. When all were in, | the numaym
 Laälax's'endayo came in and sat down | at the right-hand side of
 the door. Then Ēwanux'dzē (V 13) arose || and spoke. He said. 55
 "Look this way, son-in-law | Gwē'yimdzē (VI 2), and listen to me!
 Send out your numaym | to get the four house-dishes of my
 house, so that | my guests may eat out of them! They are the
 killer-whale, | whale, seal, and double-headed serpent." Thus he
 said as he sat down. || Immediately Gwē'yimdzē (VI 2) arose and 60
 thanked his father-in-law for what he had said. | Then he turned
 his face to his numaym, the Sēn!em, and | said, "O numaym
 Sēn!em, take the four house-dishes | and bring them! Let us try
 to have them emptied by our guests!" Thus he said. Then | the
 young men of the numaym Sēn!em went out and carried in ||
 two ladles which are always given with the four house-dishes. 65
 It was not | long before the young men came back carrying the
 four house-dishes | and the two ladles. They came and put them
 down inside | the door of the feasting-house. Then they took the |
 cinquefoil-root baskets and placed them by the side of the house-
 dishes. || They took the roots out of the baskets and put the 70
 raw | cinquefoil-roots into the house-dishes; and when the house-

hēt!a k'lūs'ālilēda Q'ōmk'!ut!esa lax gēmxtsēgwilē, yix hēgrilas 51
 k'lūsālē, qaxs k'!wē'lasaē lē'lānemāq. Wā, g'il'mēsē 'wī'laēlexs
 g'āxaē hōgwilēda 'ne'mēmotasa Laälax's'endayowē. Wā, lā k'lūs'ālilē
 lāxa hēlk'lōtsā'yasa t!ex'ila. Wā, hē'mis lā lāx'ūlilats Ēwanux'-
 dzē, qas yāq'eg'a'lē. Wā, lā 'nēk'a: "Gwāsgemalala, negūmp 55
 Gwē'yimdzē, qas hōlelaōs g'āxen. Wēg'a 'yālaqaxs 'ne'mēmota-
 qōs, qa lāsōx āx'ēdxa mewēxlā lōelqūlil lāxen g'ōkwa, qa ha'ma-
 ats!ēsōs lē'lānemaqōs. Hē'mēda māk'ēnoxwa lē'wa gwē'yima,
 lē'wa mēgwata, lē'wa sīseyula," 'nēk'exs laē k'!wāgalila. Wā,
 hēx'ida'mēsē lāx'ūlilē Gwē'yimdzē, qas mō'lēs wāldemasēs ne- 60
 gūmpē. Wā, lā gwēgemx'ēd lāxēs 'ne'mēmotaxa Sēn!emē. Wā, lā
 'nēk'a: "Hāg'a 'ne'mēmot Sēn!em, āx'ēdxa mewēxlā lōelqūlila,
 qa g'āxlag'isēs gūnx'ītsōsens lē'lānemēx," 'nēk'exs laē hōqūwel-
 sē ha'yāf'āsa 'ne'mēmotasa Sēn!emē, qas lā āx'ēdeq lē'wa
 mā'texla tsēxla, yix 'nami'lālotasa lōelqūlilē mewēxla. Wā, k'!est!a 65
 gūlaxs g'āxaē aēdaaqēda hā'yā'la dāg'ilqelaxa mewēxla lōelqūlila
 lē'wa mā'texla tsētsēxla, qas g'āxē mex'ālilas lāx āwilelāsa t!ex'i-
 lāsa k'!wēla'yatslē g'ōkwa. Wā, hēx'ida'mēsē āx'ētsēwēda t!ēt!e-
 gwāts!ē l'lāl'ebata, qas lā hēhenōdzeli'em lāxa lōelqūlilē. Wā, lā
 lēx'ūlts!ālayo lāxa l'lāl'ebata t!ex'sōsē qas lā lēxts!ālayā k'!lax'ē 70
 t!ex'sōs lāxa lōelqūlilē. Wā, g'il'mēsē 'wī'la qōqūt!ēda lōelqūlilaxs

- 72 dishes were full, | they put the double-headed serpent dish in front of the Q!ōmoyâ'yē. Then | the speaker of Gwē'yīmdzē (VI 2) said, "This double-headed serpent dish is for you, Q!ōmoyâ'yē!" and they | put the killer-whale dish in front of the 'wālas
- 75 Kwāg'uł, and || the speaker said, "This killer-whale dish is for you, 'wālas Kwāg'uł!" | and they put the seal-dish in front of the Q!ōmk'!ut!ēs, and | the speaker said, "This seal-dish is for you, Q!ōmk'!ut!ēs!" Then they put | the whale-dish in front of the Maāmtag'ila and G'ēxsem and Kūkwāk!um, | and the speaker said, "This dish is for you, Maāmtag'ila, G'ēxsem, ||
- 80 Kūkwāk!um! You will eat out of it, you who sit there to help us,— and you, Laāłax's'endayo!" | Thus he said. Then he took the large ladles and gave one to the | other speaker of Gwē'yīmdzē (VI 2). Then he told the guests to begin | eating; and he spoke, turning his face towards the numaym Sēnl'em, | and said, "Now bring out the
- 85 oil, so that I may give the second course to my || guests." Then he took the boxes with oil and | put them down in front of the fire. The | two speakers dipped the ladles into the oil, and gave | one of them to the chief of the Maāmtag'ila. Then the speaker said, |
- 90 "Now, sip this, Āwaxelag'ilis!" Then || the other speaker said to the chief of the G'ēxsem, "Now you | sip this, Chief Yāqewid!" Immediately the chiefs | arose, took the ladles, and drank the oil;
-
- 72 laē k'ax'dzamōlilemēda siseyulē lāxa Q!ōmoyâ'yē. Wā, lā 'nēk'ē' elkwās Gwē'yīmdzē: "Lōqūlas, Q!ōmoyâ'yē siseyūl." Wā, lā k'ax'dzamōlilemēda max'ēnoxwē lāxa 'wālasē Kwāg'uł. Wā, lāxaē
- 75 'nēk'ēda elkwē: "Lōqūlas 'wālas Kwāg'uł māx'ēnox." Wā, lā k'ax'dzamōlilemēda mēgwatē lāxa Q!ōmk'!ut!ēsē. Wā, lā 'nēk'ēda elkwē: "Lōqūlas Q!ōmk'!ut!ēsē mēgwat." Wā, la k'ax'dzamōlilemēda gwē'yīmē lāxa Maāmtag'ila lē'wa G'ēxsemē lē'wa Kūkwāk!umē. Wā, lā 'nēk'ēda elkwē: "Lōqūlas Maāmtag'ila, G'ēxsem,
- 80 Kūkwāk!um, 'wīlastaemlesēx k!wamēlaēx lō's Laāłax's'endayo," 'nēk'exs laē āx'ēdxa ma'lexla tsēxla, qa's ts!ewēsa 'nemēxla lāxa 'nemōx' elkwās Gwē'yīmdzē. Wā, lā wāxaxa k!wēlē, qa wāg'ēs hamx'ēida, 'nēk'exs laē gwēgemx'ēid lāxēs 'nemēmōtaxa Sēnl'emē. Wā, 'nēk'a: "Wēg'a, hānōlt!alilaxwa l!ē'na, qen hēleg'indēxens
- 85 lē'lānemē," 'nēk'exs laē āx'ētse'wēda dēdengwats!ē l!ē'na, qa's g'āxē mex'āli'em lāxa ōbēx'lalalilasa legwīlē. Wā, hēx'ēida'mēsa ma'lōkwē ā'yilk' tsē'stasa tsētsēxla lāxa l!ē'na, qa's lā t!ēqwasa 'nemēxla lāx g'igāma'yasa Maāmtag'ila. Wā, lā 'nēkēda elkwa: "Laems xūmt!ēdlai' g'igāma'yai' Āwaxelag'ilisai'." Wā, lā
- 90 'nēk'ēda 'nemōkwē elkwa lāx g'igāma'yasa G'ēxsemē: "Laems xūmt!ēdlai' g'igāma'yai', Yāqewidai'." Wā, hēx'ēida'mēsa g'ig'egāma'yē lāx'ūlila, qa's dādalēxa tsēxla, qa's nāx'ēdēxa l!ē'na, la

and | all the head men of the numayms did so,—of the Q!ōmo-yâ'yē | and of the numayms of the 'wālas Kwāgrul; and after || the 95 head men had drunk, they gave to drink to the men of lower rank. | When they all had drunk oil, they took with their hands the cinque-foil-roots out of the | house-dishes, carried them in their blankets, and went out. Now this was ended; | and the name of the child of GWE'yîmdzē (VI 2) was Wāwalk'inē (VII 3) until he should be | ten months old. ||

When he was ten months old, his father, GWE'yîmdzē (VI 2), in- 900 vited all | the young men of the Kwāgrul tribes to go into his house; and when | they came in, they singed off the hair of Wāwalk'inē (VII 3); and | after they had singed it off, they put straps around his legs and arms; and when | they had done so, they put red ochre on his head and face; || and when the paint had been put 5 on, the young men | also painted their faces; and when their faces were painted, | GWE'yîmdzē (VI 2) took many handkerchiefs and shirts | and gave one to each of the young men. When | each had one, GWE'yîmdzē (VI 2) spoke, and said, "Now stop || calling my 10 child Wāwalk'inē (VII 3). You shall call him | ĀLANEM (Wolf) (VII 3)." Thus he said to the young men; and after he had done so, | they went out. It was not very long before ĀLANEM (VII 3) began to walk, | for that was his name while he was a young man—for ĀLANEM (VII 3) had the ochre-name | when the young men had

hēx'sā gwēg'ilax lēlaxūma'yasa 'nā'ne'mēmasē lē'wa Q!ōmoyâ'yē 93 lē'wa 'nā'ne'mēmasasa 'wālasē Kwāgrula. Wā, g'il'mēsē 'wilxtowēda lēlaxūma'yaxs laē tsēx'idxa bēbegūlida'yē. Wā, g'il'mēsē 95 'wī'la la 'nāx'idxa l'ē'nāxs laē 'wī'la āem lēx'wūlts'lāla t!ēx'ūsōsē lāxa lōēlqūlilē, qā's hanqelēqēxs laē hōqūwelsa. Wā, laem gwāla. Wā, laem lēgadē xūnōkwas GWE'yîmdzās Wāwalk'ina'yē lālaal qō lāl hēlogwilaLō.

Wā, g'il'mēsē hēlogwilaxs laē ōmpasē GWE'yîmdzē lē'lālaxa 'nāxwa 900 hā'yāl'āsa Kwākūgrulē, qā lās 'wī'laēl lāx g'ōkwas. Wā, g'il'mēsē g'āx 'wī'laēla laē ts!ēx'eltsemtse'wē se'yās Wāwalk'ina'yē. Wā, g'il'mēsē gwāla ts!ēx'eltsema'yaq laē kūnx'wīt!ētse'wa. Wā, g'il'mēsē gwāla kūnx'wītāxs laē qōbeltsemtowē x'ōmsas, yisa gumsē. Wā, g'il'mēsē gwāla qōbeltsemdaq laē 'nāxwa'ma hā'yāl'ā 5 ōgwaqa gums'idxēs gōgūma'yē. Wā, g'il'mēsē 'wī'la la gumēkwa laē GWE'yîmdzē āx'ēdxā q!ēnemē lāālaḡwīwa'ya lē'wa q!ēq!esena'yē, qā's yāx'widēsa 'nā'ne'mē lāxa 'nāxwa hā'yāl'ā. Wā, g'il'mēsē 'wilxtāxs laē yāq!ēg'a'lē GWE'yîmdzē, qā's 'nēk'ē: "Laems gwāl lēqelas Wāwalk'ina'yē lāxen xūnōkwēx, Wā, la'mēts lēqelāles 10 ĀLANEMē lāq;" 'nēk'ēxa hā'yāl'ā. Wā, g'il'mēsē gwālexs laē hōqūwelsa. Wā, k'lēst!a ālaem gālaḡ, laemxent qāqayīmaxs yīx ĀLANEMē, qaxs lēx'a'maē lēgadaatsēs hēlaēna'yē, yīxs gūmyadzex-lāyoē ĀLANEMē, yīxs lēx'agālaēda hā'yāl'ā yāqwap!asa lāālaḡwī-

- 15 their own customary small potlatch, in which handkerchiefs, || shirts, paddles, and mats were given away. This | is called by the people of olden times "ochre giving," and they have no | names of high rank for it.—Ālanem was the name which he had obtained from his father GWE^ʔyīmdzē (VI 2), because he had not yet | given away blankets for a name of high rank for his son Ālanem (VII 3). Now, | Ēwanux^ʔdzē (V 13) felt sorry on account of his grandson,
- 20 because he had no || name of high rank. Therefore Ēwanux^ʔdzē (V 13) invited his numaym | the Laā^ʔlax^ʔs^ʔendayo, and told his numaym that he would give as a marriage gift to his | son-in-law sixty blankets and the name | La^ʔlēp^ʔ!alas (VII 3) to be the name of Ālanem (VII 3). Then his numaym agreed | to what he had said;
- 25 and therefore he immediately counted off || sixty blankets, and put them on the shoulders of the young men | of his numaym, who then went out of the house | and into the house of his son-in-law GWE^ʔyīmdzē (VI 2). They | sat down near the door, and Ēwanux^ʔdzē himself spoke, | and said, "Look up, son-in-law, GWE^ʔyīmdzē
- 30 (VI 2), || and listen to what I have to say to you! I feel sorry | for my grandson (VII 3), because he has no name of high rank yet. Now | I will give him this name, and you shall call him | La^ʔlēp^ʔ!alas, and I also give these sixty blankets. | Come and take them!" Thus
- 35 he said to his son-in-law; and || GWE^ʔyīmdzē (VI 2) at once arose
- 15 wa^ʔyē lē^ʔwa q^ʔlēq^ʔ!esena^ʔyē lē^ʔwa sē^ʔwayuwē lē^ʔwa lē^ʔwa^ʔyē. Hēm gwe^ʔyōsa g^ʔālē begwānem gūmyasē. Wā, lā k^ʔlēas^ʔem ālaxlāyo lēgema, yix lēgemas lāxēs ōmpē GWE^ʔyīmdzē, qaxs k^ʔlēs^ʔmaē p^ʔlēs^ʔēda, qa^ʔs lēqelē qa lēgēmsēs xūnōkwē Ālanemē. Wā, lā ts^ʔl^ʔex^ʔilē nāqa^ʔyas Ēwanux^ʔdzē qaēs ts^ʔlōx^ʔlēmāxs k^ʔlēas^ʔē ālax-
- 20 lāyo lēgema. Wā, lāgilas lēlts^ʔōdē Ēwanux^ʔdzāxēs ^ʔne^ʔmēmōtaxa Laā^ʔlax^ʔs^ʔendayowē. Wā, nēlaxēs ^ʔne^ʔmēmōtaxs wāwāqā^ʔlilaxēs negūmp yisa q^ʔl^ʔel^ʔex^ʔsokwē p^ʔl^ʔelxelasgema. Wā, hē^ʔmisa lēgemē La^ʔlēp^ʔ!alasē qa lēgemas Ālanemē. Wā, ā^ʔmisē ^ʔnāxwa ēx^ʔakē ^ʔne^ʔmēmōtaxs wāldemas. Āg^ʔil^ʔmas hēx^ʔidaem hōs^ʔwūl^ʔtalilaxa q^ʔl^ʔex^ʔsokwē p^ʔl^ʔelxelasgema, qa^ʔs k^ʔl^ʔexseyap^ʔ!endālēs lāxa hā^ʔyāl^ʔāsēs ^ʔne^ʔmēmōtē. Wā, g^ʔil^ʔmēsē ^ʔwilaxs laē hōqūwels lāxēs g^ʔōkwē, qa^ʔs lā hōgwilela lāx g^ʔōkwāsēs negūmpē GWE^ʔyīmdzē, qa^ʔs k^ʔl^ʔūs^ʔālilē lāx max^ʔstā^ʔayasa t^ʔl^ʔex^ʔila. Wā, xāmadzaqwa^ʔmis yāq^ʔ!eg^ʔa^ʔlē Ēwanux^ʔdzē. Wā, lā ^ʔnek^ʔa: "K^ʔwāgemlil la, negūmp, GWE^ʔyīmdzē, qa^ʔs hōlēlaōsaxg^ʔin wāldemlek^ʔ lāl, yixs ts^ʔl^ʔex^ʔilaen nāqa^ʔyē
- 30 qaen ts^ʔlōx^ʔlēmāx, yixs k^ʔlēas^ʔdāx^ʔmaēx ālaxlāyo lēgema. La^ʔmēsēk^ʔ lālg^ʔada lēgemk^ʔ qa lēgēmsōx. Wā, laems lēqelales La^ʔlēp^ʔ!alasē laqō g^ʔa^ʔmēsēg^ʔada q^ʔl^ʔel^ʔex^ʔsokūk^ʔ p^ʔl^ʔelxelasgema. Wā, gēlag^ʔa āx^ʔēd^ʔqek^ʔ," ^ʔnek^ʔēxēs negūmpē. Wā, hēx^ʔida^ʔmēsē GWE^ʔyīmdzē lāx^ʔūlila, qa^ʔs yāq^ʔ!eg^ʔa^ʔlē. Wā, lā ^ʔnek^ʔa: "mādzēxaōs wāl-

and spoke. He said, "What do you say, | father-in-law (V 13) ? 36
Do you come again and give me a marriage gift of sixty | blankets
and also this name? Thank you, father-in-law (V 13)!" | Thus he
said, and sent out his wife (VI 9) to call his numaym, the | SēnL!em, to
come into his house. Indeed, there were only three || seated in the 40
house,—himself (VI 2), his wife, and his child (VII 3),—because
Ēwanux^udzē (V 13), tried to | surprise his son-in-law ĠWE^yımdzē
(VI 2), and ĠWE^yımdzē (VI 2) did not | know beforehand what his
father-in-law (V 13) was going to say to him. Then the | SēnL!em
came in, and immediately ĠWE^yımdzē (VI 2) | sent out his speak-
ers to stand in front of his house and || to invite the Maāmtaḡila, 45
Gēxsem, Kūkwak!um, | Laāla^xs^sendayo, on behalf of Łalēp!alas
(VII 3), the son of ĠWE^yımdzē (VI 2). | "That is what you will
say," said ĠWE^yımdzē (VI 2) to his speakers; and when he stopped
speaking, | the speakers went out. They stood in front of | the
house of ĠWE^yımdzē (VI 2) and said, "Now, || Maāmtaḡila, Gēx- 50
sem, Kūkwak!um, Laāla^xs^sendayo, now you may witness the
dance of | Łalēp!alas (VII 3), the child of ĠWE^yımdzē (VI 2)."
The other speakers said, | "Let us be quick!" Now the numaym Laāla-
x^sendayo was sitting still; | and when they stopped speaking they
went into the house of | ĠWE^yımdzē (VI 2), and it was not long
before the four numayms came in. || Now ĠWE^yımdzē (VI 2) told 55
them that his plan was for Ālanem | to have a name of high rank;

demaq!ōs, negūmp? La^emasēxat! wāwa^lqālaa yīsa q!EL!EX^sokwax 36
p!ELxelasgēmaa; yu^emisa lēgēmaq!a? Wā, gēlak^as!a, negūmp,"
nēk^exs laē^e yālaqasēs genēmē, qa lā^s lē^elālase^ewē^e nē^emēmotasxa
SēnL!emē, qa gāxēs^e wī^elaēlēla lāx gōkwās. Qāla^xs yūdux^umaē
k!ūdzēl lāxēs gōkwē lē^ewis genēmē lē^ewis xūnōkwē, qaxs ts!ā- 40
ts!a^kiwaē Ēwanux^udzāxēs negūmp, ĠWE^yımdzē, qaxs k!ēsaē
q!āq!alal^gi^yuwē ĠWE^yımdzāx wāldēmlasēs negūmpaq. Wā, gāxē^e
wī^ela hōgwīlēda SēnL!emē. Wā, hēx^eida^emēsē ĠWE^yımdzē^e yā-
laqasēs ā^eyīlkwē, qa lās q!wā^gaēls lāx L!āsanā^eyasēs gōkwē, qa
lēlēlāsēxa Maāmtaḡila, lē^ewa Gēxsemē, lē^ewa Kūkwāk!umē, 45
lē^ewa Laāla^xs^sendayowē qa Łalēp!alasē xūnōkwās ĠWE^yımdzē.
"nēx^eLES," nēk^e ĠWE^yımdzāxēs ā^eyīlkwē. Wā, g!l^emēsē q!wēl-
ēdexs laē hōqūwelsēda ā^eyīlkwē, qa^s lā q!wā^gaēls lāx L!āsanā^eyas
gōkwās ĠWE^yımdzē. Wā, nēk^ea: "Laems x!ts!ax!ilalai' Maām-
tag'ilai', Gēxsemai', Kūkwāk!umai', Laāla^xs^sendayowai', qa Ła- 50
lēp!alas xūnōkwās ĠWE^yımdzē."—"HālasLensaai'," nēk^eēda nēmō-
kwē elkwa. Wā, laem^la k!ūdzēltsā^ema nē^emēmotasa Laāla^xs^s-
endayowē. Wā, g!l^emēsē q!wēlēdexs laē hōgwīla lāx gōkwās ĠWE-
^yımdzē. Wā, k!ēst!a gāla^xs gāxaē^e wī^elaēlēda mōsgēmak!ūsē nāl-
ēnemēmasa. Wā, la^emē nēlē ĠWE^yımdzāxs hāē sēnatē Ālanem^{axs} 55
lē^emaē āla^xlāla lēḡadLES Łalēp!alasē. Wā, g!l^emēsē q!wēlēdexs

57 namely, Łalēp!alas (VII 3). As soon as he stopped speaking, | he gave away the sixty blankets to the four | numayms; and after he had done so, they went out. | Now his name was Łalēp!alas (VII 3),
 60 although he was only a young child of his father || Gwēyimdžē (VI 2). Now Łalēp!alas (VII 3) had four names, beginning | with the first when he was born by his mother Q!ēx·Lāla (VI 9). Now | Łalēp!alas was grown up. Then Gwēyimdžē (VI 2) said to his | father-in-law Ēwanux^udze (V 13) that he wanted to give a winter dance; and immediately | Ēwanux^udžē (V 13) that he would pay
 65 the marriage debt to his son-in-law Gwēyimdžē (VI 2). || When it was nearly winter Ēwanux^udze (V 13) paid the marriage debt,— | two hundred and fifty blankets, ten boxes of oil, | twelve boxes of dried salmon, and twenty baskets with cinquefoil-root. | After he had paid the marriage debt, | Łalēp!alas (VII 3) disappeared, and
 70 Gwēyimdžē (VI 2) gave a winter dance. He had || disappeared for a long time, then he was caught. Then Łalēp!alas (VII 3) was hāmshāmts!es. | Now his name was Āmyaxelasō^e (VII 3). Now he had five | names. Then they gave away two hundred and fifty blankets | to the Q!ōmoyāyē, wālas Kwāg'uł, and Q!ōmk'!ut!es. |
 75 Now, he did not give any to the Gwētela. After one || winter he stopped being hāmshāmts!es; and when | winter came again, he became a member of the Sparrow Society. Now he had also a name from his | grandfather Ēwanux^udze for the secular season;

57 laē yāx^ewitsa q!EL!EX^ssokwē p!ELxelasgem lāxa mōsgemakwē ^enāt-
^eNE^mmēmasa. Wā, gril^mmēsē gwālexs laē ^ewi^lla hōqūwelsa. Wā,
 la^mmē lēgēms Łalēp!alasē lāxēs āēnē^mmē grinānem xūnōx^ssēs ōmpē
 60 Gwēyimdžē. Wā, laem mōsgēmē lēlēgemas Łalēp!alasē grāg'i-
 lēla lāxēs grilēnāyē māyōlēmsēs ābēmpē Q!ēx·Lāla. Wā, lu^mmē
 nexleax^eid la begwānemē Łalēp!alasē; laasē nēlē Gwēyimdžāxēs
 negūmpē Ēwanux^udzāxs yāwix·ilaēxsdaē. Wā, bēx^eida^mmēsē Ēwa-
 nux^udžē ^enēk^eexs le^mmaē qōtēx^ealxēs negūmpē, yix Gwēyimdžē. Wā,
 65 gril^mmēsē elāq ts!ā^ewūnx^eidēxs laē qōtēx^eidē Ēwanux^udzāsa sek'la-
 x^ssok·āla p!ELxelasgem, hē^mmisa neqasgemē dēdengwatslē L!ēⁿna;
 grāgiwalat!ēda xēmyatslē xetsema, hē^mmisa grig'agāla t!ēt!egwa-
 tslē L!āl!ēbata. Hēem waxē. Wā, gril^mmēsē gwāla qōtēx^eāxs laē
 xⁱs^eidē Łalēp!alasē. Wā, la^mmē yāwix·ilē Gwēyimdžē. Wā, gāla-
 70 ^mmēsē xⁱsālaxs laē k'imyase^ewa. Hāmshāmts!esē yix Łalēp!alasē.
 Wā, la^mmē lēgades Āmyaxelase^ewē. Wā, laem sek'lasgemē lēlē-
 gemas. Wā, laem yāx^ewidayowēda sek'la^xsok·āla p!ELxelasgem
 lāxa Q!ōmoyāyē, lē^ewa ^ewālasē Kwāg'uł, lē^ewa Q!ōmk'!ut!esē.
 Wā, laem k'!ēs lāg'inaxa Gwētela. Wā, ^enēmxēnēla^mmēsēxa ts!ā-
 75 ^ewūnxaxs laē gwāl hāmshāmts!esa. Wā, gril^mmēsē ēt!ēd ts!ā-
^ewūnx^eidēxs laē gwētsē^esta. Wā, laemxaē grāgililē lēgēmas lāxēs
 gagēmpē Ēwanux^udžē lāxa bāxūsē. Wā, lā L!asaxdzēgrilak^u lāxa

and his name was L!asaxdzēg'i!ak; | as member of the Whale 78 Society in the winter dance; and the name of | Āmyaxelasō (VII 3) | was QEWēgemē (VII 3) as a member of the Sparrow Society. Now he had || six names from the beginning, when he was born by his 80 mother, Q!ēx!āla (VI 9). |

Now Łalēp!alas (VI 3) was a full-grown man. Now I will | talk about him after he finished the winter dance. That is why I mentioned his | secular name. Now GWE'yimdze (VI 2) wished his | son Łalēp!alas (VII 3) to give a potlatch to the Kwāg'u!, to get for his name the name of the || past chief, Hāmēselā (V 3) for 85 the name Hāmēselā also belongs to the numaym Sēn!ēm, | because it is the name given by G'ayōsdās (IV 3) | to his and G'āg'āō!elaga's (IV 1) son (V 3), who was the younger brother of Smoke-All-Round (V 1). | G'āg'āō!elaga (IV 1), and Yāqōl!ēqelas (V 2), and his younger brother | Hāmēselā (V 3) had gone home to Ts!eqūlōten. Therefore the Lēgwildā^{xu} || have the names 90 Hāmēselā and Smoke-All-Round and the name G'āg'āō!elaga, | for they know all the names of the Sēn!ēm. Now I will speak again about Łalēp!alas (VII 3), who made a potlatch to the Kwāg'u!. | He was helped by his father GWE'yimdze (VI 2) and his | grandfather Ēwanux^udzē (V 13); two hundred and twenty blankets went || from his father (VI 2) to 95 Łalēp!alas (VII 3), and one hundred and eighty blankets from |

ts!ēts!eqa lēgema yixs gwēgūyimaē. Wā, la^{mē} lēgadē Āmyaxela- 78 se^{was} QEWēgemē lāxēs laēnāyē gwētsēsta. Wā, la^{mē} q!ē!es- gemē lēlēgemasa g'āg'āō!elaxs g'ālaē māyōlemsēs ābempē Q!ēx!āla. 80

Wā, laem ālak!āla la begwānema yix Łalēp!alasē, qaxg'in la^{mēk}. ēt!ālelā! laqēxs laē gwāl ts!ēts!eqa. Lāg'ilāen hē lēx'ēdayowē bāxudzaxlāyās. Wā, la^{mē} 'nēk'ē GWE'yimdze, qa p!es'ēdag'esēs xūnōkwē Łalēp!alasaxa Kwākūg'ulē, qa wāg'ēs lēgades lēgemasa g'igāmayōlaē Hāmēselālē, yixs hās'maaxa 'ne^{mēmōtasa} Sēn!ēmē 85 lēxlēgemilē Hāmēselālē, qaxs hē'maē lēx'ēdayōs G'ayōsdāswū-laxēs xūnōk^u lō^ē G'āg'āō!elaga, yixs ts!ā^{yanōkwaē} Kwax'sēstalās. Wā, lā nā'nakwē G'āg'āō!elaga lō^ē Yāqōl!ēqelasē lēwis ts!āyē Hāmēselālē lāx Ts!eqūlōtenē. Wā, hē'mis lāg'ilasa Lēgwildā^{xwē} lēgades Hāmēselālē lē^{wa} Kwax'sēstala lēgema qa G'āg'āō!ela- 90 gāxs 'nāxwa^{maē} q!ēq!ā!ax lēlēgemasa Sēn!ēmē. Wā, la^{mēsēns} ēdzaqwa! gwāgwēx'sex'ēide! lā Łalēp!alasaxs laē p!esaxa Kwākūg'ulē. Wā, laem 'nāxwa g'iwaltsēs ōmpē GWE'yimdze lē^{wis} gagempē Ēwanux^udzē, yixs hāmaltso^{k'ālaēda} p!ēlxelasgemē g'āg'ilil lāx ōmpas Łalēp!alasē. Wā, lā ma'lgūnāltso^{gūg'iyōwa} g'āg'ililē 95 lax gagempasē Ēwanux^udzē hāmōp!enyag'igawa p!ēlxelasgemē

97 his grandfather Ēwanux^udze (V 13). | Łalēp!alas (VII 3) was helped by the two men with four hundred blankets; and after he had been helped | with the blankets, Ğwe^yĩmdze (VI 2) sent out Łalēp!alas (VII 3) to | call the speakers who were to be their
 1000 guests to come quickly. || Łalēp!alas (VII 3) went at once to call them, and they all came immediately. | Then Ğwe^yĩmdzē (VI 2) instructed them what to say outside of the | house; and after he had instructed them, they went out of the house | and stood there. They said, "Now, | Q!ōmoyâ^yē, 'wālas Kwāg'uł, Q!ōmk'!ut!ēs, you
 5 will see (the dance of) Q!ēx'Lāla (VI 9), the child¹ of || Hāmēsēlał (VII 3)," for Hāmēsēlał (VII 3) had his mother Q!ēx'Lāla (VI 9) for his dancer. | It was not long before the three tribes of the Kwāg'uł came in. | When they were all inside, Ğwe^yĩmdzē (VI 2), arose | and spoke. He said, "Now you will stop naming my prince Łalēp!alas (VII 3) | for his name is changed, and he will now be ||
 10 named Hāmēsēlał (VII 3). Now he will take the seat of the past Hāmēsēlał (V 3), | who held the second seat in my numaym Sēn-Łēm." | Thus he said to all the Kwāg'uł. Then they all agreed to what he said. | After he had finished his speech, he gave away the
 15 four hundred | blankets; and when he had done so, || they went out. Now he had seven names, beginning with the first | name obtained at the time of his birth from his mother, Q!ēx'Lāla (VI 9). It was not long before his | grandfather Ēwanux^udzē died (V 13), and at once

97 g'īwalayōsa ma'łōkwax Łalēp!alasē. Wā, g'īl^mēsē gwāłalila g'īwalayōwē p!ēlxelasgēmaxs laē 'yālaqē Ğwe^yĩmdzās Łalēp!alasē, qa lās Lēlāłaxa ā'yīłkwaxs Lēlānēmaē, qa g'āxēs hālabala. Wā, hēx'ēi-
 1000 da^mēsē lā Łalēp!alasē Lēlālaq. Wā, hēx'ida^mēsē g'āxda^xwa. Wā, laēmxaē Lēxs^aalē Ğwe^yĩmdzē qa wāldēms lāx L'āsanā^yasēs g'ōkwē. Wā, g'īl^mēsē gwāł Lēxs^aālaqēxs laē hōqūwēls lāxa g'ōkwē, qa's q!wāg'aēlsē. Wā, lā 'nēk'a: "Laēms x'īts!ax'ilaLōlai' Q!ōmoyâ^yai', 'wālas Kwāg'ułai', Q!ōmk'!ut!ēsai' lāx Q!ēx'Lāla xūnōkwās
 5 Hāmēsēlałē, qaxs hē^mmaē sēnatēs ābēmpē Q!ēx'Lāla, yix Hāmēsēlałē." Wā, k'lēst!a gāłaxs g'āxaē 'wīlaēLēda yūdux^usemakwē Kwākūg'uł. Wā, g'īl^mēsē 'wīlaēLēxs laē hē^mmē Ğwe^yĩmdzē Łax'ūlila, qa's yāq!ēg'aēlē. Wā, lā 'nēk'a: "Laēms gwāł Lēqēlałts Łalēp!alasē lāxg'īn Lēwūlgāmēk', qaxs la^mmēk' L'āyoxlā, qaxs la^mmēk'
 10 Lēgādēlts Hāmēsēlałē. Wā, la^mmēsek' lāl lāx Lāxwa^ya Hāmēsēlałwūla, yixs 'naⁿēmōkwałg'iwālaē lāxen 'nē^mmēmota SēnŁēmē," 'nēk'ēxa 'nāxwa Kwākūg'uł. Wā, āēmxaāwisē 'nāxwa ēx'ak'ax wāldēmas. Wā, g'īl^mēsē gwāłē wāldēmasēxs laē yāx^witsa hāmōp!ēnyag'īgawē p!ēlxelasgēma. Wā, g'īl^mēsē gwāł yāqwa^s laē 'wīla
 15 hōqūwēlsa. Wā, laēm ālēbōsgēmē Lēlēgēmas g'āg'īlēla lāxēs g'īlēna^yē mayōlēmsēs ābēmpē Q!ēx'Lāla. Wā, k'lēst!a gāłaxs laē lēlēgāēmpasē Ēwanux^udzēx^dē. Wā, hēx'ida^mēsē Q!ēx'Lāla 'nēx', qa

¹ The dancer is here called the child of the host.

Q!ēx'Lāla (VI 9) wished that | Hāmēselā (VII 3) should take the 18 seat of his grandfather Ēwanux^udzē (V 13). | Then Q!ēx'Lāla (VI 9) told her son Hāmēselā (VII 3), and || her husband Ġwe'yīmdzē 20 (VI 2), to call in the numaym of his grandfather (V 13), | the Laālux's'endayo, to come into the house of Ēwanux^udzē (V 13). | Immediately Hāmēselā (VII 3) himself went to call them, | and they came in. When they were inside, | Q!ēx'Lāla (VI 9) arose and called her son Hāmēselā (VII 3) || to come and stand by her side; 25 and she spoke, and said, | "See how I stand here with my son (VII 3), who is the | grandson of my past father Ēwanux^udzē (V 13). His name is Hāmēselā (VII 3). | Now I wish him to take the seat of Ēwanux^udzē (V 13), | Laālux's'endayo." Thus said Q!ēx'Lāla (VI 9). Immediately all || the men of the numaym Laālux's'endayo 30 agreed to | what Q!ēx'Lāla (VI 9) had said. Now she gave away blankets | to the numaym Laālux's'endayo, and his name was | Ēwanux^udzē in the numaym Laālux's'endayo. Now Ēwanux^udzē (VII 3) was the head man | of his new numaym, the Laālux's'endayo, and he (VII 3) also || held the seat of Hāmēselā in his numaym 35 SēnL!ēm. Now he had the | two seats of Hāmēselā and Ēwanux^udzē. Now he married | Neg'āga (VII 4), and the chief Hamēdeg'emē (VI 10) of the | numaym Ġ'exsem gave to Hāmēselā the name Tsex-

hē'misē Hāmēselālē lāx^ustōdex k!wāx'dāsēs gagempdē Ēwanux^udzē. 18 Wā, hēx'ida'mēsē Q!ēx'Lāla āxk'lālxēs xūnōkwē Hāmēselālē lē'wis lā'wūnemē Ġwe'yīmdzē, qa lēlts!ōdēsēxa 'ne'mēmotasēs gagemp- 20 dēxa Laālux's'endayowē, ya lās 'wīlaēlēla lāx g'ōx'dās Ēwanux^udzēx'dē. Wā, hēx'ida'mēsē xamax'ida'mē Hāmēselālē la lē'lāla qa g'āxēs 'wīlaēla. Wā, k'lēst!a gālx g'āxaē 'wīlaēla. Wā, hēx'ida'mēsē Q!ēx'Lāla lāx'ūlila, qa's lē'lalēxēs xūnōkwē Hāmēselālē, qa lās lāwenōdzēlileq. Wā, lā yāq!eg'a'la. Wā, lā 'nēk'a: 25 "Wēg'a dōqwalaxg'in lā'wīlēnēk' lō'gūn xūnōkwek', yīng'ada ts!ōx'-lemag'asen ōmpdāē Ēwanux^udzēx'dā, yīng'a Hāmēselālek'. La'mēsen 'nēx' qag'a'mēs lāx^ustōdex k!wa'yas Ēwanux^udzēx'dā, Laālux's'endayo," 'nēk'ē Q!ēx'Lāla. Wā, hēx'ida'mēsē 'nāxwa ēx'a-k'ēda 'nāxwa bēbegwānemsa 'ne'mēmotasa Laālux's'endayāx 30 wāldemas Q!ēx'Lāla. Wā, la'mē yāx'witsa p!ēlxelasgemē g'āyałts!ā lāx 'ne'mēmotasa Laālux's'endayowē. Wā, laem lēgades Ēwanux^udzē lāxa 'ne'mēmotasa Laālux's'endayowē. Wā, laem lāxūmēsēs ālē la 'ne'mēmota Laālux's'endayowē Ēwanux^udzē. Wā, lāxaē la lāxwalax'sa lāxēs 'ne'mēmota SēnL!ēmē Hāmēselālē. Wā, la'mē 35 ma'lōx'sala yīx Hāmēselā lō'ē Ēwanux^udzē. Wā, lā geg'adex'ides Neg'āga. Wā, la'mē lēgemg'elxlālē g'īgāma'yē 'nemōx'sa 'ne'mēmotasa Ġ'exsemē Hamēdeg'emā'yax Tsex'widē lāx Hāmēselālē lāxēs hēēna'yē g'ayōłts!ā geg'adēs 'nemē 'ne'mēmota SēnL!ēmē.

- 40 ^εwīd | when he married out of his numaym Sēn!Em. || He did not keep his wife Neg'āga for a long time when he sent her away, and | Lālēplalas married the princess of the chief of the numaym Lēlēgēdē, | Lēlēlayugwa (VII 5); and he obtained the name for the secular season T!at!ents!īd (VII 3) | and four winter names—for the beggar-
- 45 dance | the name Q!wēq!waselā, and for the war-dance || the name Māyanid, and for the hāmshāmts!ēs the | name L!āqoselag'īlis, and for the fool-dance the name | Nōlemē^εsta when (his dancer) was a man, and if she was a woman, | the name Nōlemē^εstalidzemga; and Hāmēselā (VII 3) also did not keep Lēlēlayugwa (VII 5) as a wife for
- 50 a long time | before she died. Now he married || Xwanē (VII 6), the princess of Gūndo^x (VI 11), chief of the numaym | Naensx'ā of the Koskimo; and Hāmēselā (VII 3) obtained in marriage | the name Gūndo^x, and also the rattle-dance for the winter dance, | with its name, Dōteyig'īlax^u. Now Hāmēselā (VII 3) and Xwanē (VII 6) had no children, | although they had been married for three years. ||
- 55 Then Hāmēselā (VII 3) sent Xwanē (VII 6) away, and he | married Hek'inēdzemga (VII 7), the sister of Kwax'īlanōkumē^ε (VII 8), | chief of the numaym Ts!ēts!emēleqāla; and they gave the cannibal-dance as a marriage gift, | and the cannibal-mask called "tooth-mask," and the hōx^uhōk^u head-mask, | and the crooked-beak head-
- 60 mask, and the name of the cannibal dancer was || Seyemq!eselag'īlis, and also the thrower-dance with the name ^εnawalax^udzē, | and the
-
- 40 Wā, k'!ēst!a gāla gegades Neg'āgāxs laē k'ayaq. Wā, lā gegades k'!ēdēlas g'īgāma'yasa ^εne^εmēmōtasa Lēlēgēdē Lālēplalasē, yīx Lēlēlayugwa. Wā, laemxaē Lēgemōlex T!āt!ents!īdē lāxa bāxūsē. Wā, hē^εmisa ts!ēts!eqa lēlēda, yīxs mōxwēda^{laē} yīxa q!wēq!waselālē; wā, hē^εmis Lēgēmsē Q!wēq!waselālē; wā, hē^εmisa tōx^εwidē; wā,
- 45 hē^εmis Lēgēmsē Māyanidē; wā, hē^εmisa hāmshāmts!ēsē; wā, hē^εmis Lēgēmsē L!āqoselag'īlisē; wā, hē^εmisa nōlemē; wā, hē^εmis Lēgēmsē Nōlemē^εsta yīxs begwānemaē. Wā, g'īl^εmēsē ts!edāqa nōlemē, laē Lēgades Nōlemē^εstalidzemga. Wā, k'!ēs^εemxaē gāla gegades Lēlēlayugwa yīx Hāmēselāxs laē hē^εlē Lēlēlayugwax^udē. Wā, lā geg-
- 50 dex^εides Xwanē k'!ēdēla Gūndo^x, g'īgāma'yas ^εne^εmēmōtasa Naensx'āsa Gōsg'imux^u. Wā, la^εmēsē Lēgemg'elx^{la}yē Gūndo^xwē qa Lēgēms Hāmēselālē; hē^εmisa hāyatelālē lāxa ts!ēts!eqa; wā, hē^εmis Lēgēmsē Dōteyig'īlaxwē. Wā, laemxaē hēwāxa xūngwadex^εīdē Hāmēselālē lāx Xwanā, yīxs wāx^εmaē yūdux^εwūnxēs ts!ā^εwūnxē
- 55 hayasek'āla. Wā, laemxaē k'ayē Hāmēselāx Xwanā. Wā, lā gegades Hēk'inēdzemga, yīx wūq!was Kwax'īlanōkuma'yē, yīx g'īgāma'yasa ^εne^εmēmōtasa Ts!ēts!emēleqāla. Wā, lā hāmse^εlx^{la}laxa hāmats!a, hē^εmisa hāmsiwa'yē g'īk'anagemla, hē^εmisa hōx^uhōkwīwa'yē Lēwa gelōqwiwa'yē. Wā, hē^εmis Lēgēmsa hāmats!ēyē Seyem-
- 60 q!eselag'īlisē. Wā, hē^εmisa māmaq!a. Wā, lā Lēgades ^εnawalax^u-

rich-woman dance with the name Q!ominâgeselal, | and the war- 62
 dance with the name Töp!eq; and when the | Nāk!wax'da^xu paid
 the marriage debt, then the four men disappeared, | and he
 showed the four dances. Now, || these were obtained by the numaym 65
 Laälax's^eendayo, because he wanted very much | to retain the name
 of his grandfather L!āsaxdzēg'i^elak^u (V 13), for that was the winter
 dance name of | Ēwanux^udzē (V 13). Hāmēselal (VII 3) never had a
 child, | although he had many wives; and the only one who could | take
 the place of his grandson was the grandson of || Lē^elēnox^u (VII 1), the 70
 child of K!āmaxalas (VI 7), the princess of Ā^ewālas^kinⁱs (V 9), |
 chief of the numaym Haāyalik'awē of the Q!ōmoyâ^eyē. | Then
 Lē^elēnox^u (VII 1) had a daughter (VIII 1); and when | the daughter
 of (Lē^elēnox^u and) Wālewid (VII 9), chief of the numaym | Hāāna-
 lēno, was grown up, her name was L!ālēli^elak^u (VIII 1), the daughter
 of Lē^elēnox^u (VII 1) || and of her husband Wālewid (VII 9). Then 75
 L!ālēli^elak^u (VIII 1) married | ^emāxūlag'ilis¹ (VIII 2); and to him
 went the name ^emāxūlag'ilis and also | the cannibal dance and the
 name Yāgwis and the fire-dance from the brother of | L!ālēli^elak^u
 (VIII 1), who was Nūx^unemis (VIII 3) in the winter dance, and
 Ōmx^eid in the | secular season. Now L!ālēli^elak^u (VIII 1) had (four
 sons) a son named ^enemōgwis (IX 1), and his || younger brother 80
 Ōgwilagemē^e (IX 2), and his younger brother K!wāk!wabālasemē^e

dzē. Wā, hē^emisa q!āminâgasē lēgades Q!āminâgeselalē. Wā, 61
 hē^emisa tōx^ewidē lēgades Töp!eqē. Wā, g'il^emēsē gwāla Nāk!wax-
 da^xwē qōtēx'axs laē x'is^ed ^ewilēda mōkwē bēbegwānemx^esā.
 Wā, la^emē ^ewila nēfidāmasxa mōxwidāla lēlēda. Wā, laem hē
 grayoqāwa ^enē^emēmotasa Laälax's^eendayowē, yixs hāē laxūlē lēgē- 65
 masēs gagemp^ewūlē L!āsaxdzēg'i^elakwē lāxa ts!ēts!eqa, yix lēgemas
 Ēwanux^udzēyulē. Wā, laem hewāxa sāsemnox^ewida, yix Hāmēse-
 lalē wāx^emaē q!ēnemēs gegēnemx^eidē. Wā, lēx'a^emēs la gwalālas,
 qa^es L!āyolēsēs ts!ōx^uLEMē ^enemōgwis, yix ts!ōx^uLEMās Lē^elē-
 noxwēxa xūnōkwas K!āmaxalasē, yix k!lēdēlas Ā^ewālas^kinⁱsēxa 70
 g'igāma^eyasa ^enē^emēmotasa Haāyalik'awa^eyasa Q!ōmoyâ^eyē. Wā,
 lā xūngwadex^eidē Lē^elēnoxwasa ts!āts!adagemē. Wā, g'il^emēsē
 nexlaax^eid la ts!edāqē xūnōkwas Wālewidē, g'igāma^eyasa ^enē^emē-
 motasa Hāānalēnā laē lēgades L!ālēli^elakwa xūnōkwas Lē^elēnoxwē
 Lē^ewis lā^ewūnemē Wālewidē. Wā, lā lāwadex^eidē L!ālēli^elakwas 75
^emāxūlag'ilisē.¹ Wā, lā layōwēda lēgemē ^emāxūlag'ilisē, hē^emisa
 hāmats!a lō^e lēgemasē Yāgwisē Lē^ewa nōnlt^esē^estalalē yis wūq!wās
 L!ālēli^elakwē Nūx^unemisē lāxa ts!ēts!eqa. Wā, lā Ōmx^eidex^ela lāxa
 bāxūsē. Wā, lā xūngwadix^eidē L!ālēli^elakwas ^enemōgwisē Lē^ewis
 ts!ā^eyē Ōgwilagemā^eyē Lē^ewis ts!ā^eyē K!wāk!wabālasemā^eyē Lē^ewis 80

¹ The narrator, who by descent is not a member of the tribe; the son of a white father and a Tlingit mother.

- 81 (IX 3), and his | younger brother Lēlēlg'īmlilas (IX 4). And
 85 ʼnemōgwis (IX 1) was taken by Hāmēselā (VII 3) | to take his
 place in the numaym Sēnl!em; and he | took on the other side
 K!wāk!wabālasemē (IX 3) to take his place in the | numaym
 85 Laālx'sʼendayo; and now the name of ʼnemōgwis (IX 1), || the son
 of ʼmāxūlag'īlis (VIII 2) and L!ālēh!lak^u (VIII 1), was Hāmēselā
 (IX 1); | and the name of K!wāk!wabālasemē (IX 3) was Ewanux^u-
 dzē (IX 3) in the numaym | Laālx'sʼendayo; and K!wāk!wa-
 bālasemē (IX 3) also had | two seats, as he took the seat of the
 father (VI 2) of his | mother¹, Lēlēnox^u (VII 1), among the
 90 Haāyalikawē, and ʼnemōgwis (IX 1) || also had two seats—the head
 seat in the numaym Sēnl!em, which | was the marriage-gift of
 Hāmēselā (VII 3) to ʼmāxūlag'īlis (VIII 2); and he also had | the
 seat of Hāmēselā, which is the fourth in the numaym | Sēnl!em.
 And when Hāmēselā dies, | all his property and his names among
 95 the Sēnl!em will go to him (ʼnemōgwis IX 1); || and the property of
 Ewanux^udzē will go to | Q!ōmx'īlag'īlis (IX 3) (that is K!wāk-
 k!wabālasemē) with his names and all the | dances, for Q!ōmx'īlag'īlis
 is the name of K!wāk!wabālasemē | in the numaym Laālx'-
 sʼendayo; and he will be | Ewanux^udzē after the death of Ewanux^u-
 100 dzē; but the name || K!wāk!wabālasemē belongs to him in the
 numaym Haānalēno of the Q!ōmoyâŷyē). | That is all about this. |
- 81 ts!āŷyē Lēlēlg'īmlilasē; wā, hēmis la āx'ētsōs Hāmēselālē ʼnemō-
 gwisē qa lax^ustōdlēq lāxa ʼneʼmēmōtasa Sēnl!emē. Wā, lāxaē
 āx'ēdex āpsōt!enaŷyas K!wāk!wabālasemaŷyē qa lax^ustōdlēq lāxa
 85 ʼneʼmēmōtasa Laālx'sʼendayowē, qaxs lēmaē lēgadē ʼnemōgwis
 Hāmēselālē, yīx xūnōkwas ʼmāxūlag'īlisē lō^ē L!ālēh!lakwē. Wā,
 laemxaāwisē lēgadē K!wāk!wabālasemaŷyas Ewanux^udzē lāxa ʼne-
 85 ʼmēmōtasa Laālx'sʼendayowē. Wā, laemxaē K!wāk!wabālasema-
 ŷyē ma!lōx^usāla lēwis laēnaŷyē lax^ustowēx lāxwaŷyas ōmp^ēwūlasēs
 ābempē lēlēnoxwē lāxa Haāyalik'awaŷyē. Wā, lāxaē ʼnemōgwisē
 90 mā!lōx^usāla yīxs laxūmaŷyaasa ʼneʼmēmōtasa Sēnl!emē, yīx la-
 xwig'elx!aŷyas Hāmēselālē lax ʼmāxūlag'īlisē. Wā, lāxaē lāxwāla
 lāx lāxwaŷyas Hāmēselāla yayūdukwalgiwala lāxa ʼneʼmēmōtasa
 Sēnl!emē. Wā, g'il'ēmlwisē lēl!ē Hāmēselālē qō lālē ʼnemōgwisē
 95 ʼwēlg'aaLelasLES dādek'asas lēwis ʼnāxwa lēlēgemas lāxēs Sēnl!e-
 mēnaŷyē. Wā, lā ʼwēlg'aaLēlē dādek'asas Ewanux^udzē lāx Q!um-
 x'īlag'īlisē, yīx K!wāk!wabālasemaŷyē lēwis lēlēgemē, lēwa
 ʼnāxwa lēlēda, qaxs hēmaē lēgēms K!wāk!wabālasemaŷyē Q!um-
 x'īlag'īlisē lāxēs ʼneʼmēmōta Laālx'sʼendayowē. Wā, lā ālēm!
 Ewanux^udzēx!lāl qō lēl!ē Ewanux^udzēyē. Wā, hētla lēgadaats
 100 K!wāk!wabālasemaŷyēs ʼneʼmēmōta Hāānalēnāsa Q!ōmayâŷyē.
 Wā, lawis!a lāba lāxēq.

¹ Really his mother's mother.

MARRIAGE WITH THE NĀK!WAX'DA^{EX}

Now I will talk about the Nāk!wax'da^{EX}, why they have many | 1
names derived from the Āwik!ēnox^U and Bellacoola and | also the
Gwa^Sela and Dzāwadeēnox^U, and Hāxwāmis; for | the chief of the
numaym 'wālas, whose || name was 'māxwa, got wives among these 5
tribes; and he also married among the numaym | Tem!tem!els of the
Mamalēleqāla, and the numaym Laā!ax's'endayo | of the Kwāg'ul,
and also the numaym G'ēxsemx's'anāla of the | Koskimo. That is
where 'māxwa, and his children after him, took wives, and also
among the | Gwawaēnox^U from the numaym Kwēkwaēnox^U. When
'māxwa (II 1) was a || young man, the father of 'māxwa, Āmāxūla! 10
(I 1), called his | numaym the 'wālas, and | told his numaym that
he wished to get a wife for his prince | 'māxwa (II 1) among the
princesses of the chiefs of the tribes, to get crests | from them; and
he told them that he wished him to marry || L!āqwag'ilayugwa (II 2), 15
the princess of L!āqwag'ila (I 2). Thus he said. | Immediately
his numaym thanked him for his speech. The | Nāk!wax'da^{EX}
lived in the village Tēgūxstē^E. They started at once | early in the
morning, and they went to Wanuk^U, | where the village of the
Āwik!ēnox^U is located when they catch olachen. || When they arrived 20
the speaker of 'māxwa (II 1), whose | name was Gwemālas, stood up

MARRIAGE WITH THE NĀK!WAX'DA^{EX}

Hēlen gūgūwēx's'alasla Nāk!wax'da^{EX}wē lāx lāg'ilas q!ēnemē 1
lē!egemas g'aya'nākūla lāxa Āwik!ēnoxwē lē'wa Belxūla; wā,
hē'mislēda Gwa^Sela lē'wa Dzāwadeēnoxwē lē'wa Hāxwāmisē,
yīxs hē'maē gag'adi'lā!ats g'igāma'yasa 'ne'mēmotasa 'wālasēxa
lēgadās 'māxwa, yīxs hē'maaxat! la geg'adaatsēda 'ne'mēmotasa 5
Tem!tem!elsasa Mamalēleqāla lē'wa 'ne'mēmotasa Laā!ax's'enda-
yowasa Kwāg'ulē; wā, hē'mislēda 'ne'mēmotasa G'ēxsemx's'anālasa
Gōsg'imoxwē, yīx gag'adi'lā!asas 'māxwa lē'wis sāsem'nakūlas lāxa-
axa Gwawaēnoxwē lāx 'ne'mēmotasa Kwēkwaēnoxwē. Wā, hēem
ālēs a!ostāwē 'māxwa. Wā, laem'lāwisē lē!ts!ōdē ōmp'wūlas 'mā- 10
xwāxēs 'ne'mēmota 'wālasē (xa lēgadās Āmāxūlalē). Wā, lā'laē
nē!axēs 'ne'mēmotaxs 'nēk'aē qa gagak'!ē'stalīselēsēs lēwūlgāma'yē
'māxwa lāx k'!ēsk'!ēdēlas g'ig'egāma'yasa lē!qwālala'yē, qa's k'!ā-
k'!ēs'ōl!ē lāq. Wā, laem'lāwisē nē!axs lē'maē 'nēx' qa's lā gāga-
k'lax L!āqwag'ilayugwa lax k'!ēdēlas L!āqwag'ila, 'nēx'laē. Wā, 15
hēx'iadem'lāwisē 'nāxwa mō'lē 'ne'mēmotasēs wāldemas, yīxs hāē
g'ōkūlē!aēda Nāk!wax'da^{EX}wē Tēgūxsta'yē. Wā, hēx'idaem'lāwisē
ālēx'widē!axa la 'nāx'idxa gāāla. Wā, laem'laē lāt lāx Wanukwē,
yīxs hāa'l g'ōkūla 'nāxwālama Ēāwik!ēnoxwē dzāxwīlaxa dzāxūnē.
Wā, g'il'em'lāwisē lāg'aaxs lāa'l lax'ū!exsē elkwās 'māxwaxa lē- 20
gadās Gwemālasē. Wā, lā'laē yāq!ēg'a'la. Wā, lā'laē 'nēk'a:

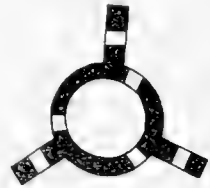
- 22 and spoke. He said, | "I came to you, great numaym Wiökwitem, Äwik'!ēnox"! | My chief, 'māxwa (II 1) here, came to marry your princess, | L!āqwag'ila (I 2), L!āqwag'ilayugwa (II 2). Thus he
- 25 said. Then they paid the marriage money || of sewed blankets; and after they had paid the marriage money, | they heard the whistles of the cannibal-dancer in the house of L!āqwag'ila (I 2), | and also the whistles of the fire-dancer and of the rich-woman dancer, and the | sacred song of the shaman-dancer. When each of these had sounded
- 30 four times, | L!āqwag'ila (I 2) came out of his house || carrying a handful of eagle-down. He sang | his sacred song, and he used the eagle-down like a rattle. He | stood in front of his house wearing around his neck a large neck-ring of | red cedar-bark. When he stopped singing, he spoke, and said, | "Come, son-in-law 'māxwa
- 35 (II 1), come into this house, || which will be your house! The winter dances have already been started for you, | because you have come to marry my princess, L!āqwag'ilayugwa (II 2)." Thus he said. | Then 'māxwa arose in his marriage | canoe. There were four of these; and he told his crew to | obey the words of his father-in-law;
- 40 and when he said this, || he jumped into the water with his crew; and they went up the beach, | following his father-in-law L!āqwag'ila (I 2), who was waiting for them. Then | L!āqwag'ila (I 2) entered the house first, and 'māxwa (II 1) followed him, | and his whole crew went

- 22 "G'āx^εmen g'āx^εalela, 'wālas 'ne^εmēm Wiökwitem, yūl Äwik'!ēnox", g'axg'in g'igāmēg'ēg'a 'māxwak' gagak'!axōx k'!ēdēlaq'!ōs, L!āqwag'il, lāxōx L!āqwag'ilayugwāx," 'nēx'!aēxs lāa'! qādzē'!ida
- 25 yīsa q!aq'!enōtē 'naenx'ūna'ya. Wā, g'il'ēmlāwisē gwāl qādzēlaxs lāa'lasē hēk'!ēk'!alē medzēsasa hāmats!a lāx g'ōkwās L!āqwag'ila Lō'laēda medzēsasa nōnltē'stalalē lē'wa q!āmināgasē. Wā, lā'laē yālaq!wāla'laē pāxālalālas. Wā, g'il'ēmlāwisē mōp!endzaqwēda 'nāxwa lāxēs 'nā'f'nemx'idalaēna'yaxs g'āxaa'! lāwelsē L!āqwag'ila
- 30 lā'!axēs g'ōkwē, q!wētsemēxa qemxwāsa kwēkwē. Wā, lā'laē yālagūtewē'lasēs yāla^uLENē lāxēs yatelaēna'yasa qemxwa. Wā, lā'laē lāx'ūs lāx L!āsanā'yasēs g'ōkwē. Wā, laem'laē qenxālaxa lēkwē L!āgekwa. Wā, g'il'ēmlāwisē q!wēl'īdexs lāa'! yāq!ēg'a'!a. Wā, lā'laē 'nēk'a: "Gēlag'a, negūmp 'māxwā, qā's g'āxlag'aōs g'axēl
- 35 lāxg'as g'ox'!g'ōs. Laemk'ēnāxwa q!āyatēlilg'a 'nāx'newālagwilg'as qāēs g'āxēna'yōs gagak'!axen k'!ēdēlē L!āqwag'ilayugwa," 'nēx'!aē. Wā, hēx'idaem'laewisē 'māxwa lāx'wūl'ēxs lāxēs gagak'!aatslēyē xwāxwak'!ūnaxa mōts!aqē. Wā, lā'laē āxk'!ālaxēs k!wēmē, qā's nānagēg'ē'mēx wāldemasēs negūmpē. Äem'laē 'nēk'ēxs lāē
- 40 dēx^usta lāxa 'wāpē lē'wis k!wēmaxs lāa'! hōx'wūsdēsa, qā's lā lāg'ixēs negūmpē L!āqwag'ilāxs ēsela'maaq. Wā, hēem'laewisē L!āqwag'ila g'ālaēL lāxēs g'ōkwē. Wā, lā'laē mā'kilē 'māxwāq. Wā, g'āx'laē wī'laēLē k!wēmasēq. Wā, lā'laē L!āqwag'ila āxk'!ālax

in. Then L!āqwag'ila (I 2) asked | 'māxwa (II 1) to go to his wife L!āqwag'ilayugwa (II 2), who was || sitting on a board high up 45 in the rear of the house. He | went to her and sat down by her side. His | crew sat down in the rear of the house. When they were | all seated, then the whistles of the cannibal-dancer sounded again | behind the mat-curtain in the left-hand corner || inside the house; 50 and the whistles of the fire-dancer | and the rich-woman dancer sounded, and the shaman-dancer sang his sacred song. | Then L!āqwag'ila (I 2) arose and stepped to the place in front of the | fire in the middle of the house. There he stood still. His tribe also | did not move from the places where they were seated at the sides of the house. || When the sound of the whistles stopped. L!āqwag'ila 55 (I 2) spoke, | and said, "Now, listen to the supernatural power of your wife, | son-in-law 'māxwa (II 1)! Now you have obtained in marriage the cannibal-dancer whom you have | heard, and his name, Hāmtse'stāselag'ilis, and the | hōxhōk^u cannibal head-mask, and the raven head-mask, and the || crooked-beak head-mask, and the 60 gelōgūdžālis head-mask—there are | four different kinds of head-masks for the cannibal-dancer and also the neck-ring of | red cedar-bark woven and mixed with white bark. The | name of the cedar-bark neck-ring is k'!ōsenxawa; and the head-ring has three | rings, one on top of the other; and the wrist-ring goes || four times around 65

'māxwa qa lās hē'nakūla lāxēs genemē L!āqwag'ilayugwāxs k'!wadžāliāxa Laēlē saōkwa lāx nāqolēwalilasa g'ōkwē. Wā, lā'laē 45 hē'nakūla lāq, qa's lā k'!wanōdzēlilaq. Wā, hēem'elāwis 'wīla k'!ūs'ālilē k'!wēmasē ōgwiwalilasa g'ōkwē. Wā, g'il'em'elāwisē 'wīla k'!ūs'ālilēxs laa'lasē ēdzaqwa hēk'!ig'a'lē medzēsasa hāmts!a, lāx ālats!ēlilasa yāwapemlilaxa lē'wa'yē lāx gemxotsālilās āwilelāsa g'ōkwē. Wā, hēem'elaxaāwisē hēk'!ālē medzēsasa nōn!- 50 tsē'stalālē lē'wa q'lāmināgasē. Wā, lā'laē hēemxat! yālaq!wā-latsa pāxālālē. Wā, āem'elāwisē lā'wilē L!āqwag'ila lāx ōbēx'Lālililasa lāqawalilasa g'ōkwē seldēla. Wā, hēem'elaxaāwisē gwaēlē g'ōkūlōtas k'!eās la yawī'nāla lāxēs k'!ūdzēlasē 'wax'sanēgwiłasa g'ōkwē. Wā, hē'lat!a lā q!wē'idēda . medzēts!ālaxs laa'l yāq!eg'a'lē L!ā- 55 qwag'ila. Wā, lā'laē 'nēk'a: "Wēg'a hōlēlax 'nawalakwasōs genemaqōs, nēgūmp, 'māx". Laems geg'adanemaxēs lāōs wūlax'alēlaxa hāmats!a lē'wis lēgemē Hāmtse'stāselag'ilis, hē'misēs hōx'hokwiwa'yē hāmsiwa'ya lē'wa gwāxwiwa'yē hāmsiwa'ya lē'wa gelōkwiwa'yē hāmsiwa'ya lē'wa gelōgūdžālisē hāmsiwa'ya. Wā, 60 mōx'widāla hēhāmsiwa'yasa hāmats!ax. Wā, hē'mis qenxawē L!āgēx'sāda k'!it!āakwē 'melmaqela L!āgēkwa. Wā, hē'mis lē-gemsa qenxawa'yē L!āgēkwē k'!ōsenxawa. Wā, lāxāē yūdux'-ts!aq lēlx'en k'!wasaxelē qex'ima'yas L!āgēkwa. Wā, lālē maēmōp!enē'stalē qēqex'ts!anēlas x'!lp!enak^u L!āgēkwa. Wā, 65

- 66 the arm, and is made of twisted red cedar-bark; | and the anklets go four times around the leg, and are made of twisted red cedar-bark. | That will be the way of your dancer, son-in-law 'māxwa (II 1). | And this will be the cedar-bark of the fire-dancer. The neck-ring is
 70 mixed with white, | and the head-ring is not thick. The || arm-rings go around the wrist twice, and also the anklets. | The name of the fire-dancer will be Gwadzēs. | And this will be the cedar-bark of the shaman-dancer. His neck-ring | and head-ring will be medium-sized, and he will have a small ring of twisted cedar-bark | around the wrist and
 75 around the legs, and they will go around four times. || The name of the shaman-dancer will be Hayalak'ilalela. And this | is the way of the cedar-bark of the rich-woman dancer. She has a big neck-ring mixed with white, | and at three places there are strips hanging down of cedar-bark mixed white and red, in this way: | Her head-ring will also be red and white—two rings, one on top of the other. | The one below will be
 80 smaller than the upper one. The || wrist-rings and leg-rings of red cedar-bark will be white in the middle, and they will pass around four times; | and her name will be Q!ōminowa-
 gaselal; and | the will be painted containing the
 in this way:
 left-hand side,



be Q!ōminowa-
 sacred room of the cannibal-dancer
 with a moon painting; and | the box
 winter-dance objects will be painted
 The sacred room will stand at the |
 inside the door of your house, son-in-

- 66 lālē maēmop!enēstalē qēqex'sidzēlas x'īlp!enak^u L!āgekwa.
 Wā, hēem gwālaaslesā hāmats!alaōs, negūmp, 'māxwā. Wā,
 g'a'mēs gwālaats L!āgekwa nōnltsē'stalalē, yīxs 'melmaqelaēs
 qenxawa'yē lē'wis qex'ema'yē k'les lēx^u L!āgekwa. Wā, lā maē-
 70 malpl'enē'sta'ma x'īlp!enakwē L!āgek^u qēqex'ts!anēs lē'wis qēqex'-
 sidza'yē. Wā, hē'mis lēgemsa nōnltsē'stalalē Gwadzēs. Wā,
 g'a'mēs gwālaats L!āgekwa pāxālalalē, yīxs hēlag'itaē qenxawa'yas
 lē'wis qex'ema'yē L!āgekwa. Wā, lā wīlen x'īlp!enakwa L!āgekwe
 qēqex'ts!anēs lē'wis qēqex'sidza'yē. Wā, lā maēmop!enē'sta. Wā,
 75 g'a'mēs lēgemltsēg'axa pāxālalalē Hayalak'ilalela. Wā, g'a'mēs gwā-
 laasles L!āgex'ltsa q!āmināgasē, yīxs lēkwaē 'melmaqelēs qenxa-
 wa'yē. Wā, lā yūduxwidalē qūlena'yas 'melmoyāg'a gwālēg'a. (fig.)
 Wā, laxaē ma'ltts!aqē qex'ima'yas L!āgekwa 'melmoyā. Wā, lālē
 wīlagawa'ya banālelāsēs ēk'layē. Wā, lālē 'melmoyāwē qēqex'-
 80 ts!ana'yē lē'wis qēqex'sidzēla L!āgekwa maēmop!enē'stala
 lē'slekwa. Wā, hē'mis lēgemltsē Q!ōminowagaselalē. Wā, g'a-
 'mēs māwīlesā hāmats!ēg'ada 'mekūladzālak'. Wā, lā hāndzāwa
 k'āwatslē g'īldas lāq, g'agwālēg'a (fig.). Wā, lālē hēl k'!ōgwēla mā-
 wīla gēmxtotālīlās āwīlēlās t!ex'īlāsēs g'ōkwōs, negūmp, 'māxwa.

law ^εmāxwa;||and your name will be K[·]āNEWēsō in the winter dance, 85
 son-in-law." Thus he said. | Then he turned his face toward his tribe,
 the Āwik[·]!ēnox^u, spoke, | and said, "Now give food to my son-in-
 law | and to his crew!" Immediately they gave food to them; | and
 after they had eaten, the cannibal-dancer uttered his cry || behind the 90
 front of the sacred room at the left-hand side, inside the door | of the
 house. Then they took their batons and | narrow roof-boards to beat
 time on, put them down flat outside of the sacred room, | and the
 song-leaders sat down close to the sacred room. | When the batons
 had been distributed, || L!āqwag'ila stood up. He spoke, and said, 95
 "Now | watch us, son-in-law—and you, tribe—to see our ways, |
 for I wish you to learn the way to handle these | four winter dances
 that I have given to you." Thus he said; | and after he had spoken,
 the cannibal-dancer uttered his sound. || Immediately the song- 100
 leaders beat time and began to sing. | Then the cannibal-dancer
 came out of his sacred room. He was | squatting as he was dancing
 about inside the house. When the first song was ended | which was
 sung by the song-leaders, the cannibal-dancer ran about with his |
 attendants. They ran around the fire in the middle of the house;
 and after he had run || around four times, he went back into his 5
 sacred room. When he was | going in, the snapping of the mouths of
 the four head-masks was heard. |

Wā, la^εmēts lēgadel K[·]āNEWēsō, yūL negūmp lāxa ts!ēts!ēqa," ^εnēx[·]- 85
^εlaē. Wā, lā^εlaē gwēgemx[·]ēid lāxēs g[·]ōkūlōta Ēāwik[·]!ēnoxwē qa^εs yā-
 q!ēg[·]a!ēq. Wā, lā^εlaē ^εnēk[·]ēq: "Wēg[·]aemasL L!ēxwilaxen negūmpēx
 L^εēwōs k!wēmēx," ^εnēx[·]ēlaē. Wā, hēx[·]ēidaem^εlāwisē L!ēxwilag'ila.
 Wā, g[·]il^εem^εlāwisē gwāla L!ēxwāxs lāa^εlasē hāmadzelaqwēda hā-
 mats!ā lāx āladzēlīlāsa māwilē lāx gemxōtstāēlas āwīlēlāsa t!ēx[·]i- 90
 lāsa g[·]ōkwē. Wā, hēx[·]ēidaem^εlāwisē āx^εētse^εwēda t!emyayowē L^εēwa
 ts!ēq!adzowē sāok^u t!ēmēdzō, qa^εs lā pax^εalēlēm lāx L!āsalīlāsa mā-
 wilē. Wā, lā^εlaē k!ūdzexsēgalīlēda nēnāgadāx māg[·]īdzā^εyasa mā-
 wilē. Wā, g[·]il^εem^εlāwisē ^εwīla la yāx^εwitsōsa t!ēt!emyayowaxs lāa^ε
 Lāx[·]wūlīlē L!āqwag'ila, qa^εs yāq!ēg[·]a!ē. Wā, lā^εlaē ^εnēk[·]a: "Wēg[·]illa 95
 dōqwalalex negūmp L^εēwōs g[·]ōkūlōtaqōs lāxen ^εnāxwala gwayi!ā-
 lasL, qaxg[·]īn la^εmēk[·] ^εnēx[·] qa^εs gwālēlamaōs q!aq!ōL!axēs gwēgi-
 laslaōsaxg[·]ada mōxwidālak[·] lēlēd lāyowen lāl," ^εnēx[·]ēlaē. Wā,
 g[·]il^εem^εlāwisē q!wē!ēdexs lāa^εlasē hāmadzelaqwēda hāmats!a. Wā,
 hēx[·]ēidaem^εlāwisē Lēxedzōdēda nēnāgadē, qa^εs denx[·]ēidē. Wā, g[·]āx- 100
^εem^εlaē lāts!lālīlēda hāmats!a lāxēs māwilē. Wā, laem^εlaē k!wā-
 g[·]ilīlēlaxs yīxwāē lā^εstalīlēla lāxa g[·]ōkwē. Wā, g[·]il^εem^εlāwisē lābē
 g[·]ālē denx[·]ēidayāsa nēnāgadāxs laa^εl ālt!ēqelīlēda hāmats!a L^εēwis
 hēlik[·]a, dzelx[·]sē^εstalīlēlaxa laqawalīlāsa g[·]ōkwē. Wā, hē!at!a la
 mōp!ēnē^εstalīlēxs laē lats!ālī lāxēs hēmē!ats!ē. Wā, g[·]il^εem^εlāwisē 5
 lats!lālīlēxs laē qemk!ūg[·]a!ēda mōwē hēhāmsīwa^εya.

- 7 First the hōx^uhōk^u head-mask came out, | next came the crooked-beak head-mask, and next | the raven head-mask came out and
 10 finally the || gēlogūdzewīs head-mask. Each one went back into the sacred room after having gone | around the fire once. | Then the cannibal-dancer came out naked and ran out of the house; | and it was not long before he came back carrying in his arms | a corpse; and
 15 when | he came into the door of the house, the shaman-dancer || and the rich-woman dancer sang their sacred songs and came out of the | sacred room—first the woman-shaman dancer came out, and | last the rich-woman dancer. The rich-woman dancer went straight up | to the cannibal-dancer and took the corpse out of his arms. Then |
 20 she went once around the fire in the middle, and sat down || outside of the sacred room with painted front. She | pinched pieces of flesh off the corpse and tasted them. The cannibal-dancer was still | sitting near the door, and the woman shaman was still | standing in the same place at the door of the sacred room. After | the rich-woman dancer had four times swallowed pieces of the corpse, the
 25 cannibal-dancer arose || and went around the right-hand side of the fire and went up | to the rich-woman dancer. He took the corpse on his arms and sat down | at the left-hand side of the fire in the middle of the house. Then he began to eat it. | He had not been eating long when the rich-woman dancer arose and | sat down in

- 7 Wā, hēm^llāwis g'alōlt^llālīlēda hōx^uhokwīwā^{yē} hāmsīwā^{yā}. Wā, g'āx^llāē mākilēda gēlōkwīwā^{yē} hāmsīwēq. Wā, g'āx^llāē ēt^lwūlt^llālīlēda g'waxwīwā^{yē} hāmsīwēq. Wā, g'āx^llāē elx^llā^{yē}ēda
 10 gēlōgūdzewēsē hāmsīwēq. Wā, g'il^lēm^llāwisē ^lnemp^l!ēnē^lstalil lāxa laqawalīlaxs lāa^l ^lwī^lla lats^llālil lāxa hēmē^llats^llē. Wā, g'āx^llāē lālt^ls^llālīlēda hāmats^llā lāxēs xanālaēnā^{yē}, qā^s lā dzelx^lewelsa. Wā, k'^lēs^llat^lla gālaxs g'āxāē q!^lelīlēlaxa lālēnoxwē. Wā, g'il^lēm^llāwisē g'āxē^llāxa t!^lex^lilāsa g'ōkwaxs lāa^l ^lyālaqwa^llāēda pāxālālālē
 15 ^lē^lwa begwānemē q!^lāmināgasa, qā^s g'āxē g'āx^lwūlt^ls^llālil lāxa hēmē^llats^llē, yīxs hē^lmaa^l g'alōlt^ls^llālīlēda ts!^ledāqē pāxālālālā. Wā, lā^llāē elx^llā^{yā} q!^lāmināgasē. Wā, hē^lnakūlaēm^llāwisēda q!^lāmināgasē lāxa hāmats^llā, qā^s q!^lelēxleyēxa lālēnoxwē lāq. Wā, hē^llat^lla la ^lnemp^l!ēnē^lstalil lā^lstalilēlaxa laqawalīlaxs lāa^l k!^lwāg'alilēda
 20 q!^lāmināgasē lāx l'āsālilasa hēmē^llats^llē, yīxa māwilē. Wā, lā^llāē ēpōd lāxa lālēnoxwē, qā^s p!^lex^lēdē lāq. Wā, laēm^llāla hēx^lsāēm k!^lwaēla hāmats^llēda nēxwāla lāxa t!^lex^lila. Wā, lā hēx^lsāēm ^lē^lwilēda pāxālālālē ts!^ledāqē t!^lex^lilāsa māwilē. Wā, g'il^lēm^llāwisē mōp!^lēnq!^lēsēda q!^lāmināgasē lāxa lālēnoxwaxs lāa^l ^llāx^lūlilēda
 25 hāmats^llā, qā^s lā hēlk^lēwētstalilēlaxa laqawalīlaxs lāē hē^lnakūla lāxa q!^lāmināgasē, qā^s q!^lelēxleyēxa lālēnoxwē, qā^s lē k!^lwāg'alil lāx gēm^lxanālilasa laqawalilē. Wā, laēm^llāē hām^lx^līdeq. Wā, k'^lēs^lēm^llāwisē gēg'ililēxs lāa^llasē q!^lāmināgasē ^llāx^lūlil, qā^s lā^l

front of the cannibal-dancer, who was eating of the corpse, and helped him eat it. || At that time the woman-shaman dancer stood behind 30 the | cannibal-dancer singing her sacred song, and she did not stop singing until | the corpse had been eaten by the cannibal-dancer and the rich-woman dancer. When | it had been eaten entirely, the shaman-dancer took a basket and gathered up | the bones that had not been eaten and put them into a basket, || and gave them to one 35 of the attendants of the cannibal-dancer. | The attendant at once went out of the house with the basket containing the bones. Then | the one who had taken out the bones came back and went | up to the cannibal-dancer. He took hold of his hair over the forehead, | dragged him out, and dragged him down to the bank of the river || Wanuk^a. Then they walked into the water; and when they were in 40 waist deep, | the attendant of the cannibal-dancer, who held him by the hair, ducked the head of the cannibal-dancer | and turned round toward the right; and when he arose, | he faced the same way as he had been standing before he ducked him, toward the east. Then he lifted | the head of the cannibal-dancer; and when his mouth appeared out of the water, || the cannibal-dancer uttered the 45 cannibal cry. Then | ^emāxwa was asked to go out of the house to see how | the cannibal-dancer was being purified after eating the corpse. | They ducked him four times in the river; and after he had been ducked | four times, they came back into the dancing-house, ||

k!wāgemlītaxa hāmats!a lōlāla, qa's ha^emēk!ālēq. Wā, hēem^elā-wis la laatsa, pāxālālā^e ts!ēdāqa, qa's lā lāwīl lax āwig'alīlāsa 30 hāmats!a, qa's yālaqūlē. Wā, ā^emēsē gwāl yālaqūlaxs laē ^ewī^ela-se^ewēda lālēnoxwasa hāmats!a lē^ewa q!āmināgasē. Wā, g'il^eem^elāwisē ^ewīlaxs laa^el ā^exēdēda pāxālālātaxa lexā^eyē, qa's q!ap!ē-g'ilīlēxa xāqē haāmōta, qa's āxts!ālēs lāxa lexā^eyē, qa's ts!ewēs lāxa g'ayolē lāxa hēlik'āsa hāmats!a. Wā, hēx'idaem- 35 ^elāwisē la lawēldzemēda xaqēsawayaats!ē lexā^eya. Wā, g'il^eem^elāwisē g'āx aēdaaqēda lax^edē lāwelsasa xaqēsawayaats!ē lexāxs laa^el hē^enakūla lāxa hāmats!a, qa's nēseyōdēx se^eyās ōgwiwā^eyas x'ōmsas, qa's lā nēsewelsaq, qa's lā nēsents!ēselaq lāxa āwaxstalisasa wās Wanukwē. Wā, lā taxt!a lāxa wā. Wā, g'il^emēsē t!ēbōyowēda 40 hēlik'āsa hāmats!axa nēsēwayaq laa^el hābensas x'ōmsasa hāmats!a, qa's x'īp!ēdē hēlk'!ewēstāla. Wā, g'il^eem^elāwisē lāg'aa lāxēs gwēgemalāasē g'alē tēx^ewīdaatsa l!ēsēlāxa gaālaxs laē x'ītostāmasex x'ōmsasa hāmats!a. Wā, g'il^eem^elāwisē q!ax^ewūxstax^eidēda hāmats!āxs laa^el hēx'idaem hāmats!ēg'a^ela. Wā, laem^elaē āxsowē 45 ^emāxwa, qa's lā lāwels lāxa g'ōkwē, qa's lā dōqwalax gwēg'ilāsaxa hāpāse^ewēda hāmats!āxs laē gwāl lōlātaxa lālēnoxwē. Wā, mōp!ēna^elaē hābendzemē x'ōmsas lāxa wa. Wā, g'il^eem^elāwisē mōp!ēna hābendzemē x'ōmsasēxs g'āxaē xwēlagēla lāxa lōbekwē.

- 50 and he went into his sacred room. The | rich-woman dancer and the shaman-dancer also went back into the sacred room. They had not | stayed there a long time before the cannibal-dancer uttered the cannibal cry. Immediately | the song-leaders began to sing, and the cannibal-dancer came out of his | sacred room wearing a bear-
- 55 skin. He had around his neck a || thick ring of red cedar-bark called k'!ōsenxawē; and | after the song-leaders finished singing four songs, he went | into his sacred room, and the shaman-dancer always kept near him. | When they had gone into the sacred room, the rich-woman dancer uttered her cry. | She cried in this way:
- 60 "Hahi hai, hai, hai; hahi, hai!" || Thus she cried while the song-leaders were singing her song. She | wore around the neck a ring of cedar-bark mixed white and red, and she | danced, accompanying the four songs. After the last | song, she went into her sacred room; and the fire-dancer cried, "We, we, we!" | Then the song-leaders
- 65 sang his || song, and he came and danced for a little while. | He danced and put out the fire in the middle of the house, | and the song-leaders just sang two of his songs | in the dark. After his songs | he went back into the sacred room. Then the fire was built
- 70 up again; || and when it blazed up, L!āqwag'ila (I 2) spoke, | and said, "Have you seen the privileges which I have given to you, | son-in-

- 50 Wā, lā'laē hēts!āliēla lāxa māwīlē. Wā, laēm'lae ōgwaqa lats!āliēda q!āmināgasē lē'wa pāxālalālē lāxa māwīlē. Wā, k'!ēs'lat!a gālaxs laa'l hāmts!ēg'a'lēda hāmats!a. Wā, hēx'idaēm'lāwisē denx'ēdēda nēnāgadē. Wā, g'āx'laē lālt's!āliēda hāmats!a lāxēs lēmē'lats!ēxa māwīlē, 'nēx'ūnālaxa L!ā'yē. Wā, laēm'laē qēnxālaxa
- 55 lēkwē L!āgēx'xa lēgadās k'!ōsenxawa L!āgēkwa. Wā, g'il'ēm'lāwisē gwāl denxelēda nēnāgadāsa mōsgēmē q!ēmq!ēmdemsēxs laē lats!āliē lāxēs lēmē'lats!ē lē'wa pāxālalālē, qaxs q!ap!ēx'sā'maē lē'wē. Wā, g'il'ēm'lāwisē lats!āliē lāxēs lēmē'lats!āxs laa'lasē hēk'!ēg'a'lēda q!āmināgasē lāxēs gwēk'!ālasaxs hahi hai, hai, hai; hahi hai,
- 60 'nēx'laēxs laa'lasē denx'ēdēda nēnāgadās q!ēmdemas. Wā, laēm'laxaē qēnxālaxa 'mēlmaqēla L!āgēkwa. Wā, g'āx'ēm'lae yīxwasa mōsgēmē q!ēmq!ēmdems. Wā, g'il'ēm'lāwisē q!ūlbēda elx!a'yē q!ēmdemsēxs laa'l lats!āliē lāxa lēmē'lats!ē. Wā, lā'laē wewewexēda nōnt'sēstalālē. Wā, hēx'idaēm'lāwisē denx'ēdēda nēnāga-
- 65 dās q!ēmdemas. Wā, g'āx'ēm'laē yāwas'id yīx'wīda. Wā, hē'lat!a la yī'wēnēsēxs laa'l k'!elx'ēdxa laqawalitasa g'ōkwē. Wā, āēm'lāwisē wū'ēm la denxelēda nēnāgadāsa ma'ltsemē q!ēmq!ēmdems lāxa plēdek'ila. Wā, g'il'ēm'lāwisē q!ūlbē q!ēmdemasēxs laa'l lats!āliē lāxa lēmē'lats!ē. Wā, lā'laē x'āx'iq!ēx'it'sē'wēda lē-
- 70 gwīlē. Wā, g'il'ēm'lāwisē x'iqōstāxs laa'l yāq!ēg'a'lē L!āqwag'ila. Wā, lā'laē 'nēk'a: "La'mas 'wī'la dōqūlaxen k'!ēs'ōgūlx!a'yē lāl,

law 'māxwa (II 1)? Now carry home the box containing the privileges 72
and | in it take the four dances that you have seen to-night." Thus
spoke L!āqwag'ila (I 2) | to 'māxwa (II 1). Immediately 'māxwa
(II 1) thanked him for what he had said; || for this is the first cannibal- 75
dancer with whistles that came to the Nāk!wax'da'x^u, | and also the
fire-dance and the rich-woman dance and the | shaman-dance and
the four head-masks, for they had none | before that; and therefore
'māxwa (II 1) was really grateful for what L!āqwag'ila (I 2), his |
father-in-law, had said. Early the following morning || 'māxwa 80
(II 1) and his wife, L!āqwag'ilayugwa (II 2), and | his crew were
ready. They loaded the four canoes; and when | they were loaded,
they went aboard. | When they had gone aboard, L!āqwag'ila (I 2)
came out of his | house and spoke. He said, "Wait a while, || son- 85
in-law; for I will carry down this box containing the privileges, |
and these eight baskets of smoked mountain-goat meat and | these
twenty black-bear skin blankets and | forty lynx-skin blankets and
forty dressed skins, | so that my princess L!āqwag'ilayugwa (II 2)
may not be cold." || Thus he said. When he stopped speaking, he 90
went into his house; and | it was not long before his numaym came
out carrying the before-mentioned | twenty black-bear skin blankets,
the forty | lynx-skin blankets, the forty dressed skins, | and the

negūmp, 'māx^u. Laems lāl mālaxa k'!āwats!ē g'ildasa, yix g'its!ē- 72
wasasa mōx'wida!āōs la dōxwale!xwa gānōlēx," 'nēx'laē L!āqwa-
g'ilāx 'māxwa. Wā, hēx'idaem'lāwisē 'māxwa mō'las wāldemas,
qaxs hē'maē g'ālenxē hāmats!a medzēdzad g'āx lāxa Nāk!wax'- 75
da'xwē Lē'wa nōn!tsē'stalalē; wā, hē'misa q!āmināgasē Lē'wa pā-
xālalalē; Wā, hē'mislēda mōwē hēhāmsiwa'ya, yixs k'eāsaē g'āla-
gawa'ya. Wā, hē'mis lāg'ilas ālak!āla mō'lē 'māxwās wāldemasēs
negūmpē L!āqwag'ila. Wā, g'il'ēm'lāwisē 'nāx'idxa gaālāxs laē
xwāna!ida yix 'māxwa Lē'wis genemē L!āqwag'ilayugwa Lē'wis 80
k!wēmē, qas mōxsēxēs mōts!aqē xwāxwāk!ūna. Wā, g'il'ēm'lā-
wisē 'wī'lxse 'memwālāsēxs laa'l 'wī'la hōx'watēxs lāxēs yāē'yats!ē.
Wā, g'il'ēm'lāwisē 'wī'lxsexs g'āxaa'lasē L!āqwag'ila g'āxāwēls lāxēs
g'ōkwē. Wā, lā'laē yāq!ēg'a!a. Wā, lā'laē 'nēk'a: "Ēselālag'a-
'masl, negūmp, qenu'x^u lālag'il taōdaxsasg'ada k'!āwats!ēk' g'ildasa 85
lōgwada x'ix'ilgwats!ēk' 'melxlowa ma'lgūnāltsemk' L!āl!ābata
g'a'mēs g'ada ma'itsokūk' L!ēl!entsem 'naenx'ūna'ya lōgwada
mōx'sokwē 'wālasx'āsgem 'naenx'ūna'ya lōgwada mōx'sokwē ālā-
g'ima; ālōx k'!inaēsalaxōx k'!ēdēlaq!en, yixōx L!āqwag'ilayugwāx,"
'nēx'laē. Wā, g'il'ēm'lāwisē q!wē'fīdexs laa'l laēl lāxēs g'ōkwē. Wā, 90
k'!ēs!at!a gāēlēlaxs g'āxaalāēs 'nē'mēmotē mowelselaxa la lēlē-
qēlasōsxa ma'itsokwē L!ēl!entsem 'naenx'ūna'ya Lē'wa mōx'so-
kwē 'wālasx'āsgem 'naenx'ūna'ya Lē'wa mōx'sokwē ālāg'ima. Wā,

eight baskets of smoked mountain-goat meat which he had mentioned, and || two baskets containing mountain-goat tallow, and | also the box containing the privileges. They brought them and put them into 'māxwa's canoe. | As soon as they were all in, 'māxwa arose | in his canoe and thanked his father-in-law L!āqwag'ila (I 2) for what he had done. | As soon as he stopped speaking, they started, and he
 200 came || home with his wife to Tēgūxstē. As soon as he arrived, | 'māxwa (II 1) asked his father, Āmāxūla!, to | call in the five num-
 aymys of the Nāk!wax'da'x^u in the | evening. Then Āmāxūla! (I 1) went to call them. He did | not call them loud, but he whispered, as
 5 he || went and sat down by the side of each man. It was not | long before they came in; and when all were inside, | 'māxwa asked his father to bar the door of the house. | Immediately 'māxwa arose and reported what he had obtained | for his tribe; namely, the four
 10 dances which were in the privilege-box, || and also the other things. "Now, I want you to | consider whether I should not give a winter dance." Thus he said. | Immediately all of them agreed to what he said, and he gave a winter dance. | Then he showed the four dances which he had obtained in marriage | from the Āwīk'!ēnox^u. Now the
 15 name of 'māxwa (II 1) was L!āqwag'ila. || He gave a feast with the dried goat-meat and the tallow of the | goats. |

hē'misa ma!gūnāltsemē x'ix'ilgwats!ē 'melxlā L!āl!ābata Lē'wa
 95 ma!tsemē yix'semayaats!ēsō 'melxlāx L!āl!ābata. Wā, hē'mē-
 lēda k'lāwats!ē g'ildasē. Wā, g'āx'ēm!lāē mōxdzem lāx yā'yats'ās
 'māxwa. Wā, g'il'ēm!lāwisē 'wī!xsexs laa!lāē 'māxwa lāx'ū!exs
 lāxēs yā'yats!ē, qa's mō'lēs gwēx'idaasasēs negūmpē L!āqwag'ila.
 Wā, g'il'ēm!lāwis q!wē!idexs g'āxaē LEX'ēda. Wā, g'āx'ēm!lāē
 200 nā'nakwa Lē'wis genemē lāx Tēgūxstē. Wā, g'il'ēm!lāwisē lāg'a-
 axs laa!lāē 'māxwa āxk'!ālaxēs ōmpē Āmāxūlalē, qa hēx'ida'ēmēsē
 Lē!ts!ōdxa sek!lasgemak!ūsē 'nāl'ne'ēmēmatsa Nāk!wax'da'xwē la
 dzāqwa. Wā, hēx'ida'ēm!lāwisē Āmāxūlalē lā Lē!lāla. Wā, la'em-
 'lāē k'lēs hādZXstalaxs laa!l Lē!lāla, qaxs ā'maa!l ōpālaxs lāna-
 5 xwaē k!wanōLEmlīlaxa 'nāxwa bēbegwānema. Wā, k'lēs!lat!a gā-
 laxs g'āxaē 'wī!lāēla. Wā, g'il'ēm!lāwisē g'āx 'wī!lāē!exs laa!lāē
 'māxwa āxk'!ālaxēs ōmpē, qa Lēnēx'īdēsēxa t!EX'īlāsēs g'ōkwē. Wā,
 hēx'ida'ēm!lāwisē 'māxwa lāx'ū!līla, qa's ts!Ek!āl'īdēsēs gwānemē
 lāxēs g'ōkūlōtēxa mōxwidāla lēlēdaxa g'īts!āwaxa k'lāwats!ē g'il-
 10 dasa, hē'mis!a 'nāxwa ōgū!la lāq. "Wā, la'mēsen 'nēx' qa's wēg'aōs
 dōqwalaxēs nēnāqa'yōs, qen wēg'i yāwix'ila," 'nēx'!lāē. Wā, hēx'ī-
 da'ēm!lāwisē 'nāxwa ēx'ak'EX wāldemas. Wā, la'mē yāwix'ila.
 Wā, hē'mis la nē!īdaatsa mōxwidāla lēlēda, yix geg'adānemas
 lāxa Āwīk'!ēnoxwē. Wā, la'em!lāē lēgādē 'māxwās L!āqwag'ila.
 15 Wā, la'em k!wēlas'itsa x'īlkwē 'melxlowa Lē'wa yix'semēsā
 'melxlowē.

He also gave away the bear-skin blankets, | the lynx-skin blankets, 17
and the dressed skins, at the winter dance | that he was giving to his
tribe the Nāk!wax'da^u. It was not long before || they had a son. 20
Immediately the | father-in-law (I 2) of L!āqwag'ila—for I call him
no longer 'māxwa (II 1), | because he had already the name L!āq-
wag'ila (II 1)—the | former L!āqwag'ila (I 2) (that is, the father-in-
law of the former 'māxwa (II 1)), gave as a marriage gift the name |
Nānagwas (III 1) for the child. Now his name was Nānagwas
(III 1), || and it was not long before they had a daughter. | Then her 25
name was L!āqwag'ilayugwa (III 2). Now | L!āqwag'ila (II 1) had
two children. | Nānagwas (III 1) and his sister, L!āqwag'ilayugwa
(III 2), were not yet grown up | when L!āqwag'ila (II 1) wished to
marry the princess of Goxolanē, (I 3) Belxanaga (II 3) (Haliotis-
Woman,) || because he was the head chief of the Nuxak'em (I mean the 30
Bellacoola). | Now L!āqwag'ila (II 1) wished to marry the princess of
Goxolanē, Belxanaga (II 3), only for her property,¹ | because he
wanted to get in marriage many names | and various winter dances;
and therefore he told his numaym | the 'wālas, and he was told by
them to go ahead and do it quickly. || Then L!āqwag'ila (II 1) got 35
ready to start | on the following morning with his numaym the
'wālas. | Early in the day they started by canoe. His wife remained

Wä, laemxaāwisē 'wīla yūx'witsa L!enL!entsemē 'naenx'ūna'ya 17
L!ēwa 'wālasx'āsgemē 'naenx'ūna'ya L!ēwa ālāg'imē lāxēs yāwix'i-
laēna'yē qaēs g'ōkūlōta Nāk!wax'da'xwē. Wä, k'!ēs'lat!a gā!axs
laē xūngwadex'ida, yīsa bābagūmē. Wä, la hēx'idaem'laē ne- 20
gūmpas L!āqwag'ila, —qaxg'in la'mēk' gwāl lēqelas 'māxwa lāq,
qa's le'maē lēgades L!āqwag'ila, yīx 'māxwa. — Wä, laem'laē
L!āqwag'ilamōt!a, yix negūmps 'māxwamōt!a lēgemg'elx!ā!ax Nā-
nagwasē, qa lēgēmsa g'inūnemē. Wä, laem'laē lēgades Nānagwasē.
Wä, k'!ēs'em'laaxaāwisē gā!axs laa'l ēt!ēd xūngwadex'itsa ts!āts!a- 25
dāgemē. Wä, laem'laē lēgades L!āqwag'ilayugwa. Wä, laem'laē
ma'lōkwē sāsemas L!āqwag'ila. Wä, k'!ēs'em'laēwisē q!ūlsq!ūlyax-
'widē Nānagwasē L!ēwis wūq!wē L!āqwag'ilayugwaxs laa'l 'nēx'laē
L!āqwag'ila, qa's lā gagak'!ax k'!ēdēlas Goxolanē lax Belxanaga,
yīxs hē'maē xamagemē g'igāmēsa Nuxak'emxa gwe'yōwē Belxūla. 30
Wä, laem'laē 'nēk'ē L!āqwag'ila, qa's ā'mē xwēsax¹ k'!ēdēlas
Goxolanē lax Belxanaga, qaxs 'nēk'āē, qa's lā!lēgemōl!ēx lēgema
lōē ōgūqalā lēlēd lāq. Wä, hē'mis la nē'lemsēxēs 'ne'mēmota
'wālasē. Wä, laem'laē āem wāxasōē, qa's wēg'i āem hali'lāla. Wä,
lā'laē hēx'ida'mē L!āqwag'ila xwāna'ida, qa's wāg'il ālēx'widēl 35
qo 'nāx'ide!xa gaālala L!ēwis 'ne'mēmota 'wālasē. Wä, g'il'em-
'lāwisē 'nax'idex lāa'l ālēx'wida. Wä, laem'laē emlēxwē genemas

¹ Xwēsa means a mock marriage performed in order to obtain certain prerogatives.

38 at home | with her two children. Then they arrived at the place of
the Bellacoola, | and at once he paid the marriage money for the
40 princess of Goxolanē (I 3); and || after he had paid the marriage
money, the chief, Goxolanē (I 3), came out | of his house with his
princess, Belxanaga (II 3), each wearing two | marten-blankets.
Four old | men carried each five lynx-skin blankets—twenty | in all.
45 Then Goxolanē (I 3) spoke, and || gave the four marten-skin blankets
and the twenty lynx-skin | blankets to L!āqwag'ila (II 1), and also
the name Q!emsdēxūlelxsde (II 1), | which was to be the name of
L!āqwag'ila (II 1); and also the name of his princess, Belxanaga
(II 3), | was given to L!āqwag'ila (II 1) to be the name of his
princess L!āqwag'ilayugwa (III 2). | That is all that he obtained
50 there. Then they put the || sewed blankets into the canoe of
L!āqwag'ila (II 1); and | Goxolanē (I 3) and his princess Belxanaga
(II 3) went into the house. | L!āqwag'ila (II 1) was never invited in
with his crew. | Therefore L!āqwag'ila (II 1) became angry, and said
55 to his crew, | "Let us push off and leave this silly person!" || Thus he
said. They left, and in the evening | a warrior of the Nāk!wax'da'x'u
whose name was K'ilem, | said, "Listen to me, Nēnōlō | and
Nandzē!" naming his fellow-warriors, "I am | ashamed because we
60 were not even invited in by the Bellacoola. I || wish you would make

38 ɬe'wis ma'lokwē sāsema. Wā, laem'lawisē lāg'aa lāxa Belxūla. Wā,
hēx'idaem'lawisē qādzil'ēda lāx k'ledēlas Goxolanē. Wā, g'il'em-
40 'lawisē g'wāl qadzēlaxs g'āxaa'lasa g'igāma'yē Goxolanē g'āxwūls
lāxēs g'ōkwē ɬe'wis k'ledēlē Belxanaga 'naenx'ūnālaxa maēma'lē lē-
LEGEXSEM 'naenx'ūna'ya. Wā, lā'laē dalēda mōkwē q!ūlsq!ūlyak'
bēbēgwānemxa sēsek'la 'wālasx'āsgem 'naenx'ūna'ya ma'ltsox'laē
hāgā. Wā, hēem'lawis yāq!eg'a'lē Goxolanē. Wā, laem'laē g'ax'-
45 k'lek'!altsa mōwē LēLEGEXSEM ɬe'wa ma'ltsoxkwē 'wī'wālasx'ā'sgem
'naenx'ūnē lāx L!āqwag'ila; wā, hē'misa lēgemē Q!emsdēxūlelxsde,
qa lēgēms L!āqwag'ila. Wā, hē'misē lēgemasēs k'ledēlē Belxanaga
g'axyōs lāx L!āqwag'ila qa lēgēms k'ledēlasē L!āqwag'ilayugwa.
Wā, hēem wāxē g'wānemax lāq. Wā, g'āx'em'laē āx'ālexdzema
50 q!āq!enolē 'naenx'ūna'ya lāx yā'yatslās L!āqwag'ila. Wā, lā'laē
āem'la hōgwilē Goxolana ɬe'wis k'ledēlē Belxanaga lāxēs g'ōkwē.
Wā, laem'laē hēwāxa lēlwūltōtse'wē L!āqwag'ila ɬe'wis k'lwēmē.
Wā, hēem'lawis ts!engums L!āqwag'ila, lāg'ilas 'nēk'a lāxēs k'lwēmē:
"Wēg'a āem q!ōtelisax, qens lālag'i āem bāsa ēsēx nēnāxsāla,"
55 'nēx'laē. Wā, g'āx'em'laē āem bās. Wā, hē'lat!a la dzāqwaxs
laa'l yāq!eg'a'lē bābebak!olas Nāk!wax'da'x'wa lēgadās K'ilemē.
Wā, lā'laē 'nēk'a: "Wāentsōs hōlēla g'āxen, 'nē'nemōk' Nēnōlō,
ɬō's Nandzē," 'nēx'laē lēqi'lāxēs bābebak!wotē, "yīxg'ān max'-
ts!ēg'ānlasa k'lēse ālat!a lēlwūltōd g'axensxa Belxūla. La'mēsen
60 'nēx' qa's wāg'aōs g'wānalaxs nēnāqayaq!ōs, qens memx'ts!esilē lā

up your minds to cover our shame, and to | attack on our way home 61
the Dälwiidex^u." Thus he said. Immediately | L!äqwag'ila (II 1)
agreed to what he said, for the canoes were anchored | near the
entrance to the village of the Dälwiidex^u. When | it got dark, the
six canoes paddled along, || intending to fight against the Dälwiidex^u 65
that night. They (people) were not | yet asleep when they arrived,
and | the warriors anchored at the other side of the point, near the |
village site. When everything was quiet, K'ilem | and his friends,
Nandzē and Nenölō, started, and || L!äqwag'ila (II 1), with his crew, 70
followed them. It was not long before the village | was on fire, and
then the warriors began to kill the men. | L!äqwag'ila (II 1) went into
the house of the chief of the | Dälwiidex^u and took a large carved box
and carried it | to his canoe and put it aboard. It was not long
before Nandzē came, || carrying three heads which he had cut off; 75
and K'ilem came, carrying four | heads; and Nenölō came, carrying
two | heads and also a woman-slave; and all the warriors took much |
food, which they carried on their shoulders | into the canoes. Then
Nenölō gave the woman- || slave to L!äqwag'ila (II 1); and when all 80
had gone aboard, they | went away before daylight. They | went
along, paddling all night, and they had gone a long way | before
day came. They did not rest before evening. Then | they arrived

kwäkwēxbalaxwa Dälwiidexwa," 'nēx'ēlaē. Wä, hēx'ēidaem'ēlāwisē 61
L!äqwag'ila ēx'ak'ex wāldemas, qaxs lē'ma'ēl 'nēxwālē mexālaasas
yāē'yats!ās lāx āwāxsta'yas g'ōkūlasasa Dälwiidexwē. Wä, g'il'ē-
m'ēlāwisē p!ēdex'ēidexs laa'ēl 'wīg'ilē sēx'widēda q!ēl!ets!aqē xwāxwā-
k'lūna. Wä, laem'ēlaē lāl wināxa Dälwiidexwaxa gānūlē. Wä, 65
k'!ēs'ēm'ēlāwisē 'nāxwa mēx'ēdēxs laa'ēl lā'gaa. Wä, āem'ēlāwisē
mexāla'ya wina lāx āpsādza'yasa awilba'yē lāxa nēxwāla lāxa
g'ōx'demsē. Wä, hēlatlē la 'wīla selt!ēdēxs laa'ēl qās'idē K'ilemē
lē'wis 'nē'nēmōkwē Nandzē lō' Nenōlowē. Wä, lā'laē ālxla'yē
L!äqwag'ila lē'wis wāx'ts!āla. Wä, k'!ēs'elat!a gālaxs laa'ēl xūmt!i- 70
dēda g'ōkūla. Wä, hēem'ēlāwis la k'!ēlag'atsa bābebak'wāxa bēbe-
gwānemē. Wä, laem'ēlaē L!äqwag'ila laēl lāx g'ōkwās g'igāma'yasa
Dälwiidexwē, qā's lēnemēxa k'!ēs'gemāla 'wālas g'ildasa, qā's lās
lāxēs yā'yatslē, qā's lā hāng'aalēxsas. Wä, k'!ēs'elat!a gālaxs g'āxāē
Nandzē dālaxa yūdux'semē qāg'ikwa. Wä, g'āx'laē K'ilemē mōs- 75
gem'ēlaē daakwas qāg'ikwa. Wä, g'āx'laē Nenōlowē dālaxa mā'itsemē
qāg'ikwa, hēem'ēlāwis ts!ēdaqē q!āk'owa. Wä, lā'laē q!ēyōla
'nāxwa winaxa hēmaōmasē, yix g'āxē t!ēt!enx'sēxs g'āxāē hōx'wa-
tēxsela lāxēs yā'yatslē. Wä, laem'ēlaē Nenōlowē ts!āsēs ts!ēdaqē
q!āk'o lāx L!äqwag'ila. Wä, g'il'ēm'ēlāwisē 'wīla hōx'walexs lāxēs 80
yāē'yats!āxs g'āxāē sep!ēdaxa k'!ēs'ma'ēl lāla qā's 'nāx'idē. Wä,
g'āx'ēm'ēlāwisē nekūlaxa gānūlē. Wä, k!wāg'ilaem'ēlāwisē qwēsg'i-
laxs laa'ēl 'nāx'ēida. Wä, hēwāx'elat!a x'ōs'idaxs laē dzāqwa. Wä,

- 85 at the mouth of Bellacoola Inlet that evening. || There they took a rest; and when it was nearly | midnight, they started again. At daybreak they came to a place near the | mouth of Rivers Inlet. They went on, | and took a rest at the mouth of the Gwa'sela Inlet. | Then they felt safe, and thought that they were not being pursued by
- 90 the Dālwiidex^u. Then || the warriors scalped the heads which they had cut off; and after they had done so, | L!āqwag'ila (II 1) spoke, and said, | "Thank you for what you have done. Now we are not ashamed, although we were not | invited in by Goxolanē (I 3). I mean that I have also cut off a head." | While he was saying so, he
- 95 lifted up by the hair a head. Then || they asked the woman-slave for the name of the man whose head had been cut off by L!āqwag'ila (II 1); | and the slave said, "That is the head of the chief of the | Dālwiidex^u, and his name was Qāmatsa." Then | he opened the large carved box; and first he | saw a neck-ring of red cedar-bark,
- 300 and a head-ring. He did || not take them out, but he just felt among the red cedar-bark, | and there he felt the whistles of the cannibal-dancer. | He took one and blew it. Then he | uttered the cannibal-cry, because he had obtained it in war. Then | his numaym were glad, because L!āqwag'ila (II 1) himself had cut off the head of the ||
- 5 owner of the large carved box. Then | he put back the whistles into

- g'āx^eem^elaē lāx āwāxsta^eyas wūnāldemsasa Belxūlāxs laē gānu^eida.
- 85 Wā, hēem^elāwis la x'ōsala^eyē yāwas^eida. Wā, g'il^eem^elāwisē elāq negēg'ēxs lāa^el ēt!ēd sep!ēda. Wā, g'āx^elaē 'nayō lāxa nexwāla lāx āwāxsta^eyas wūnāldemsasa Āwik'!ēnoxwē. Wā, hē'nākūl^eem^elāwisē, qa's g'āxē x'ōs'id lāx āwāxsta^eyas wūnāldemsasa Gwa'sela. Wā, laem^elaē hēlēx'id k'!ēs sāse^ewasōsa Dālwiidexwē. Wā, laem^elaē
- 90 sābeltsemdēda bābebak!wāxēs qēqāg'ikwē. Wā, g'il^eem^elāwisē gwāla laa^elasē yāq!eg'a^elē L!āqwag'ila. Wā, lā^elaē 'nēk'a: "Gēla-k'as^elax'ins gwēx^eidaasē qaxg'ins k'!ēsēk' la max'ts!axg'ins k'!ēsēk' lē^ewūltōtsōs Goxolanē, qaxg'in 'nē'nak'ilek' ōgwaqa^emen qāx^e-ida," 'nēx^elaēxs laē dzōxōstōd nēdzexlēxa qāg'ikwē. Wā, lā^elaē
- 95 wūlāse^ewēda ts!ēdāqē q!āk'owa lāx lēgēmas qāg'ikwas L!āqwag'ila. Wā, lā^elaē 'nēk'ēda q!āk'owaqēxs hē^emaē xāmagēmē g'igāmēx^edēsa Dālwiidexwē. Wā, hēem^elāwis lēgēmsē Qāmatsa. Wā, lā^elaē x'āx^ewidxa 'wālasē k'!ēsgemāla g'ildasa. Wā, hēem^elāwis g'il dō-x'waleltsēda qenxawa^eyē L!āgekwa lē^ewa qex^eema^eyē. Wā, lā^elaē
- 300 k'!ēs āx^ewūlts!ōdeq. Āem^elaē plēx^ewidex āwābā^eyasa L!āgek^ewē. Wā, hēem^elāwis la plēx^ewalelatsēxa medzēsasa hāmats!a. Wā, g'il^eem^elāwisē āx^eēdqēxs laē pōx^ewideq qa hēk'!eg'a^elēs. Wā, lā^elaē hāmats!eg'a^ela qaxs lē^emaē ālak'!āla winānemaq. Wā, laem^elaē mōlē 'nē^emēmotasēxs hēq!ānox^umaē L!āqwag'ila qāx^eidex āxnō-
- 5 gwadāsa 'wālasē k'!ēsgemala g'ildasa. Wā, laem^elaē xwēlaqa

the large box, and they started away. | In the evening they arrived 7
at Tēgūxstē, their | village, and immediately L!āqwag'ila (II 1)
disappeared in winter. | Then he gave a winter dance, and now
L!āqwag'ila (II 1) was a cannibal-dancer; || and the woman-slave 10
advised L!āqwag'ila (II 1) what to do, | and told him that the name
of the cannibal-dancer was Qāmatsa; and | the songs were also sung
by the slave to the song-leaders of the Nāk!wax'da'x^u. | Indeed,
why should they not learn the songs of the | cannibal-dancer?
because they obtained it by killing in war, for it is more valuable
when || obtained in war than when obtained in marriage. When 15
L!āqwag'ila (II 1) had learned | the ways in which the cannibal-
dance was danced by the Dālwiidex^u, and the songs, | he got excited
in his cannibal-dance. Then | they killed the woman-slave, and he
ate her, and | L!āqwag'ila (II 1) himself ate the whole slave. Then
he changed || his name, because he had swallowed the whole woman- 20
slave; | and after that L!āqwag'ila's (II 1) cannibal name was
Lawiōk^u (II 1). |

After L!āqwag'ila (II 1) had been cannibal-dancer for four winters |
(I shall hereafter call him Qāmatsa (II 1), the | name which he
obtained in war from the chief of the Dālwiidex^u, whom he had
killed), || Qāmatsa (II 1) still had for his wife L!āqwag'ilayugwa (II 2), 25
the Āwīk'!ēnox^u | woman. |

āxts!ōtsa medzēsē lāxa 'wālasē g'ildasa. Wā, g'āx'laē lēx'ēda. 6
Wā, laem'lāwisē dzāqwaxs g'āxaē g'āx'alela lāx Tēgūxsta'yē lāxēs
g'ōkūlasē. Wā, lā'laē hēx'idaem x'is'idē L!āqwag'ilāxa la ts!ā'wūn-
xa. Wā, laem'laē yāwix'ila. Wā, laem hāmats!a yīx L!āqwag'ila.
Wā, hēem'lawisa ts!edāqē q!āk'o lēxs'āla x L!āqwag'ila, qa gwēg'ilats 10
lē'wa lēgēmas Qāmatsax'dē lāxēs hāmats!aēnēx'dē. Wā, hē'misē
q!emq!emdēmas g'āx denxōdzēmsa q!āk'ō lāx nēnāgādāsa Nā-
k!wax'da'xwē, qāḷ qa k'lesēs 'wī'la q!āq!ōl!āxa q!emq!emdēmasa
hāmats!āxs lē'maē k'lēlag'anēmāq lāxa wīna, yīxs lāqaēda winā-
nemaxa geg'adānēmē. Wā, g'il'ēmlāwisē 'wī'la la q!ālē L!āqwag'i- 15
lāx gwayi'lālasasa Dālwiidexwaxēs hāmats!ax'dē lē'wa q!emq!em-
dēmaxs laa'l xwasē L!āqwag'ila lāxēs hāmats!ēna'yē. Wā, laem-
lāwisē k'lēlax'itse'wēda ts!edāqē q!āk'ā, qa ha'mās. Wā, laem'laē
L!āqwag'ila 'naḡūlaxa q!āk'ox'dē ha'māpeq. Wā, laem'laē L!ayō-
se'wē lēgēmas lāxēq qaēs lawēk!wēna'yasa ts!edāxdē q!āk'owa. 20
Wā, laem'laē L!āqwag'ila hāmdzēxlālas lawiōkwē lāxēq.

Wā, g'il'ēmlāwisē mōx'ūnxē tsā'wūnxas la hāmats!a, yīx L!āqwa-
g'ila. La'mēsen hēl lāl lēqelayoqē Qāmatsa yīx winānēmas, yīx
lēgēm'x'dāsa k'lēlax'itse'wasē g'igāmēx'dāsa Dālwiidexwē. Wā,
laem'laē hēx'sāem genēms Qāmatsē L!āqwag'ilayugwaxa Āwīk'!ax- 25
semē.

- 27 Then L'āqwag'ilayugwa (II 2) told her husband, Qāmatsa (II 1), | to go and marry the princess of Sēwid (I 4), chief of the numaym | G'ig'ilgām of the Gwa'sela; and the name of the princess of Sēwid
 30 was 'maḡ'mewidzemga (II 4). || Immediately Qāmatsa (II 1), and his numaym the | 'wālas, went to pay the marriage money. The Gwa'sela lived in Gwēk'elis. | They arrived there after one day, and he paid the marriage money at once; and | after the numaym 'wālas had paid the marriage money, the chief | gave to Qāmatsa (II 1) as a
 35 marriage present the name Sēsaxālas (II 1); || and he gave to Qāmatsa (II 1) for his daughter | the name 'memxāyugwa (III 2), and also a privilege-box | in which were the cannibal-dance, shaman-dance, and the ōlala, | and also the mouse-dance and red cedar-bark, and their names. | They stayed one night, and then Qāmatsa (II 1) went back
 40 with his wife to || Tēgūxstē. Now Qāmatsa (II 1) had two wives — his | Āwik'!ēnox" wife, L'āqwag'ilayugwa (II 2), as head wife; and his second wife, | the Gwa'sela woman, 'maḡ'mewidzemga (II 4). Now | Nānagwas (III 1) and his sister L'āqwag'ilayugwa (III 2), were growing up. |
 45 Then K'!ādē (III 3), the prince of Hāwilkūla (II 5), || chief of the numaym Qawadiliqāla of the Dzāwadeēnox", married | L'āqwag'ilayugwa (III 2), the princess of Qāmatsa (II 1); but now he was no longer called | Qāmatsa (II 2), but Sēsaxālas (II 1), and I shall no

- 27 Wā, lā'laē L'āqwag'ilayugwa 'nēx" qa lāsēs lā'wūnemē Qāmatsa gagak'!ax k'!ēdēlas Sēwidē, yix g'igāma'yasa 'ne'mēmota G'ig'ilgēmasa Gwa'sela, yixs lēgadaē k'!ēdēlas Sēwidās 'maḡ'mewidzemga.
 30 Wā, hēx'idaem'lāwisē la qādzēlē Qāmatsa lē'wis 'ne'mēmota 'wālasē, yixs haa'l g'ōkūlatsa Gwa'selē Gwēk'elisē. Wā, hēlālaem'lāwisēxs laē lāg'aa. Wā, hēx'idaem'lāwisē qādzil'ēda. Wā, g'il'ēmlawisē gwāla 'ne'mēmotasa 'wālasē qādzēlaxs laa'lasa g'igāma'yē lēgemg'elxalax Sēsaxālasē, qa lēgēms Qāmatsa. Wā,
 35 hē'mis qa lēgēms ts!edāqē xūnōx"s Qāmatsa. Wā, laem'laē lēgadehts 'memx'āyugwa. Wā, hēem'lāwisa k'!āwats!ē g'ildasa' yix g'its!ē'wasasa hāmats!a lē'wa pāxālala!ē lē'wa ōlala; wā, hē'misa k'!āpelalē lē'wa L!ēl!agekwas lē'wa lēlēgēmas. Wā, lā'laē xa'māla lāqēxs g'āxaē nā'nakwē Qāmatsa lē'wis genemē lāx
 40 Tēgūxsta'yē. Wā, laem'laē ma'lilē Qāmatsāxēs gegenemē lē'wa Āwik'!axsemē L'āqwag'ilayugwaxa gek'imalilē; wā, lā'laē a'lila Gwa'selaxsemē genemsē 'maḡ'mewidzemga. Wā, laem'laē q!ūlyax-widē Nānagwasē lō'laēs wūq!wē L'āqwag'ilayugwa.

- Wā, g'āx'laē K'!ādē, yix lēwūlgāma'yas Hāwilkūla!ē, yix g'igā-
 45 ma'yasa 'ne'mēmotasa Qāqāwadiliqālāsa Dzāwadeēnoxwē qadzēlax L'āqwag'ilayugwa, lāx k'!ēdēlas Qāmatsa, yixs lē'maa'l gwāl lēgades Qāmatsa. Wā, laem'laē Sēsaxālaslē Qāmatsa. La'mēsen gwāl

longer | call him Qāmatsa (II 1); and his princess, | L!āqwag'i- 48
 layugwa (III 2), had also changed her name, and she was called
 'memx'âyugwa (III 2), which || he had obtained in marriage from the 50
 chief of the Gwa'sela, | Sēwid (I 4). As soon as 'memx'âyugwa
 (III 2) was married, Sēsaxâlas (II 1) took the large | carved box
 which he had obtained in marriage from the chief of the | Āwik!ēnox^u,
 L!āqwag'ila (I 2). He gave it to his son-in-law K'!ādē (III 3); and |
 in the box was the cannibal-dance, and its name was Hāmtsē'stā-
 selag'ilis, || and the hōx^uhōk^u head-mask, and the crooked-beak 55
 head-mask, | and the raven head-mask, and the ḡelōḡūdžâlīs head-
 mask, | and also the cedar-bark ring k'!ōsenxawē and the other |
 head-rings, and also the rich-woman dancer and her name and her
 cedar-bark, | and the fire-dancer and his name and cedar-bark, ||
 and the shaman-dancer and his name and cedar-bark. All of | these 60
 were in the large carved box. These were | given in marriage by
 Sēsaxâlas (II 1) to his son-in-law, K'!ādē (III 3), and also the |
 secular name 'māxwa (III 3). That was the first winter dance from
 the | Āwik!ēnox^u that went to the Dzāwadēēnox^u. Then K'!ādē
 (III 3) went home || with his wife 'memx'âyugwa (III 2). Then 65
 K'!ādē (III 3) at once | gave a winter dance when winter came.
 Then he opened his large | carved box and gave a winter dance, and
 showed the four dances in it. | After the winter dance he parted from

lēqelas Qāmatsa lāq. Wā, laem'laxaāwis L!ayoxlā'yē k'!edēlasē 48
 L!āqwag'ilayugwa, qaxs le'maa'l lēgades 'memx'âyugwa, yix lēle-
 ḡemḡ'elxla'yas ḡ'igāma'yasa Gwa'selē Sēwidē. Wā, ḡ'il'em'lāwisē 50
 ḡwāla qādzēlāx 'memx'âyugwa laa'lasē Sēsaxâlasē āx'alilaxa 'wālasē
 k'!ēsḡemāla ḡ'ildasaxēs ḡēḡ'adānemē lāx ḡ'igāma'yasa Āwik!ē-
 noxwē, yix L!āqwag'ila, qa's lās lāxēs negūmpē K'!ādē. Wā, hēem
 ḡ'its'lāxa ḡ'ildasa hāmats!a lē'wa lēḡemasē Hāmtsē'stāselag'ilisē
 hē'mēsa hōx^uhokwiwa'yē hāmsiwa'ya lē'wa ḡelōqwiwa'yē hāmsi- 55
 wa'ya lē'wa ḡwāxwiwa'yē hāmsiwa'ya, lē'wa ḡelōḡūdžâlīsē hāmsi-
 wa'ya; wā, hē'misa k'!ōsenxawa L!āḡekwa lē'wa wāōkwaxxa
 qex'ima'yē. Wā, hē'misa Q!āmināḡas lē'wis lēḡemē lē'wis L!ēL!ā-
 ḡekwē, lē'wa nōnitsē'stalalē lē'wis lēḡemē lē'wis L!ēL!āḡekwē,
 lē'wa pāxālalalē lē'wis lēḡemē lē'wis L!ēL!āḡekwē. Wā, hē'sta- 60
 'mēl ḡ'its'lāxa 'wālasē k'!ēsḡemāla ḡ'ildasa. Wā, hē'mis la k'!ēs'o-
 ḡūlxlēs Sēsaxâlasē lāxēs negūmpē K'!ādē. Wā, hē'misa bāxū-
 dzexlāyowē lēḡemē 'māxwa. Wā, hēem'l ḡ'il ts!ēts!ēxlenxa
 Āwik!ēnoxwē lā laxa Dzāwadēēnoxwē. Wā, lā'laē nā'nakwē K'!ādē
 lē'wis ḡenemē 'memx'âyugwa. Wā, laem'laē hēx'ida'mē K'!ādē 65
 yāwix'ilaxa la ts!ā'wūnxa. Wā, laem'laē āxstōdxēs 'wālasē k'!ēsḡe-
 māla ḡ'ildasē, qa's hē'mē yā'wēnema mōxwīdāla lēlēdē ḡ'its'lāq. Wā,
 ḡ'il'em'lāwisē ḡwāl yāwix'ilaxs laa'l k'!asō lē'wis ḡenemē 'mem-

- 70 his wife | 'memx'âyugwa (III 2), and she went home to || Tëgüxstë. Now K'!ädë (III 3) had made a mistake in the way in which he handled the | cannibal-dance of the Äwik'!ënox^u, and therefore 'memx'âyugwa (III 2) became angry | with her husband, K'!ädë (III 3). Therefore she went home. It was | not long before she married K'!wāmaxelasōgwi'lak^u (III 4), | prince of the chief of the
- 75 Hāxwāmis, K'!wāmaxelas (II 6). || Now Sēsaxālas (II 1) gave the name L!āqwag'ila to his son-in-law | K'!wāmaxelasōgwi'lak^u, (III 4), and the name L!āqwag'ilayugwa to | his sister Hāx'hāk!waēdzemga (III 5). Now, he did not speak about the | winter dance to his son-in-law; and after | they had paid the marriage money, Sēsaxālas (II 1)
- 80 invited his son-in-law K'!wāmaxelasōgwi'lak^u (III 4) || and his crew. They stayed for four days at Tëgüxstë. | Then K'!wāmaxelasōgwi'lak^u (III 4) returned home with his crew | and his wife 'memx'âyugwa (III 2) (went) to Alālxā, for that was the village of | the ancestors of the Hāxwāmis; and they were not married long when | 'memx'â-
- 85 yugwa (III 2) had a son. Then || Sēsaxālas (II 1) gave as a marriage gift many cinquefoil-roots and many seals, | and also a seal house-dish, a killer-whale house-dish, | and a sea-lion house-dish — three house-dishes to his | son-in-law K'!wāmaxelasōgwi'lak^u (III 4), and also the name Men'fidaas (IV 1) | for the name of the new-born
- 90 child of 'memx'âyugwa (III 2). Then || K'!wāmaxelasōgwi'lak^u (III 4) changed his name when he gave a feast of cinquefoil-roots and

- x'âyugwa. Wä, g'āx'ēm'laē nā'nakwa yix 'memx'âyugwa lāx
 70 Tëgüxsta'yē. Wä, laēm'laē lëgültödë K'!äda gwayi'lālasaxa Äwi-
 k'!ënoxwë qaëda hāmatsla. Wä, hëēm'lāwis ts!engüms 'memx'â-
 yugwa lāxēs lā'wünemë K'!ädë, lāg'ilas g'āx nā'nakwë. Wä,
 k'!ës'lat!a gälaxs laa'! ët!ëd lāwades K'!wāmaxelasōgwi'lakwë, yix
 lāwülgāma'yas g'igāma'yasa Hāxwāmisë lax K'!wāmaxelasë. Wä,
 75 laēm'laē Sēsaxālasë lëgëmg'elxlāx L!āqwag'ila lāxēs negümpë
 K'!wāmaxelasōgwi'lakwë. Wä, hëēm'lāwisë L!āqwag'ilayugwa qa
 lëgëms wüq!wäsë Hāx'hāk!waēdzemga. Wä, laēm'laë k'!ës las
 ts!äxstala wāldem lāxēs negümpë. Wä, g'il'ēm'lāwisë g'wāla
 qādzëlāxs laa'! lëlwültödë Sēsaxālasaxēs negümpë K'!wāmaxelasō-
 80 gwi'lakwë lë'wis k'!wëmë. Wä, möp!enxwa's'laë 'nāla hëlë Tëgüx-
 sta'yē. Wä, laë nā'nakwë K'!wāmaxelasōgwi'lakwë lë'wis k'!wëmë
 lō'mës genemë 'memx'âyugwa lax Alālxā, qaxs hë'maa'! g'ökülat-
 sa g'älāsa Hāxwāmisë. Wä, k'!ës'lat!a gāla hayasek'älaxs laa'! xün-
 gwadex'fidë 'memx'âyugwāsa bābagümë. Wä, hëx'idaēm'lāwisë
 85 Sēsaxālasë la wāwatqālasa q'lënemë t!ex"sös lë'wa q'lënemë mē-
 gwata; hë'misa 'nemë mëgwat loqülila lë'wa māk'ënoxwë loqülila,
 lë'wa L!ëxenë loqülila. Yüduxūxla'laëda löelqülilë layös lāxēs
 negümpë K'!wāmaxelasōgwi'lakwë, hë'misa lëgemë Men'fidaasë
 qa lëgëms māyolemas 'memx'âyugwa. Wä, laēm'laë L!äyoxlāyë
 90 K'!wāmaxelasōgwi'lakwaxs laë k'!wëlat'sa t!ex"sösë lë'wa mëgwatë,

seals, | for he put the food into the three house-dishes. Now his | 91
 name was L!āqwag'ila; and his sister Hăx'hăk!waēdzemga (III 5) |
 changed her name, and her name was L!āqwag'ilayugwa; and | the
 name of the child of 'memx'âyugwa (III 2) was Men'idaas (IV 1), on
 account of || the feast given by L!āqwag'ila (II 1) of the many hair- 95
 seals and | cinquefoil-roots. Now she had another son. | Now, the
 father of L!āqwag'ila (III 4), K!wāmaxelas (II 6), wished to give a
 name | to the new child of 'memx'âyugwa (III 2). He gave a pot-
 latch to the | ancestors of the Hăxwāmis, for the numaym of
 K!wāmaxelas (II 6) were the G'ēxsem of the || Hăxwāmis. Then 400
 K!wāmaxelas (II 6) gave a potlatch to the G'īg'īgām | and Haăya-
 lik'awē, as there are three numayms | among the Hăxwāmis. Then
 K!wāmaxelas (II 6) gave the name K!wāk!wabalas (IV 2) | to his
 grandson, for the child was to take the seat of | K!wāmaxelas (II 6)
 after his death. Therefore he gave him a name. Now || 'memx'â- 5
 yugwa (III 2) had two children by her husband L!āqwag'ila (III 4); |
 and when Men'idaas (IV 1) was grown up, he took the head seat in
 the | numaym G'ēxsem, and his younger brother, K!wāk!wabalas
 (IV 2) had the | third seat in the numaym of his elder brother, | the
 G'ēxsem. That is the seat of K!wāmaxelas (II 6), his grandfather.
 Now || K!wāmaxelas (II 6) had the seat at the end of the numaym 10
 G'ēxsem. | It was as though K!wāmaxelas (II 6) had died already. |

yixs laa^l lex^{uts}!E^{wak} lāxa yūduxūxla lōelqūlila. Wā, laem lēga- 91
 des L!āqwag'ila. Wā, laem^{laē} wūq!wāsē Hăx'hăk!waēdzemga
 L!āyuxlā. Wā, laem^{laē} lēgades L!āqwag'ilayugwa. Wā, hē^{misa}
 xūnōkwās 'memx'âyugwa, laem^{laē} lēgades Men'idaasē, qaxs hē-
 'maē sēnatsa k!wēladzemas L!āqwag'ilaxa q!ēnemē mēgwata L^{ēwa} 95
 t!ex^{sōsē}. Wā, lā^{laxaē} ēt!ēd xūngwadex^{itsa} bābagūmē. Wā,
 laem^{laē} 'nēk^ē ōmpas L!āqwag'ila, yix K!wāmaxelasē, qas lē lēqēla
 qa lēgēmsa ālē xūnōxs 'memx'âyugwa. Wā, laem^{laē} p!es^{ēdxa}
 g'ālāsa Hăxwāmisē, yixs hāē 'nē^{mēmōtē} K!wāmaxelasa G'ēxsemasa
 Hăxwāmisē. Wā, hēem^{lāwis} p!esasōs K!wāmaxelasa G'īg'īgāmē 400
 L^{ēwa} Haăyalik'awa^{yē} lāx yūdux^{semak}!ūts!ēna^{yasa} 'nā^{ne^{mē}}
 masasa Hăxwāmisē. Wā, laem^{laē} K!wāmaxelasē lēx^{ides} K!wā-
 k!wabalasē lāxēs ts!ōx^{lema}, qaxs lē^{maē} L!āyōstōdla g'inānemax
 K!wāmaxelasē qō lē^{lō}, lāg'ilas hē lēqēla qa lēgēms. Wā, laem
 ma^{lōkwē} sāsēmas 'memx'âyugwa lāxēs lā^{wūnemē} L!āqwag'ila. 5
 Wā, g'ī^{em^{lāwisē}} q!ūlsq!ūlyax^{widē} Men'idaasaxs lāē lāxūmēsa
 'nē^{mēmōtasa} G'ēxsemē. Wā, lā^{laē} ts!a^{yāsē} K!wāk!wabalasē
 mama^{lōkwa}g'iwāla lāx 'nē^{mēmōtasēs} 'nōla, yix k!wa^{yas} lāxa
 G'ēxsemē, yix k!wāx^{dās} K!wāmaxelasē, yix gagempas. Wā,
 ā^{misē} la K!wāmaxelasē yāqwasō^ē lāx māk^{exsda}yasēs 'nē^{mēmōta} 10
 G'ēxsemē. Wā, laem g'wātelāem 'nemāx^{is} lō laem lē^{lē} K!wāma-

- 12 Now he was glad, because his seat was taken by his grandson | K!wāk!wabalas (IV 2). Now I shall stop talking about | L!āqwag'ila (III 4) and his wife (III 2). ||
- 15 Now I shall go back and talk about the son of | Sēsaxâlas (II 1), Nānagwas (III 1). Now Sēsaxâlas (II 1) wished his prince, Nānagwas (III 1) to | marry the daughter of Kwax'ilanōkūmē (II 7), | head chief of the numaym Temtemiels of the | Mamalēleqāla. The
- 20 Nāk!wax'da^x said at once that they would go || to get in marriage Wāwalaxelag'i^lak^u (III 6), for that was the name of the princess of | Kwax'ilanōkūmē (II 7). The Nāk!wax'da^x started to pay the marriage money | on behalf of the chief of the numaym 'wālas, Nānagwas; for | Sēsaxâlas (II 1) was not chief any more, because he was weak and old. | Then Nānagwas (III 1) took his seat, and
- 25 Sēsaxâlas (II 1) was given || the last seat in the numaym 'wālas. Now they gave to | Nānagwas (III 1) the seat of Sēsaxâlas (II 1), which was the first seat. | Now they arrived at 'mēm^ukumlis, the village of the Mamalēleqāla; | and when they arrived there, the Nāk!wax'da^x were met in sham-battle by the Mamalēleqāla. | The
- 30 Nāk!wax'da^x were not frightened. || They all went ashore and | threw stones up the beach at the Mamalēleqāla, and the | Mamalēleqāla threw stones down the beach; and many of the Nāk!wax'da^x were hurt, | and also many of the Mamalēleqāla were hurt; | for there

- 12 xelasē. Wā, lālē ēk'ē nāqa^yas, qaxs le^{maē} L!āyonox^ssēs ts!ōx^u-lemē K!wāk!wabalasē. Wā, la^{mē}sen g^{wā}l g^{wagwēx}'s'alāl lāx L!āqwag'ila le^{wis} genemē.
- 15 Wā, la^{mē}sen aēdaaqal g^{wagwēx}'sx'ide^l lāx begwānemē xūnōx^s Sēsaxâlasē, yix Nānagwasē. Wā, laem^{laē} Sēsaxâlasē 'nēx' qa lās geg'adēs lāwūlgāma^{yē} Nānagwasē yis k'ēdēlas Kwax'ilanōkūma^{yē}, yix xamagema^{yē} g'igāmēsa 'ne^{mē}motasa Temtemielsasa Mamalēleqāla. Wā, hēx'idaem^{lāwis} Nāk!wax'da^{xwē} 'nēx' qa's lā 'wī^{la}
- 20 qadzēlax Wāwalaxalag'i^lakwē, qaxs hē^{maē} lēgēms k'ēdēlas Kwax'ilanōkūma^{yē}. Wā, lā^{laē} ālēx'widēda qadzēlala Nāk!wax'da^{xwē}, qa g'igāma^{yasa} 'nemēmotasa 'wālasē, yix Nānagwasē, qaxs le^{maē} g^{wā}l g'igāma^{yē} Sēsaxâlasaxs le^{maē} wāyats!ox^{wida}. Wā, la^{mēsē} L!āyonux^s Nānagwasē, yixs laa^l yāqwase^{wē} Sēsaxâlasē
- 25 lāx māk'!exsda^{yas} 'ne^{mē}motasa 'wālasē. Wā, laem^{lāwisē} yāqwase^{wē} Nānagwasē lāx lāxwa^{yas} Sēsaxâlasē lāxa lāxūma^{yē}. Wā, laem^{lāwisē} lāg'aa lāx 'mēm^ukumlisē lā^{lax} g'ōkūlasasa Mamalēleqāla. Wā, g'il^{em}lāwisē lāg'aaxs laa^l amaqase^{wēda} Nāk!wax'da^{xwasa} Mamalēleqāla. Wā, k'!ēts!em^{lāwisē} k'il^ēdēda Nāk!wax'da^{xwē}.
- 30 'xwē. Aem^{laē} 'wī^{la} hōx'wūltā lāxēs yaēyats!ē, qa's ōgwaqē nep^{wūsdēsēlasa} t!ēsēmē lāxa Mamalēleqāla. Wā, lā^{laē} nepents!ē-selasō^{sa} t!ēsēmasa Mamalēleqāla. Wā, lā^{laē} q!ēnemē yilkwāsa Nāk!wax'da^{xwē}. Wā, lā^{laxaē} q!ēnemē yilkwāsa Mamalēleqāla,

was nearly a real fight between the warriors of the || Mamalēleqāla 35 and those of the Nāk!wax'da'x^u, because many | were hurt on each side; and therefore it is said that there was nearly a real fight | between K'ilem, the warrior of the Nāk!wax'da'x^u, and the | warrior of the Mamalēleqāla, named K'ilemalag'ilis; and | K'ilem was hurt by K'ilemalag'ilis. Then || Chief Kwax'ilanōkūmē (II 7) put on as medicine for the hurt of K'ilem a large canoe, | and therefore it did 40 not become a real fight. | Another warrior of the Mamalēleqāla named Nōlid challenged Nandzē, a | warrior of the Nāk!wax'da'x^u, and neither won. | After they finished fighting, they paid the marriage money; and after || the marriage money had been paid, Nāna- 45 gwas (III 1) and his crew were invited in by his father-in-law. | When they were all in the house, they were given to eat; and | after eating, Kwax'ilanōkūmē (II 7) arose and | spoke. He said, "Now, listen to me, son-in-law | Nānagwas (III 1)! Your wife, Wāwalaxelag'ilak^u (III 6), || will now go to you; and she will carry on her back the 50 copper Causing-Quarrels, and | twenty boxes of oil and ten | boxes of choke-cherries as traveling-provisions for your wife, Nānagwas (III 1); | and these four house-dishes will go, | so that your guests may eat out of them, Chief Nānagwas (III 1)—this double-headed serpent || house-dish, and this wolf house-dish, this seal house-dish, 55

yixs hālsela'maa'l k'!ēs āx'ālag'ilis dādegāwē bābebak!wāsa Mama-
lēleqāla lō' bābebak!wāsa Nāk!wax'da'xwē, qaxs q!ēnema'laē 35
yilkwās lāxēs 'wā'wax'sawaē, yixs hē'maa'l lāg'ilas elāq āx'ālag'ilisē
qa K'ilemē yix bābak!wāsa Nāk!wax'da'xwaxs dādegāē lō' bāba-
k!wāsa Mamalēleqālaxa lēgadās K'ilemalag'ilisē. Wā, lā'laē yilkwē
K'ilemē lāx K'ilemalag'ilisē. Wā, hē'misa g'igāma'yē Kwax'ilanō-
kūma'yē petstōtsa 'wālasē xwāk'lūna lāx yilkwa'yas K'ilemē. Wā, 40
hē'mis k'!ēsēlas la āx'ālag'ilis xōma'idē. Wā, lā'laxaē lēlōdē bāba-
k!wa 'nemōx'sa Mamalēleqālaxa lēgadās Nōlidē lāx Nandzē bāba-
k!wāsa Nāk!wax'da'xwē. Wā, lael k'!eās yak'ās. Wā, g'il'Em'elā-
wisē gwāgūlāxs laa'l qādzēl'ida. Wā, g'il'Em'elawisē gwāl qādzē-
laxs laa'l lē'wūltōtse'wē Nānagwasasēs negūmpē lē'wis k!wēmē. 45
Wā, g'il'Em'elawisē la 'wī'laēLEXS laa'l L!EXwīlag'ila. Wā, g'il'Em-
'elawisē gwāl L!EXwaxs laa'l Lax'ūlilē Kwax'ilanōkūma'yē, qa's
yaq!eg'a'īē. Wā, lā'laē 'nēk'a: "Wēga hōlēla! g'āxen negūmp
Nānagwas. Laemlax' lālg'as genemg'ōs yixg'a Wāwalaxelag'ilak-
kūk'. Wā, g'a'mēs ōxlaax'LESēg'a Dent!alayuk' L!āqwa, lōgwada 50
ma'itsemg'ustōk' dengwats!ē L!ē'na, lōgwada neqāsgem t!ēt!el-
yats!ē k'!imyax!a qa g'EWūlx'sg'as genemg'ōs, g'igāmē Nānagwas.
Wā, la'mēsēk' lālg'ada mowēxlak' lōelqūlila qa ha'maats!ēt-
tsēs k!wēlex'Laōs, g'igāmē Nānagwas, xg'ada sīseyulek' lō-
qūlila, lōgwada ālanemk', lōgwada mēgwatek' lōqūlila, lōgwada 55

- 56 and this | Dzōnoq!wa house-dish—and also the Dzōnoq!wa ladle | and the grizzly-bear ladle; and the name of your dancer will be | Melnas; and your own name, son-in-law Nānagwas (III 1), will be | 'māxūyalidzē (III 1)." Thus said Kwax'ilanōkūmē (II 7). Imme-
- 60 diately || the father of Nānagwas (III 1), Sēsaxālas (II 1), arose and thanked him for | what he had said; and when he stopped speaking, Kwax'ilanōkūmē (II 7) | asked his son-in-law Nānagwas (III 1) to stay in his house for four days, | until the twenty boxes of oil, | and
- 65 the ten boxes of viburnum berries, and the four house-dishes, || and the two ladles, and the great copper | Causing-Quarrels, should be ready, for he had to buy the copper from its owner, 'nemōkūlag'īlidzē, | chief of the numaym Mamalēleq'lām. Immediately | the Nāk!wax'da'x^u took the load out of their canoes | in order to wait
- 70 until Kwax'ilanōkūmē (II 7) had bought the copper. || After they had stayed there for three days at 'mēmkuṃlis, | the copper Causing-Quarrels was bought from 'nemōkūlag'īlidzē. | Two slaves, and forty | sewed blankets, one hundred and twenty | new cedar-bark
- 75 blankets, and two canoes, were paid. || These were the price of the copper Causing-Quarrels among the people of olden times. | The next day, when day came, the Nāk!wax'da'x^u loaded their canoes | with oil, viburnum-berries, and house-dishes, | and ladles; and when

- 56 dzōnoq!wak' loqūlila; wā, hē'misa dzōnoq!ūxlāla tsēxla; wā hē'misa nenxlāla tsēxla; wā, hē'mis lēgemltsēs sēnatlaōsē Melnasē. Wā, hē'mislas lēgemlōs negūmp, Nānagwasē, 'māxūyalidzē," 'nēx'laē Kwax'ilanōkūma'yē. Wā, hēx'idaem'lā-
- 60 wisē ōmpas Nānagwasē, yix Sēsaxālasē lāx'ūlil qa's mō'lēs wāldemas. Wā, g'il'em'lāwisē q!wē'īdexs laa'laē Kwax'ilanōkūma'yē āxk'!laxēs negūmp Nānagwas qa mōp!enxwasēs 'nālās hēlē g'ōkwās, qa 'wī'lēs g'wāx'gūlilē ma'itsemg'ustā dēdengwats!ē L!ē'na lē'wa neqasgemē t!ēt!elyats!ē k'lik'!emyaxla, lē'wa lōelqūlilē
- 65 mewēxla, lē'wa ma'lexla tsētsēxla; wā, hē'misa 'wālasē L!āqwa, yix Dent!ālayuwē, yixs k'ilxwēlaq lāx L!āgwadāsē 'nemōkūlag'īlidzē yix g'igāma'yasa 'ne'mēmotasa Mamalēleq!emē. Wā, hēx'idaem'lāwisa Nāk!wax'da'xwē mōltōdxēs memwālā lāxēs yaē'yats!ē. Wā, laem'laē ēsela qa k'ilx'widēs Kwax'ilanōkūma'yaxa L!āqwa. Wā,
- 70 hē'lat!a la yūdux'p!enxwasē 'nālās la g'is lā'lax 'mēmkuṃlisa Nāk!wax'da'xwaxs laa'l k'ilx'witse'wē Dent!ālayuwē lāx 'nemōkūlag'īlidzā. Hēem k'ilōma ma'lōkwē q!āq!ēk'owa; hēem'lāwisa mōx'ūsōkwē q!āq!enōla 'naenx'una'ya. Hēem'lāwisa ma'itsōgūg'iyowē ts!ēts!ex'as k'lēk'lobawasa. Hēem'lāwisa ma'its!aqē xwāxwāk!ūna.
- 75 Wā, hēem 'wāxā'xwatsa L!āqwē Dent!ālayo lāxa g'ālē begwānema. Wā, g'il'em'lāwisē 'nāx'idxa la lēnsa laa'l mōxselax'idēda Nāk!wax'da'xwaxa L!ē'na lē'wa t!ēlsē lāxēs yaē'yats!ē lē'wa lōelqūlilē lē'wa tsētsēxla. Wā, g'il'em'lāwisē 'wilxsa lāxa xwāxwāk!ūnāxs

everything was aboard the canoes, | Nānagwas (III 1) and his wife Wāwalaxelag'ielak^u (III 6) came. || She was carrying on her back the 80 copper Causing-Quarrels. And behind them came the father (II 1) of | Nānagwas (III 1), Sēsaxâlas (II 1), singing his sacred song of the secular season. | And they came down to the beach of 'mēm̄kumlis. Then they | went aboard the canoe of Nānagwas (III 1); and when all were aboard, | the canoe started, going || home to the village 85 Tēgūxstē of the Nāk!wax'da^x. | Then Nānagwas (III 1) said that he would give a feast with the oil and | the viburnum-berries to his tribe the Nāk!wax'da^x. After they had stayed there for one night, | the numaym of Nānagwas (III 1) went out to get fire-wood for the feasting-time; | and after they had gathered fire-wood, in the morning, when day came, || they invited the four numayms—the G'ēxsem, | 90 Sīsīnlāē, and the Tsētsemēleqāla and the Tem̄item̄els; for | Nānagwas (III 1), chief of the numaym 'wālas, was host. | As soon as the four numayms were in the | house of Nānagwas (III 1),—the name of the house was Wadōltsem,— || they poured the viburnum-berries 95 into the house-dishes, two | boxes into each house-dish. And two of them | were not used. Then one | box of oil was taken and poured on the dishes of viburnum-berries; | and after this was done, they gave the double-headed serpent house-dish to the numaym || G'ēxsem, and they gave the wolf house-dish to the | numaym 500

g'āxaa^lasē Nānagwasē Lē^lwis genemē Wāwalaxelag'ielakwē ōxlā- 80 laxa Lāqwa, yix Dent'alayuwē. Wā, lā^llaē elxla^lyē ōmpas Nānagwasē yix Sēsaxâlasē, yālaqūlasēs bāxūyalayuwē yāla^uLENaxs g'āxaē hōqūnts'lesela lāxa Lēma^lisas 'mēm̄kumlisē. Wā, lā^llaē hōx^lwalēxs lāx ya^lyats'lās Nānagwasē. Wā, g'il^lem^llāwisē 'wilxs lāxēs yā^lyats'lāxs g'āxaē 'wī^lla sēp^llédē yaē^lyats'lās. Wā, la^lmē 85 nā^lnakwēda Nāk!wax'da^xwē lāxēs g'ōkūlasē Tēgūxsta^lyē. Wā, hēx^lidaem^llāwisē Nānagwasē 'nēx^l qa^ls k!wēlas'idēsa Lē^lna Lē^lwa tlelsē lāxēs g'ōkūlōta Nāk!wax'da^xwē. Wā, g'il^lem^llāwisē xa^lma-sēxs laa^ll ānēx'idē 'ne^lmēm̄otas Nānagwasaxa leqwa qa k!wēlasde-mas. Wā, lā^llaē gwāla ānēqāxa leqwāxs laa^ll 'nāx'idxa gaālāxs 90 laa^ll Lē^llālasēwēda mōsgemak!ūsē 'nāl^lne^lmēm̄emasaxa G'ēxsemē, Lē^lwa Sīsīnlāē, Lē^lwa Tsētsemēleqāla Lē^lwa Tem̄item̄elsē, qaxs hē^lmaē Lē^llālē g'īgāma^lyasa 'ne^lmēm̄otasa 'wālasē, yix Nānagwasē. Wā, g'il^lem^llāwisē g'ax 'wī^llaēlēda mōsgemak!ūsē 'nāl^lne^lmēm̄ema lāx g'ōkwas Nānagwasē, yixs Lēgādaē g'okwasēs 'wadōltsemē laa^llasē 95 gūxts'lālayuwēda tlelsē lāxa mewēxla lōelqūlila maēma^llexla^llaē k'limyaxla gūxts'ōyō lāxa 'nāl^lne^lmēm̄exla lōelqūlila. Wā, ma^ltsen-^llaēda k'lēse Lābala. Wā, lā^llaē āx^lētse^lwēda 'nemsgemē den-gwatslē Lē^lna, qa^ls lā k'lūnqeyīndalayō lāx lex^lts'lāla tlelsa. Wā, g'il^lem^llāwisē gwālēxs laa^ll k'ax^l'itsa sīseyulē lōqūlil lāxa 'ne^lmē- 500 motasa G'ēxsemē. Wā, lā^llaē k'āx^l'itsa ālanemē lōqūlil lāxa 'ne-

- 1 Sīsīnl!ē, and they gave the seal house-dish to the | Tsētsemēleqāla, and they gave the Dzōnoq!wa house-dish to the | numaym Temtēmlēls; and after the house-dishes had been put down, | they took the small dishes, put into them viburnum-berries from the remaining ||
- 5 two boxes of viburnum-berries, and they placed these in front of the | people of low rank. When everything was distributed, they took the | boxes of oil and put them down next to the door. | Then they gave one box of oil to the holder of the first seat | of each numaym; and when this had been given out, they || divided the rest of the oil among the people of low rank. After | everything had been distributed, the numaym of Nānagwas (III 1) sang, | and the sister of Nānagwas (III 1), L!āqwag'ilayugwa (III 2), danced. Now | the name of her who had been L!āqwag'ilayugwa (III 2) was Mēlnas (III 2); | and Nānagwas (III 1) also changed his name, and his name
- 15 was || māxūyalidzē (III 1). After he had given his feast, he | showed the copper Causing-Quarrels, and he asked some of the | chiefs of the four numayms to buy it. Then Lēlāk'enx'id, | chief of the numaym Tsētsemēleqāla, bought the copper | Causing-Quarrels
- 20 for four slaves, eighty || skin blankets, two hundred and forty cedar-bark blankets, | and four large canoes. It was | double what had been paid by Kwax'ilanōkūmē (II 7) when he bought the copper for

- 1 mēmōtasa Sīsīnl!āē. Wā, lā!lāē k'āx'ēitsa mēgwatē lōqūlil lāxa Tsētsemēleqāla. Wā, lā!lāē k'āx'ēitsa dzōnoq!wa lōqūlil lāxa nēmēmōtasa Temtēmlēls. Wā, g'ilēmēlāwisē wīg'alilēda lōelqūlilāxs laa'l āx'ētsewēda lōq!wa, qā's tsēts!ālasewēsa t!ēlsē grayōl
- 5 lāxa ma!tsemē k'!mīyaxlā t!ēlsā, qā's lā k'ax'dzamōhilem lāxa begūhida'yē. Wā, g'ilēmēlāwisē wīlxtōxs laa'l āx'ētsewēda dēden-gwats!ē L!ē'na, qā's g'āxē mēx'ālilem lāx max'stālilasa t!ēx'ila. Wā, lā k'ax'idayowēda nāl'nēmēsgēmē dengwats!ē L!ē'na lāx lēlaxū-mā'yasa nāl'nēmēmasē. Wā, g'ilēmēlāwisē wīlxtōxs laa'l tsētse-
- 10 x'sālasewēda wāōkwē qā lōqūlasa begūhida'yē. Wā, g'ilēmēlāwisē wīlxtōxs laa'l denx'idē nēmēmōtasa Nānagwasē. Wā, hēmēlāwis la yix'widaats wūq!wās Nānagwasē L!āqwag'ilayugwa. Wā, laem L!ayoxlāxēs lēgēmē L!āqwag'ilayugwa. Laem!lāē lēgades Mēlnasē. Wā, laem!laxāwīsē L!āyoxlāyē Nānagwasē. Wā, laem!lāē lēgades
- 15 māxūyalidzē. Wā, laem!lāē gwāl lāxēs k!wēlats!ēnā'yaxs laa'l nēlēlilasa L!āqwa, yix Dent!alayo. Wā, laem!lāē q!ōsas lāx g'īg'ē-gāma'yasa mōsgēmak!ūsē nāl'nēmēmasa. Wā, hē!lat!a Lēlāk'enx'idē g'īgāma'yasa nēmēmōtasa Tsētsemēleqāla k'ilx'wīdxa L!āqwa Dent!ālayuwasa mōkwē q!āq!ēk'owa; hēmisa ma!gūnałtsokwē
- 20 q!āq!ēnōl nāenx'ūnā'yā; hēmisa hāmōx'sōk'āla ts!ēts!ēx'as k!ōbawasa; wā, hēmisa mōts!aqē āwā xwāxwāk!ūna. Wā, laem wī!la la pāk'ilē k'ilwayās Kwāx'ilanōkūmā'yaxa L!āqwa qāēs negūmpē

his son-in-law | Nānagwas (III 1), whose name was now ^εmāxūyalidzē 23
(III 1). He gave | all the four slaves to the holders of the first seat
in each of the numayms. || He gave one slave to the | holder of the 25
first seat of the G'ēxsem, another one | to the holder of the first seat
of the Sīsīnl!ē^ε, one slave | to the holder of the first seat of the
Tsētsemēleqāla, and another | slave to the holder of the first seat of
the Temtēmlēls; and || he gave in addition to the slave a large canoe 30
to each, for | he gave the canoe to the same men to whom he had
given the slaves. | After he had given away the slaves and canoes |
to the holders of the first seats, ^εmāxūyalidzē (III 1) took the eighty |
sewed blankets and gave them away to the chiefs of second rank and
their children; || and after doing so, he took the | two hundred and 35
forty cedar-bark blankets and gave them away to the people of lower
rank. | After these had been given away, the guests went out of the
house. | This is another kind of great feast, which is called "giving
away | at the time of the great feast." This was done by ^εmāxūyali-
dzē (III 1). Very few give this kind || of feast, although they may 40
be head chiefs of all the tribes. |

It was not long before Wāwalaxelag'īlak^u (III 6) had a | daughter
(IV 3); and immediately Kwax'īlanōkūmē^ε (II 7) went to | give as a
marriage gift fifty blankets and a hundred cedar-bark blankets to |
^εmāxūyalidzē (III 1), and also the name L!āleyig'īlis (IV 3) for the

Nānagwasē yīxa la lēgades ^εmāxūyalidzē. Wā, laem^εlaē yāx^εwīd 23
^εwīlasa mōkwē q!āq!ēk'ō lāx lēlāxuma^εyasa mōsgemak'lūsē ^εnāl^εnē-
^εmēmasa. Wā, laem^εlaē ^εnāl^εnēmōkwa q!āk'ō la yāq!wēmāsa 25
^εnāl^εnēmōkwē lāxūmēsa G'ēxsemē. Wā, lā^εlaē ^εnēmōx^u q!āk'owē
yaq!wēmās lāxūma^εyasa Sīsīnl!ā^εyē. Wā, lā^εlaē ^εnēmōx^u q!āk'owē
yaq!wēmās lāxūma^εyasa Tsētsemēleqāla. Wā, lā^εlaē ^εnēmōx^u
q!āk'owē yāq!wēmāsa lāxūma^εyasa Temtēmlēlsē. Wā, lā^εlaē
yāq!wēg'īndayuwēda ^εnēmts!aqē āwā xwāk'lūna lāxa q!āk'owē, qaxs 30
hē^εmaa^εlaxat! yāq!watsa xwāxwāk'lūnē yāgwadesa q!āq!ēk'owē.
Wā, g'il^εem^εlāwisē gwāl yāqwasas q!āq!ēk'owē lē^εwa xwāxwāk'lūnāxs
lāxa lēlāxūma^εyaxs laa'l āx^εēdxaē ^εmāxūyalidzāxa ma'lgūnālsokwē
q!aq!ēnōl ^εnaenx^εūna^εya, qas yāx^εwīdēs lāxa g'ig'igēlē lē^εwis sāse-
mē. Wā, g'il^εem^εlāwisē gwāl yāqwasēxs laa'l āx^εēdxa hāmo^εx^uso- 35
k'āla k'lēk'ōbawasa, qas yāx^εwīdēs lāxa begūlida^εyē. Wā, g'il-
^εem^εlāwisē gwāl yāqwasas laa'l ^εwīla hōqūwelsēda ktwēldē. Wā,
hēm ōgūqala ^εwālas ktwēlasē, yīxs hē^εmaē lēgades yāqwag'īlila
^εwālas ktwēlasē, gwēx^εidaasas ^εmāxūyalidzē. Wā, lā hōlalē hē gwē-
x^εitsa wāx^εmē wūlgemē g'igāmēsa ^εnāxwāx lēlqwalala^εya. 40

Wā, k'lēst!a gālaxs laa'l xūngwadex^εīdē Wāwalaxelag'īlakwasa
ts!āts!adagemē. Wā, hēx^εidaem^εlāwisē Kwax'īlanōkūma^εya la
wāwalqālasa lastowē p!ēlxelasgem lē^εwa lāk'!ēndē k'ōbawas lāx
^εmāxūyalidzē; wā, hē^εmisā lēgēmē L!āleyig'īlisē; qā lēgēmsa ts!ā-

45 name of || the daughter of Wāwalaxelag'ielak^u (III 6). Then |
 'māxūyalidzē (III 1) gave away the blankets to the four numayms of
 the Nāk'wax'da^{xu}, | and he named his daughter L'lāleyig'ilis (IV 3). |
 It was not long before Wāwalaxelag'ielak^u (III 6) gave birth to a boy
 (IV 4), | and Kwax'ilanōkūmē^e (II 7) again gave a marriage gift of
 50 fifty || blankets to his son-in-law 'māxūyalidzē (III 1), and also |
 fifty cedar-bark blankets; and he gave as a marriage gift the name |
 Wāwalk'inē for the boy, but his true name was Lēlēlgemlilas
 (IV 4). | Two names were given in marriage by Kwax'ilanōkūmē^e
 (II 7) — | the child's name Wāwalk'inē, and the true name ||
 55 Lēlēlgemlilas [= Place of dead faces in house] (IV 4.) |

I forgot that Kwax'ilanōkūmē^e (II 7) | did the same for the first
 child of Wāwalaxelag'ielak^u, L'lāleyig'ilis (IV 3); for he | gave two
 names as a marriage gift — the child's name | Wādemālaga (IV 3),
 and the true name L'lāleyig'ilis (IV 3). ||

60 Now 'māxūyalidzē (III 1) gave away the fifty blankets | and the
 fifty cedar-bark blankets to the G'ēxsem, Sīsīnlē^e, | Tsētsemēleqāla,
 and Temltemlēs; and he let his | son, Wāwalk'inē (IV 3) accord-
 ing to his child name, and whose true name was | Lēlēlgemlilas
 65 (IV 3), dance. Now Wāwalaxelag'ielak^u (III 6) || and her husband
 'māxūyalidzē (III 1) had two children. Then Wāwalaxelag'ielak^u
 (III 6) | told her husband 'māxūyalidzē (III 1) to go and marry the

45 ts'ladagemē, xūnōx^{us} Wāwalaxelag'ielakwē. Wā, laem'laē 'māxūya-
 lidzē p'les'ets lāxa mōsgemak'ūsē 'nāl'ne'mēmatsa Nāk'wax'da^{xwē}.
 Wā, laem lēqē'layunux^{us} lāxēs ts'edāq'edza^{yē} L'lāleyig'ilisē. Wā,
 k'lest'la gālaxs laa'ēl ēt'led māyōl'idē Wāwalaxelag'ielakwasa bābagū-
 me. Wā, laem'laxaūwisē Kwax'ilanōkūma^{yē} wāwalqālasa sek'!ā-
 50 x'sokwē p'elxelasgem lāxēs negūmpē 'māxūyalidzē; wā, hē'misa
 sek'!āx'sokwē k'lobawasa. Wā, lā'laxaē lēgemg'elxlāxaxa lēgemē
 Wāwalk'ina^{yē}, qa lēgemsa bābagūmē. Wā, lā'laē ālaxlāxax Lē-
 lēlgemlilasē. Wā, ma'ltsemē lēgemg'elxlā^{yas} Kwax'ilanōkū-
 ma^{yē} lē'wa g'īnlēxlāyowē Wāwalk'ina^{yē} lē'wa ālaxlāyowē
 55 Lēlēlgemlilasē.

Hēxōlen L'lēlēsōxs hē'maaxat! gwēx'ēidē Kwax'ilanōkūma^{yē},
 qa g'ālē xūnōx^{us} Wāwalaxelag'ielakwē, yix L'lāleyig'ilisē, yixs
 ma'ltsemaaxaē lēgemg'elxlā^{yas} qa lēgēms, yixs g'īnlēxlālaax
 Wādzemālaga, wā, lā ālaxlāxax L'lāleyig'ilisē.

60 Wā, laem'laxaē p'les'idē 'māxūyalidzās sek'laxsokwē p'elxelasgem
 lē'wa sek'!āx'sokwē k'lobawas lāxa G'ēxsemē lē'wa Sīsīnl'a^{yē},
 lē'wa Tsētsemēleqāla, lē'wa Temltemlēsē. Wā, laem'laē sēna-
 demno^{xus} Wāwalk'ina^{yē} g'īnlēxlāyē. Wā, lā ālaxlāxax Lēlē-
 lgemlilasē. Wā, laem'laē ma'lokwē sāsēmas Wāwalaxelag'ielakwē
 65 lē'wis lā'wūnemē 'māxūyalidzē. Wā, laem'lāwisē Wāwalaxelag'i-
 elakwē wāxelaxēs lā'wūnemē 'māxūyalidzē, qa lās gāgak'!ax k'ledēlas

princess of | Q!üm̃x'ōd (II 8), the holder of the head seat of the numaym 67
 Laāłax's'endayo of the | Kwāg'uł. The name of the princess of
 Q!üm̃x'ōd was Q!ēx'sēsēlas (III 7). | Immediately 'māxūyalidzē
 (III 1) told his numaym the 'wālas || that he wanted to have two 70
 wives, and they agreed to what | their chief said. In the morning,
 when day came, they | launched four large canoes to pay the mar-
 riage money, and | the whole numaym of the 'wālas went aboard.
 They arrived at Fort Rupert. | It was the time when the first white
 men had come there and were living in tents. || Now they paid the 75
 marriage money for Q!ēx'sēsēlas (III 7), the princess of Q!üm̃x'ōd
 (II 8). As soon as | they had paid the marriage money, Q!üm̃x'ōd
 (II 8) gave a marriage mat of | one hundred blankets, which were to
 be the mat of his princess, because he did not want her | to sit
 without a mat in the house of 'māxūyalidzē (III 1) when she was
 going to sit down there; | and he gave as a marriage gift the name for
 his dancer, Qwāx'ilał, || and Q!üm̃x'ōd, to be the name of 'māxū- 80
 yalidzē (III 1). In the | morning, when day came, 'māxūyalidzē
 (III 1) and his crew loaded their canoes, | and they went home with
 his second wife, | Q!ēx'sēsēlas (III 7); and when they arrived at
 Tēgūxstē, he | gave away a hundred blankets to the four numayms. ||
 Then 'māxūyalidzē (III 1) changed the name of his princess | 85
 L!āłeyig'ilis (IV 3), and now her name was Qwāx'ilał (IV 3); and |

Q!üm̃x'ōdē lāxūma'yasa 'ne'mēmōtasa Laāłax's'endayowasa Kwā- 67
 g'ulē, yix lēgādaa'laē k'!ēdēlas Q!üm̃x'ōdās Q!ēx'sēsēlasē. Wā,
 hēx'ida'Em'lāwisē 'māxūyalidzē nēłaxēs 'ne'mēmōta 'wālasaxs
 ma'lēlexsdaaxēs gēgenēmē. Wā, lā'laē 'nāxwa ēx'ak'ex wāłde- 70
 masēs g'igāma'yē. Wā, g'il'Em'lāwisē 'nāx'idxa gaālāxs lāa'l wī-
 'xstēndxa mōtslaqē āwā xwāxwāk'lūna, qā's qādzēłatslā. Wā, lā-
 'laē 'wīla hōgūxsē 'ne'mēmōtasa 'wālasē. Wā, g'āx'laē lāx Tsāxisē,
 yixs hē'maē āłēs yaēwapsemēla g'alōl g'ax māmā'fa. Wā, laēm'laē
 qadzēł'ida lāx Q!ēx'sēsēlasē lāx k'!ēdēlas Q!üm̃x'ōdē. Wā, g'il- 75
 'Em'lāwisē g'wāla qādzēłāxs lāa'laē Q!üm̃x'ōdē lē'waxselamatsa
 lāk'!ēndē p'lēlxelasgēm, qa lē'wēsēs k'!ēdēlē, qaxs gwāq'lēlaaq
 wūłtālil lāx g'ōkwās 'māxūyalidzē, qō lāl k'!wāg'alilēs k'!ēdēlē lāq.
 Wā, hē'mēsa lēgēmg'elxla'yas qa lēgēms sēnatlasē Qwāx'ilałē;
 wā, hē'misē Q!üm̃x'ōdē qa lēgēms 'māxūyalidzē. Wā, g'il'Em'lāwisē 80
 'nāx'idxa gaālāxs lāa'l mōxsē 'māxūyalidzāxs yaē'yatslē lē'wis
 k'!wēmē. Wā, laēm'laē nā'nakwā lē'wis ā'liłē gēnēma, yix Q!ēx'-
 sēsēlasē. Wā, g'il'Em'lāwisē lāg'aa lāx Tēgūxsta'yaxs lāa'l ēt'!ēd
 p'lēs'itsa lāk'!ēndē p'lēlxelasgēm lāxa mōsgēmak'ūsē 'nā'ne'mē-
 masa. Wā, laēm'laē L!āyoxlā'laē k'!ēdēlas 'māxūyalidzē, yix 85
 L!āłeyig'ilisē. Wā, laēm lēgādes Qwāx'ilałē. Wā, laēm'laxaāwisē

- 87 *εmāxūyalidzē* (III 1) also changed his name. Now his name was Q!ūmx'ōd (III 1). | It was not long before Q!ēx'sēselas (III 7) had a child, a boy. | They went at once, and it was reported to Q!ūmx'î-
 90 *lag'ilis* (II 8) that his || princess Q!ēx'sēselas (III 1) had a boy. | Then Q!ūmx'ilag'ilis (II 8) gave a marriage gift of fifty | blankets to his son-in-law Q!ūmx'ōd (III 1), and also the name | for his grandson (IV 5), the child of Q!ēx'sēselas (III 7). Now, | he gave as a marriage gift the name *Āmax'āg'ila* (IV 5) for the name of the boy. ||
 95 Q!ūmx'ōd (III 1) at once gave away the fifty blankets to the | four numayms, and now his dancer was his child | *Āmax'āg'ila* (IV 5). It was not long before | Q!ēx'sēselas had another son (IV 6). Then | Q!ūmx'ilag'ilis (II 8) gave as a marriage-gift thirty-five blankets
 600 to his || son-in-law Q!ūmx'ōd (III 1), and also a name for his grandson, | and he gave as a marriage-gift the name *Ōmag'ilis* (IV 6). | Q!ūmx'ōd (III 1) gave away the thirty-five blankets | to his numaym the *εwālas*, and his youngest child, | *Ōmag'ilis* (IV 6), danced. Then
 5 Q!ūmx'ilag'ilis (II 8) was annoyed by || what had been done by his son-in-law Q!ūmx'ōd (III 1), because he had given away the blankets to his own | numaym the *εwālas*, for that implied that | Q!ūmx'ōd (III 1) thought the thirty-five blankets given as a marriage present to his son-in-law | had not been enough. Therefore

- 87 *L!āyoxlāyē εmāxūyalidzē*. Wā, laem^εlaē lēgades Q!ūmx'ōdē. Wā, k'les^εlat!a gāłaxs lāa^εl xūngwadex^εidē Q!ēx'sēselasasa bābagūmē. Wā, hēx^εidaem^εlāwisē la q!ālag'ilase^εwē Q!ūmx'ilag'ilisasēs k'lē-
 90 *dēlē Q!ēx'sēselasaxs le^εmaē xūngwatsa bābagūmē*. Wā, hēx^εidaem^εlāwisē Q!ūmx'ilag'ilisē la wāwalqālasa sek'!ax'sōkwē p!Elxelasgem lāxēs negūmpē Q!ūmx'ōdē; wā, hē^εmisa lēgemē qa lēgem-sēs ts!ōx^εLEma, yix xūnōkwās Q!ēx'sēselasē. Wā, laem^εlaē lēgemg'elxlāłax *Āmax'āg'ila* qa lēgemsa bābagūmē. Wā, hēx^εidaem^εlāwisē Q!ūmx'ōdē p!es^εētsa sek'!ax'sōkwē p!Elxelasgem lāxa mōsgemak!ūsē *εnāl^εne^εmēmāsa*. Wā, laem^εlaē hēem sēnatē *Āmax'āg'ilaxēs xūnōkwē*. Wā, k'les^εlat!a gāłaxs lāa^εl ēt!ēd xūngwadē Q!ēx'sēselasasa bābagūmē. Wā, hēx^εidaem^εlāwisē Q!ūmx'ilag'ilisē lā^εl wāwalqālasa mamōx^εsōkūlasa sek'!a p!Elxelasgem lāxēs ne-
 600 *gūmpē Q!ūmx'ōdē*; wā, hē^εmisa lēgemē qa lēgem-sēs ts!ōx^εLEma. Wā, laem^εlaē lēgemg'elxlāłax *Ōmag'ilisē*. Wā, hēx^εidaem^εlaxaāwisē Q!ūmx'ōdē p!es^εētsa mamōx^εsōkūlasa sek'!a p!Elxelasgem lāxēs *εne^εmēmōta εwālasē*. Wā, laem hēem sēnatsēs ālē xūnōkwē *Ōmag'ilisē*. Wā, laem^εlaē *εyax'sēmē nāqa^εyas* Q!ūmx'ilag'ilisē qa
 5 *gwēx^εidaasasēs negūmpē Q!ūmx'ōdē*, qaxs laē hē p!Esase^εwēs *εne^εmēmōta εwālasē*, yixs *εnemāx'isāē Q!ūmx'ōdē lō^ε k'!ōtāxa εmamōx^εsōkūlasa sek'!a p!Elxelasgem wāwalqālayōs lāxēs negūmpē*. Wā, hē^εmis max'ts!ōlems Q!ūmx'ilag'ilisē lāg'ilas wātaxōdxēs

Q!üm-x'ilag'ilis (II 8) was ashamed, and took away | his princess Q!ëx'sēsēlas (III 7), and she went home with her two || children, 10 Amax'ag'ila (IV 5) and his younger brother Ōmag'ilis (IV 6). Q!üm-x'ōd (III 1) did not | say anything about the doings of his wife. Then | his head wife, Wāwalaxēlag'ielak^u (III 6), spoke first, and | said, "Don't let your father-in-law Q!üm-x'ilag'ilis (II 8) make you ridiculous by what | he has done with your former wife. Go and marry the princess of the || chief of the great numaym G'ëxsemx'- 15 sanal of the Koskimo, | T!agwisilayugwa (III 8), the princess of Qwax'ila (II 9), for he has many privileges | and names." Thus she said. Q!üm-x'ōd (III 1) | agreed at once to what his wife Wāwalaxēlag'ielak^u (III 6) had said. | Then he said they would call his numaym 'wālas. || His wife told him to go ahead, and Q!üm-x'ōd 20 (III 1) himself | called his numaym the 'wālas. At once they all | came into his house; and when they were in, | Q!üm-x'ōd (III 1) told them what his wife had said, that she wished him to go and | marry T!agwisilayugwa (III 8), the princess of Qwax'ila (II 9), the chief of the || great numaym G'ëxsemx'sanal of the Koskimo. Thus he 25 said. | Immediately the whole numaym agreed to what he said. | Then one of his numaym said, "Let us | treat our chief Q!üm-x'ōd (III 1) like a chief, and let us | help him, and give him property to pay the marriage money!" After he had said so, || he went out of the 30

k'!ēdēlē Q!ëx'sēsēlasē. Wā, g'āx'ēm'elāē nā'nak^u lē'wis ma'lokwē sāsēma, yix Amax'ag'ila lē'wis ts!ā'yē Ōmag'ilisē. Wā, k'!ēās'el 10 wāldems Q!üm-x'ōdē qa gwēx'idaasasēs genemx'dē. Wā, lā'laxaē hēem g'il yāq!eg'a'elē gēk'imalitasē Wāwalaxēlag'ielakwē. Wā, lā'elāē 'nēk'a: "Gwāla aemlayōs negūmpaē Q!üm-x'ilag'ilisa qaēs gwēx'idaasaxēs genemx'dāōs qa's lālag'aōs gāgak'lax k'!ēdēlas g'igāma'yasa 'wālasē 'nē'mēmōtaxa G'ëxsemx'sanālasa Gōsg'imoḡwē 15 lāx T!agwisilayugwa k'!ēdēlas Qwax'ila, qaxs ōgūqalaēs k'!ēk'!e-s'owē lē'wis lēlēgemē," 'nēx'elāē. Wā, hēx'idaem'elāwisē Q!üm-x'ōdē ēx'ak'ex wāldemasēs genemē Wāwalaxēlag'ielakwē. Wā, laem'elāē 'nēx' qa's lēlts!ōdēxēs 'nē'mēmōta 'wālasē. Wā, hēx'idaem'elāwisē genemas wāxaq. Wā, xamag'ilil'ēm'elāwisē Q!üm-x'ōdē 20 la lē'lāxēs 'nē'mēmōta 'wālasē. Wā, hēx'idaem'elāwisē g'āx 'wī'la hōgwila lāx g'ōkwās. Wā, g'il'ēm'elāwisē g'āx 'wī'elālexs lāa'l nēlē Q!üm-x'ōdās wāldemasēs genemē lāxēs 'nēk'!ēnā'yē, qa lās gāgak'lax T!agwisilayugwa lāx k'!ēdēlas Qwax'ila, g'igāma'yasa 'wālasē 'nē'mēmōtasa G'ëxsemx'sanālasa Gōsg'imoḡwē, 'nēx'elāē. 25 Wā, hēx'idaem'elāwisē 'nāxwa ēx'ak'ē 'nē'mēmōtasēx wāldemas. Wā, lā'elāē yāq!eg'a'elē g'ayōlē lāxax 'nemēmōtas: "Wēg'adzāx'ins g'āg'ëxsilaxens g'igāma'yēx lāxōx Q!üm-x'ōdēx, qens wāg'i g'ōḡ-wīdeq^u qens p!ēdzēlalag'iq^u, qa qadzēlayosōx," 'nēx'elāēxs lāa'l lāwēlsa lāx g'ōkwās Q!üm-x'ōdē. Wilax'dzē'elāē gūlaxs g'āxaē aē- 30

- 30 house of Q!üm̄x'ōd (III 1); and he did not stay away long before he |
 came in again, carrying a pair of blankets, which he gave out of
 kindness to his | chief Q!üm̄x'ōd (III 1). Then all the | men did
 the same as had been done by him, for they wanted the | father-in-
 law of Q!üm̄x'ōd (III 1), Q!üm̄x'ilag'ilis (II 8), to know about it and
 35 to feel sore because || he had taken away his princess Q!ēx'sēsēlas
 (III 7). Then Q!üm̄x'ilag'ilis (II 8) was really | ashamed when he
 knew that his | son-in-law Q!üm̄x'ōd (III 1) had said that he did not
 want to see his children. | After they had finished speaking, they went
 out; and | at daylight, in the morning, those who were to pay the mar-
 40 riage money for T!agwisilayugwa (III 8), || the princess of Qwax'ila
 (II 9), started, for the village of the Koskimo | was at Nāts!enxdēm.
 The Nāk!wax'da^{xu} went around Cape Scott, | using four large
 traveling-canoes. | It took them two days. Then they arrived at
 the village of the Koskimo, | Nāts!enxdēm. Immediately when
 45 they arrived, they paid the marriage money; and || after they had
 paid the marriage money, Qwax'ila (II 9) stood up | outside of his
 long house, carrying ten sea-otter skins. | He turned his face
 toward the house, and called his princess | T!agwisilayugwa (III 8)
 to come and stand by his side; and when she was | standing by his
 50 side, he put down the ten sea-otter skins in || front of his princess
 T!agwisilayugwa (III 8). Then he turned | toward the Nā-
 k!wax'da^{xu}, who had paid the marriage price, and who were sitting |
-
- 31 daaqa lēlqelaxa ^{enem}xsa p!ēlxelasgema, qa^s ēaxk!ēgra^slēs lāxēs
 g'igāma^{eyē} Q!üm̄x'ōdē. Wā, lā^ēlāē ^{enāxwaem}ēl hayēg'aya ^{enāxwa}
 bēbegwānemx gwēx'idaasas. qaxs ts!āts!ēlwaāē, qa lās q!ālē ne-
 gūmpdās Q!üm̄x'ōdē, yix Q!üm̄x'ilag'ilisē, qa ts!ix'ilēs nāqa^{yas} qaēs
 35 laēna^{eyē} wātaxōdxēs k!lēdēlē Q!ēx'sēsēlasē. Wā, ālaem^{lāwisē}
 māx^{tslē} Q!üm̄x'ilag'ilisē, qaxs lāā^l q!ā^{lax} wāldemasēs negūmpdē
 Q!üm̄x'ōdāxs, ^{enēk'aaxs} k!lēsaē la ēt!ēd la āx^{ēxsdxēs} sāsemē-
 Wā, g'il^ēem^{lāwisē} gwālē wāldemas, lāā^l hōqūwelsa. Wā, g'il^ēem.
^{lāwisē} ^{enāx'idxa} gaālāxs lāā^l ālēx^{widēda} qadzēlalax T!agwisila-
 40 yugwa lāx k!lēdēlas Qwax'ila yixs hāā^l g'ōkūlatsa Gōsg'imoxwē
 Nāts!enxdēmē. Wā, laem^{lāē} ēwaxsdēx Ts!ēqoma^{ya} Nāk!wax'-
 da^{xwē} yāyasēlaxa mōts!aqē āwā xwāxwāk'lūna. Wā, āem^{lā-}
 wisē xa^{mōyoxs} lāā^l lāg'aa lāx g'ōkūlasasa Gōsg'imoxwē lāx
 Nāts!enxdēmē. Wā, hēx'idaem^{lāwisē} qādzēl'ida, yixs lāā^l lāg'aa,
 45 wā, g'il^ēem^{lāwisē} gwāla qādzēlaxs g'āxaalas Qwax'ila lāx^{wels}
 lāx L!āsanā^{yasēs} g'ildēl g'ōkwa dā^{laxa} lastowē q!āsa. Wā,
 lā^ēlāē gwēgemx^{id} lāxēs g'ōkwē, qa^s lē^{lālēxs} k!lēdēlē T!agwi-
 silayugwa, qa g'āxēs lā^{wenots}lēlaseq. Wā, g'il^ēem^{lāwisē} g'āxē
 k!lēdēlas lā^{wenots}ēlsa^{qēxs} lāā^l mōgwaelsaxa lastowē q!āsa lāx
 50 neqemālasasēs k!lēdēlē T!agwisilayugwa. Wā, lā^ēlāē gwēgemx^{id}
 lāxa qadzēlēlaxa Nāk!wax'da^{xwaxs} hē^{maē} ālēs k!lūdzēxsāla

in their canoes. Then he spoke, and said, | "Now, Chief Q!üm̃x'öd 53
(III 1), look at your wife! | Now she will go to you, son-in-law
Q!üm̃x'öd (III 1), and these ten [canoe-mat] || sea-otter skins, and the 55
sea-lion house-dish, and the | sea-otter house-dish to eat out of,
and the whale house-dish to eat out of, and the | sea-monster house-
dish to eat out of in your house, | son-in-law Q!üm̃x'öd (III 1); and
your princess' name | shall be Dōxülkwīlak^u (IV 3); and your name
shall be || Wāłālag'īlak^u (III 1), son-in-law Q!üm̃x'öd (III 1). That 60
is all," | he said. Then he spoke again, and said, | "Now, come and
warm yourselves in my house, son-in-law, and your tribe!" | Thus
he said. At once the Nāk!wax'da^x^u went ashore out of | their
canoes, and they went into the house of Qwax'ila (II 9). || Immedi- 65
ately he gave them to eat; and after they had finished, | Qwax'ila
(II 9) spoke, and said, "O son-in-law Q!üm̃x'öd (III 1), | listen to
me! Your wife wants this | house to go to you. Its name is
L!ēxl!ēxāgem (Aurora-Face). And also what is in it, the | nōnlem
and the mosquito-dance will go to you, son-in-law; and || its name, 70
G'ixg'aqelag'ilis, and the land-otter dance and | its name Hāwāle-
laēmē, and the scattering-dance and | its name X'its!ax'ilasōgwi-
la^x^u, and the grizzly bear | and its name Nandzē; and that is all,
son-in-law | Q!üm̃x'öd (III 1)." Then Q!üm̃x'öd (III 1) really

lāxēs yaē'yatslē. Wā, lā'laē yāq!eg'a'la. Wā, lā'laē 'nēk'a: "Wē- 52
g'a, dōqwalax g'īgāmē Q!üm̃x'ödā lāxg'as genemg'ōs. Wā, laem-
xaak' lāl lōl, negūmp Q!üm̃x'ödā, lōgwa lastok^u lē'waxsēsek'
q!āsa, lōgwa ha'maats'lāk' L!ēxen' lōqūlila, lōgwa q!āsak' ha- 55
'maats'lāk' lōqūlila, lōgwa gwe'yimk' ha'maats'lāk' lōqūlila, lōgwa
hānaq!ets'lāk' ha'maats'lāk' lōqūlila, qa ha'maats!ēl lāxēs g'ōxwāōs,
negūmp Q!üm̃x'ödā. Wā, hē'misa lēgemē qa lēgemitsēs k'lēdē-
laōs. La'mē lēgadēlts Dōxülkwīlakwē. Wā, la'mēts lēgadēlts
Wāłālag'īlakwē, negūmp Q!üm̃x'ödā. Wā, laem 'wī'la lāxēq," 60
'nēx'laē. Wā, lā'laē ēdzaqwa yāq!eg'a'la. Wā, lā'laē 'nēk'a:¹
"Wā, gēlag'a telts!a lāxg'in g'ōxwīk', negūmp, lē'wōs g'ōkwaōta-
qōs," 'nēx'laē. Wā, hēx'idaem'lāwisē 'wī'la hōx'wūltāwēda Nā-
k!wax'da^xwē lāxēs yaē'yatslē, qas lā hōgwīl lāx g'ōkwās Qwax'ila.
Wā, hēx'idaem'lāwisē yīnēsasēwa. Wā, g'il'ēmlāwisē gwāla lāa'lasē 65
Qwax'ila yāq!eg'a'la. Wā, lā'laē 'nēk'a: "'ya, negūmp Q!üm̃x'ödā,
wāentsōs hōlēla g'āxen. Āx'ēxsdaōx genemaqōs, qa laēsō g'ō-
xwēx laōlxwo lēgadāxs L!ēxl!ēxāgem. Wā, hē'misō g'aēlēx lāq"xō
nōnlemēx, la'mōsōx lāl laōl, negūmpxō q!eq!ēlēlālēx; wā, hē'mōs
lēgemltsoxwē G'ixg'aqelag'ilisē; hē'mēsō hāwālelaē; wā, hē'mōs 70
lēgemltsoxwē Hāwālelaēma'yē; hē'mēsō gwēlgwēlawatē; wā,
hē'mōsa lēgemltsoxwē X'its!ax'ilasōgwi'la^xwē; hē'mēsō nānx; wā,
hē'mōs lēgemltsoxwē Nandzē. Wā, lawisla 'wī'la, negūmp
Q!üm̃x'ödā." Wā, laem'laē ālak'!ala mō'lē Q!üm̃x'ödās, qaxs

¹ The following speeches are in the Koskimo dialect.

75 thanked him. || This was the first nōnlem. It is different from the dances of the | Nāk!wax'da^xu, and came from the Koskimo. It was obtained through marriage | by Q!ūmx'ōd (III 1) from Qwax'ila (II 9). Then they spoke secretly to the | Nāk!wax'da^xu about the nōnlem and the other dances, for none of them knew | how they were used by
 80 the Koskimo. Then Q!ūmx'ōd (III 1) told || his wife T!agwisilayugwa (III 8) what his tribe said, | and immediately T!agwisilayugwa (III 8) told her father Qwax'ila (II 9). Therefore | Qwax'ila (II 9) called the Koskimo into his house; and | when they were all inside, Qwax'ila (II 9) arose and | spoke. He said, "Now look, son-in-law
 85 Q!ūmx'ōd (III 1)! || Now all the Koskimo have come in to take care of the | supernatural power of the nōnlem. Now look at it, Nāk!wax'da^xu!" | Thus he said. Then the sound of whistling appeared on the roof of the house. He had not | spoken a long time before he stopped. Then | the nephew of Q!ūmx'ōd (III 1) and
 90 three others disappeared. The name of the nephew of || Q!ūmx'ōd was K'!ēsoyak'ilis¹ (IV 10); and when they had all | disappeared, the Koskimo sang the four songs | of the nōnlem. They stayed away for four days. | Then they caught K'!ēsoyak'ilis (IV 10) and the other three. | K'!ēsoyak'ilis (IV 10) was now Mosquito-Dancer, and ||
 95 G'ixg'aqelag'ilis was his name now. Another one was Land-Otter-Dancer, and | his name was Hāwālelalemē. He was a substitute

75 hē^{maē} ālēs g'il lāla nōnlemē, lē^{wē} ōgūqāla lēlāēdes lāxa Nāk!wax'da^xwē, g'āx'id lāxa Gōsg'imo^xwē. Wā, laem geg'adā-nemē Q!ūmx'ōdāq lāx Qwax'ila. Wā, lā^{laē} wūnwūnōsa q!ēq!eyōda Nāk!wax'da^xwasā nōnlemē lē^{wis} lēlaaidē, qaxs k'!ēsā q!ālelax gwayi^llālasasa Gōsg'imo^xwaxs āāsilaaq. Wā, lā^{laē} nēlē Q!ūmx'ō-
 80 dāxēs genemē T!agwisilayugwās wāldemasēs g'ōkūlōtē. Wā, hēx'idaem^lāwisē nēlā T!agwisilayugwāxēs ōmpē Qwax'ila, lāg'italas lēlts!ōdē Qwax'ilāxa Gōsg'imo^xwē qa g'āxēs ^{wi}lāēlēla lāx g'ōkwās. Wā, g'il^{em}lāwisē g'āx ^{wi}lāēlēxs lāa^l lāx^ūlilē Qwax'ila, qā^s yāq!ēg'a^lē, qā^s ^{nē}k'ē: "Wālag'a dōqwa^lalex, negūmp Q!ūmx'ōdā,
 85 g'āx^{em}xaax ^{wi}lāēlālg'a Gōsg'imo^xwūk' nānawax^usilaxwō ^{na}walaxwaxs nōnlemā. Wālag'ila dōqwa^lalex Nāk!wax'da^xwā," ^{nē}x^lacxs g'āxaasē tsōkwāsa dzēts!ala lāx ōgwāsasa g'ōkwē. "K'!ēs^latlē ālaem gēdzaq^waxs lāa^l q!wē^lēda. Wā, laem^lāē x'is^ēdē lōlē^yas Q!ūmx'ōdē, hē^misa yūduk^{wē} ōgū^lā lāq. Hēen^{el} lōlē^s
 90 Q!ūmx'ōdēda lēgadās K'!ēsoyak'ilisē. Wā, g'il^{em}lāwisē ^{na}xwa x'is^ēdēxs lāa^l denx'idayuwēda mōsgemē nōnlemk'!āla q!emq!em-dema, yīsa Gōsg'imo^xwē. Wā, lā^{laē} mōp!en^xwa^{sē} ^{na}lāsa x'isālāxs lāa^l k'imyase^{wa} yīx K'!ēsoyak'ilisē lē^{wa} ōgū^lā lāq, xa yūduk^{wē}. Wā, laem^lāē q!ēq!ēlēlāē K'!ēsoyak'ilisē. Wā, laem^lāē lēgades
 95 G'ixg'aqelag'ilisē. Wā, lā^{laē} hāwālelāla ^{ne}mōkwē. Wā, lā^{laē} lēgades Hāwālelālema^{yē}. Wā, laem^lāē mēx^ustālē lēlēlgemlilasa-

¹ See p. 1075.

for Lēlēlgēmlilas (IV 4), | who was to be Land-Otter-Dancer, for 97 this is a great dance. The land-otter dance is the same in the nōnlem as the | hāmats!a is in the winter dance, and | therefore Q!ūmx'ōd (III 1) wished his son Lēlēlgēmlilas (IV 4) || to be Land-Otter- 700 Dancer, because he had stayed at home with his mother Wāwalaxelag'i-ēlak^u (III 6). | Therefore he had to have a substitute; and a substitute also danced the scattering-dance for the | daughter of Q!ūmx'ōd, Qwāx'ilal (IV 3). The name of the dancer was X'its!ax'ilasōgwi-ēlak^u. | The scattering-dancer is the same in the nōnlem | as the māmaq!a is in the winter dance, for it is taken care of by chiefs of high rank. Therefore || Q!ūmx'ōd (III 1) wished his princess to 5 have this dance. Another one was grizzly-bear dancer, | and his name was Nandzē; and the name given by | Qwax'ila (II 9) in marriage to Q!ūmx'ōd (III 1) was L!ālewelsela (III 1) for the nōnlem. | Qwax'ila (II 9) also gave a second name to Q!ūmx'ōd (III 1) | for the secular season, Walālag'ielak^u (III 1), and also the nōnlem name || L!ālewelsela (III 1). The shredded cedar-bark of the head-ring | 10 and neck-ring of the dancers and of all the Koskimo is white, when | they are initiated by the supernatural power of the nōnlem. For four | days they wore cedar-bark on their heads; and after | four days they put it off. || Qwax'ila (II 9) also gave as a marriage gift 15 many dentalia and cedar-bark blankets to his | son-in-law Q!ūmx'ōd (III 1). L!ālewelsela (III 1) gave these away to the | Koskimo. |

xa la hāwālelala, qaxs 'wālasaē lāda, yixs 'nemāx'isaē Lē^{wa} 97 hāmats!a lāxa ts!ēts!ēqaxa hāwālelālē lāxa nōnlemē. Wā, hē^{mis} lāg'ilas Q!ūmx'ōdē 'nēx' qa hēsēs begwānemē xūnōkwē Lēlēlgēmlilasē hāwālelala, qaxs āmlēxwāē Lē^{wis} ābempē Wāwalaxelag'ielakwē, 700 lāg'ilas mēx^ustāle. Wā, lāxāē mēx^ustā^{ya} gwēlgwēlawatas ts!ēdāqē xūnōx^us Q!ūmx'ōdē, yix Qwāx'ilalē, yixs Lēgadaas X'its!ax'ilasōgwi^ulakwē. Wā, laemxaē 'nemāx'isa gwēlgwēlawatē lāxa nōnlemē Lē^{wa} māmaq!a lāxa ts!ēts!ēqa, yixs awilax'silakwāē, lāg'ilas Q!ūmx'ōdē 'nēx' qa hēsēs k'!ēdēlē Qwāx'ilalē lādenux^u. Wā, lā nāna 5 'nemōkwē; wā, laem^{laē} Lēgades Nandzē. Wā, lā^{laē} Lēgemg'elx!ā-laxāē Qwax'ilāx L!ālewelsela qa Lēgēms Q!ūmx'ōdē lāxa nōnlemē, yixs lāa^l ma^ltsemē Lēgemg'elx!ā^{yas} Qwax'ila Lō^o Walālag'ielakwē qa Lēgēms Q!ūmx'ōdē lāxa bāxūsē. Wā, hē^{misēs} nōnlemx!āyowē, L!ālewelsela. Wā, laem^{laē} qwāx^usā yīxa k'ādzekwē, yix qex'!- 10 ma^{yas} Lē^{wis} qenxawa^{ya} yaēxwa, Lē^{wa} 'nāxwa Gōsg'imoḡwaxs g'ālaē lāsgēmsa 'nawālakwasa nōnlemē. Wā, lā^{laē} mōp!enxwa^{sē} 'nālās qēqex'!mālaxa k'ādzekwē. Wā, hēx'ida^{mēsē} gwā! qēqex'!malaxa k'ādzekwaxs lāa^l mōp!enxwa^{sē} 'nālās, wā, laem ā^{mē} Qwax'ila wāwatqālaxa q!ēnemē ālela Lē^{wa} k'!ēk'lobawasē lāxēs 15 negūmpē Q!ūmx'ōdē. Wā, hē^{mis} la p!ēsēdayōwē L!ālewelselāxa Gōsg'imoḡwē.

Now for a while we shall stop calling him Q!üm^xöd (III 1),
 20 because | he is using the nōnlem name L!älēwelsela (III 1). || After
 the nōnlem was over, Q!üm^xöd (III 1) for a time stopped having the
 name L!älēwelsela (III 1); | for only when one of his people showed
 the nōnlem was he called L!älēwelsela (III 1), | in the same way as is
 done in the winter dance; for they change their | names when the
 winter dance begins, and they do the same with the nōnlem. | Then
 25 they change their names, and take the nōnlem names; and || the
 names of the men who gave the nōnlem were L!älēwelsela, Q!ēxē-
 tasō^ε, | Gwā^εyōlēlas, and Neg^ä, because, that you may know that the
 names | of the winter dance, of the nōnlem, and of the secular season
 are quite different. I just wanted | to talk about this. |

Now, in the morning, daylight came; and Q!üm^xöd (III 1), and
 30 his || wife T!agwisilayugwa (III 8), and the Nāk!wax^{da}x^w, made
 ready to go home. | When they arrived at Tēgūxstē in the evening, |
 Q!üm^xöd (III 1) asked his wife T!agwisilayugwa (III 8) for | what
 he was thinking of. He wished his princess | Qwāx^{il}al (IV 3) and
 35 his prince Lēlēgēmlilas (IV 4) to disappear, because || he wanted to
 give a nōnlem; and his wife T!agwisilayugwa (III 8) told him to go
 ahead. | After they had finished talking, they left their canoe | and
 went into the house of Q!üm^xöd (III 1). Immediately | his head
 wife, Wāwalaxelagⁱlak^w (III 6), gave to eat to her husband

18 Wā, la^εmēns yāwas^{id} gwāl lēqelas Q!üm^xödē lāq, qaxs le^εmaē
 nōnlemxlāx L!älēwelsela. Wā, la^εm gwāla nōnlem lāxēq. Wā,
 20 laemxaāwisē gwāl yāwas^{id} lēgādē Q!üm^xödās L!älēwelsela, qaxs
 gril^εmaē nōnlemlē g^{ay}ōlē lāx g^ōkūlotas. Wā, la lēqelasōs L!älē-
 welsela hē gwēx^{sa} ts!ēts!ēqāxs hēx^{ida}maē L!āyoxlāxēs lēlēgē-
 maxs g^ālāē ts!ēts!ēxēda. Wā, hēemxaāwisē gwēg^{il}ag^{ila} nōnlemē,
 hēx^{ida}maē L!āyoxlāxēs nōnlemxlāyowē lēlēgēma, yixs hē^εmaē
 25 lēlēgēmsa yāwix^{il}asa nōnlemē L!älēwelsela, lō^ε Q!ēxētase^{wē}, lō^ε
 Gwāyōlēlas, lō^ε Neg^ä, qa^s q!ālaōsaqēxs k^{!ē}saē Lāwagālē lēlēgē-
 masa ts!ēts!ēqa lē^{wa} nōnlemē lē^{wa} bāxūsē. Ā^εmēn ^εnēx[·] qen
 gwāgwēx[·]sex[·]idē lāq.

Wā, laem^{laē} ^εnāx[·]idxa gaālāxs lāa^l xwāna^lidē Q!üm^xödē lē^εwis
 30 genemē T!agwisilayugwa lē^{wa} Nāk!wax^{da}x^{wē}, qa^s g^āxē nā^εna-
 kwa. Wā, g^āx^{laē} lāg^{aa} lāx Tēgūxsta^εyaxa la dzāqwa. Wā, hēx[·]i-
 daem^{la}wisē Q!üm^xödē āxk^{!ā}axēs genemē T!agwisilayugwa qa
 gwālaasasēs nāqa^{yē}, ^εyixs ^εnēk[·]aē qa hēx[·]idag[·]a^{mēs} x^{is}idē k^{!ē}-
 dēlasē Qwāx^{il}alē lē^εwis lāwūlgāma^{yē} Lēlēgēmlilasē, qaxs le^εmaē
 35 ^εnēx[·] qa^s nōnlemē. Wā, lā^{laē} āem wāxē genemasē T!agwisilayugwa.
 Wā, gril^εm^{la}wisē gwālē waldemasēxs lāa^l hōx^{wū}ltā lāxēs ya^ya-
 ts!ē, qa^s lā hōgwil lāx g^ōkwas Q!üm^xödē. Wā, hēx[·]idaem^{la}wisē
 gēk^{im}ālilasē Wāwalaxelagⁱlak^{wē} L!ēxwila qaēs lā^εwūnemē Q!üm-

Q'ūmx'ōd (III 1) | and to his new wife T'lagwisilayugwa (III 8); and as soon as || they had eaten, Q'ūmx'ōd (III 1) told Wāwalaxelag'i- 40
 'lak^u (III 6) his | wish that the supernatural power of the nōñem should come into his house, and that | their two children, Qwāx'ilal (IV 3) and her brother Lētelgemlilas (IV 4), | and also two of his nephews, should disappear. | Wāwalaxelag'i'lak^u (III 6) told him to go ahead, and || Q'ūmx'ōd (III 1) called his numaym, the 'wālas, to 45
 come into | his house; and when they were in, Q'ūmx'ōd (III 1) spoke, | and said, "This is why I called you, numaym | 'wālas, that the supernatural power of the nōñem should come, and that | Qwāx'ilal (IV 3) and Lētelgemlilas (IV 4), and my nephew K'lesoyak'ilis || (IV 10) here, should disappear, and also his younger 50
 brother Hāmdzid (IV 11)." Four were | named by him. When he stopped speaking, the numaym told him to go ahead. | Then the supernatural power of the nōñem sounded on the | roof of the house; and the four disappeared, | and they did what they had seen done by the Koskimo. Then || he gave away the ten sea-otter skins to the 55
 Nāk!wax'da^{xu}, and his | four dancers used the nōñem names. When he had done, | Qwax'ila (II 9) gave as a marriage gift many seals, and then Q'ūmx'od (III 1) | put them into the four house-dishes for the Nāk!wax'da^{xu}. Then | he changed the name of Qwāx'ilal (IV 3), and her name was Dōxūlkwi'elak^u (IV 3); and ||

x'ōdē lē'wis a'lilē genemē T'lagwisilayugwa. Wā, g'il'em'elāwisē gwāl l'ēxwaxs lāa'laē Q'ūmx'ōdē nēlax Wāwalaxelag'i'elakwasēs 40
 'nēk'lēna'yē, qa's g'āxēlāsaēs g'ōkwās 'nawālakwasa nōñemē, qa x'is'idēsēs ma'lōkwē sāsema yix Qwāx'ilalē lē'wis wūq!wē Lētelgemlilasē. Wā, hē'mis ma'lōx^ula g'ayōl lāx lōlālē'yas. Wā, ā'misē hēx'idaem'el wāxasōs Wāwalaxelag'i'elakwē. Wā, hēx'idaem'elāwisē Q'ūmx'ōdē lēlts'lōdxēs 'ne'mēmota 'wālasē, qa g'āxēs 'wī'laēlela lāx 45
 g'ōkwās. Wā, g'il'em'elāwisē g'āx 'wī'laēlexs lāa'l yāq!eg'a'lē Q'ūmx'ōdē. Wā, lā'laē 'nēk'a: "Hēden lē'latilōl, 'ne'mēmot, yōl 'wālas, qa wēg'ēs g'āxēla 'nawālakwasa nōñemē, qa x'is'ēdēg'a Qwāx'ilalēk' lōgwa Lētelgemlilasēk' lōgwa lōlēg'inlēg'a K'lesoyak'ilisēk'. Wā, hē'misē ts!ā'yasē Hāmdzidē." Wā, mōkwē lēx'ē- 50
 tse'wa. Wā, g'il'em'elāwisē q!wēl'idexs lāa'l āem 'na^{xu} wāxē 'ne'mēmotas, qa wāg'is. Wā, hēx'idaem'elāwisē hēk'!eg'a'lē ōgwāsasa g'ōkwē, yix 'nawālakwasa nōñemē. Wā, la'mē x'is'idēda mōkwē. Wā, ā'mēsē naqemg'iltewēx gwēg'ilasasa Gōsg'imo^{xwē}. Wā, laem p'les'itsa lastowē q'lāsa lāxa Nāk!wax'da^{xwē}. Wā, laem'laē lēx'ēdes 55
 nēnōñemxlāyāsa mōkwē sēsenats. Wā, g'il'mēsē gwālēxs lāa'l wāwalqālē Qwax'ilāsa q'lēnemē mēgwata. Wā, laem'laē Q'ūmx'ōdē lēx'ēts!ōts lāxa mewēxla lōelqūlila qaxaēda Nāk!wax'da^{xwē}. Wā, hē'mis la l'āyolaats Qwāx'ilalē. Wā, laem lēgades Dōxūlkwi'elakwē. Wā,

- 60 Q!üm̄x'öd (III 1) changed his own name, and his name was Wa!âlag'îlak^u (III 1). | Now we shall stop calling him Q!üm̄x'öd (III 1), for his name was now | Wa!âlag'îlak^u (III 1). T!agwisilayugwa (III 8) had no children, | for she did not remain long having Wa!âlag'îlak^u (III 1) for her husband. Then she went home. |
- 65 Evidently on account of this Wa!âlag'îlak^u (III 1) felt badly, || because his wife had gone home. He became ill; | and he had not been ill a long time before he died. Immediately | Lē!ē!gēm̄lilas (IV 4), the son of Wa!âlag'îlak^u, | took the seat of his father, and he gave away property to the Nāk!wax'da^{xu}. | He took the name Q!üm̄x'öd (IV 4) for his name, because his mind was sick on account
- 70 of || what Qwax'ila (II 9) had done when he took away quickly his princess T!agwisilayugwa (III 8). | He thought they had killed his father. Therefore | the Nāk!wax'da^{xu} did not want the marriage names that | Qwax'ila (II 9) had given to the late Q!üm̄x'öd (III 1) to be used. Only | the four house-dishes and the nōn!ēm were kept
- 75 by the Nāk!wax'da^{xu}. || And now they scattered among the Nāk!wax'da^{xu}, and the | relatives of Q!üm̄x'öd (III 1) now all use the nōn!ēm. Now, | the numaym ēwālas wished Q!üm̄x'öd (IV 4) to marry, and to forget | his grief on account of the death of his father. They | wanted Q!üm̄x'öd (IV 4) to marry Ōmaē!îlak^u (IV 7), the
- 80 princess of the chief of the || numaym Kwēkwaēnox^u, Lek'ēmaxōd

- 60 laēmxaāwisē L!āyoxlā Q!üm̄x'ōdē. Wā, laēm lēgades Wa!âlag'îlakwē. Wā, la^ēmēns gwāl lēqelas Q!üm̄x'ōdē lāq, qaxs lē^ēmaē lēgades Wa!âlag'îlakwē. Wā, laēm^ēlaē hēwāxa xūngwadex^ēidē T!agwisilayugwa, qaxs k'lēsaē gāla lā^ēwades Wa!âlag'îlakwaxs lāa^ēl nā^ēnakwa.
- Wā, hēx^ēst!aak^{uē}m^ēlāwis la ēyākogūlidzems nāqa^ēyas Wa!âlag'îlakwē qaēs genemaxs laē nā^ēnakwa. Wā, la^ēmē yāwas^ēid qelxwalila. Wā, k'lē^ēlat!a gaēl qelgwilexs lāa^ēl wik'!ex^ēēda. Wā, hēx^ēida^ēmēsē Lē!ē!gēm̄lilasē, yix begwānēmē xūnōx^udes Wa!âlag'îlax^udē lāx^ustōdxēs ōmpdē. Wā, laēm p!ēs^ēidxa Nāk!wax'da^{xwē}. Wā, hēt!a āx^ēētsōsē Q!üm̄x'ōdē qaēs lēgema, qaxs ts!ix'ilaēs nāqa^ēyē qa
- 70 gwēx^ēidaasas Qwax'ilāxs laē geyōl wātaxōdxēs k'lēdēlē T!agwisilayugwa. Wā, hē^ēmis k'ōdēl g^ēa^ēyalatsēs ōmpdē. Wā, hē^ēmis lāgilasa Nāk!wax'da^{xwē} ēnēx^ē qa ā^ēmēs ēwī^ēla k'leyāx^ēwidē Lē!ē!gēm̄gēlx!a^ēyasa g'igāma^ēyē Qwax'ila lāx Q!üm̄x'ōdex^ēdē. Wā, lēx^ēa^ēmēs axēlax^usa Nāk!wax'da^{xwē} mowēxla lōelqūlila lē^ēwa nōn!ēmē
- 75 mēxa la gwē^ēid lāxa Nāk!wax'da^{xwē}, qaxs laē ēnāxwaem la āxnōgwadē Lē!ē!lālās Q!üm̄x'ōdex^ēdāsa nōn!ēmē. Wā, la^ēmēsē ēnē^ēk'ē ēnē^ēmēmotasa ēwālasē, qa gegradēs Q!üm̄x'ōdē, qaēs layīngemayōqēxs ālaē q!āk^ēax gwēx^ēidaasasēs ōmpdē. Wā, hēt!a gwē^ēyōs qa genēms Q!üm̄x'ōdē Ōmaē!îlakwē, yix k'lēdēlas g'igāma^ēyasa
- 80 ēnē^ēmēmotasa Kwēkwaēnoxwē lāx Lek'ēmaxōdē, yixs ālak'lalaē

(III 9), for he was the | head chief of the Gwawaēnox^u. Then | 81
 Q!ūmx'ōd (IV 4) and his mother Wāwalaxelag'i'elak^u (III 6), and
 her | daughter Qwāx'ilal (IV 3) — for they did not let her be named |
 Dōxülkwilak^u (IV 3) — were told by his numaym 'wālas to || go 85
 ahead and do quickly what they were wishing. Then he was given
 property by all | the Nāk!wax'da'x^u, for there were five numaym in
 all. | Each gave one pair of blankets to the | chief Q!ūmx'ōd (IV 4),
 every man of the numayms, | as though he would wipe off his tears
 with the pair of blankets, because he was still crying || for his past 90
 father. After they had finished giving blankets, the | five numayms
 of the Nāk!wax'da'x^u got ready | to pay the marriage money for the
 princess of LĒk'Emaxōd (III 9), who was living in the village of the
 Gwawaēnox^u | at Hēgēms. When they arrived at Hēgēms, | they
 paid the marriage money at once, while the Nāk!wax'da'x^u remained
 sitting || in their canoes. They had twenty-two large traveling- 95
 canoes. | After they had paid the marriage money, LĒk'Emaxōd
 (III 9) | and his younger brother Penqūlas (III 10) came, holding in
 each hand slaves, | each holding two by their hands as they came and
 stood outside of the | house; and with them came their princess
 Ōmaēli'elak^u (IV 7), with || two female slaves. Ōmaēli'elak^u (IV 7) stood 800
 between her father, | LĒk'Emaxōd (III 9) and her uncle Penqūlas

xamagemē g'igāma'yē LĒk'Emaxōdāsa Gwawaēnoxwē. Wā, āemsē 81
 Q!ūmx'ōdē LĒ'wē ābempē Wāwalaxelag'i'elakwē LĒ'wis ts!edāqē
 xūnōkwē Qwāx'ilalē, qaxs lē'maē k'lēs la hēlq'lōlem lēgades Dō-
 xülkwilakwē. Wā, ā'mēsē wāxaxēs 'nē'mēmota 'wālasē, qa wā-
 g'ēs āem hali'lāxēs wāldēmē. Wā, la'mē p!edzēlasō'sa 'nā'xwa 85
 Nāk!wax'da'xwa lāxēs sek'lāsgemak!ūts!ēna'yē lāxēs 'nāl'nē'mē-
 mats!ēna'yē. Wā, laem p!edzēlasa 'nāl'nēmxs p!elxelasgem lāxa
 g'igāma'yē Q!ūmx'ōdē lāxēs 'nāl'nēmōk!wēna'yē begwānema, yīxs
 'nēmā'isaē Lō'ē dēstōtsa 'nāl'nēmxxa p!elxelasgem lāqēxs q!wāsaē
 qaēs ōmpdē. Wā, g'il'mēsē gwāla p!edzēlāxs laē hēx'ida'em xwā- 90
 nāl'ida 'wi'lēda sek'lāsgemak!ūsē 'nāl'nē'mēmatsa Nāk!wax'da'xwē,
 qa's lā qadzēlax k'lēdēlas LĒk'Emaxōdāxs hāē g'ōkūlaxa Gwa-
 waēnoxwē āxās Hēgēmsē. Wā, g'il'mēsē lāg'aa lāx Hēgēmsaxs laē
 hēx'idaem qādzēl'ida, yīxs hē'maē ālēs k'lūdze'xsalēla'ya Nāk!wax'-
 da'xwē lāxēs yaē'yats!ēxa hāma'its!āqālā āl āwā xwāxwāk!ūna 95
 yaē'yats!ēs. Wā, g'il'mēsē gwāla qadzēlāxs g'āxaē LĒk'Emāxōdē
 LĒ'wis ts!ā'yē Penqūlasē 'wi'wax'sōlts!anālaxa q!āq!Ek'o moēma'lō-
 kwēs nēnexbafts!ānēsē'waxs g'āxaē q!wāg'aēls lāx L!āsanā'yasēs
 g'ōkwē; wā, hē'misē k'lēdēlasē Ōmaēli'elakwē g'āx qāsemtsōsa ma-
 'lōkwē ts!edāq q!āq!Ek'ā. Wā, la lālexūlsē Ōmaēli'elakwaxēs ōmpē 800
 LĒk'Emaxōdē LĒ'wis q!ūlē'yē Penqūlasē. Wā, ā'misla la āxse-

- 2 (III 10). They | told the six slaves to stand in a row, facing sea-ward; and | when they all had turned seaward, Penqūlas (III 10), the | younger brother of Lek'emaxōd (III 9), spoke, and asked
 5 Q!ūmx'ōd (IV 4) to || take care, "because our princess (mine and my brother's) | has a heavy weight. Now, come, son-in-law Q!ūmx'ōd (IV 4), to your wife!" | Thus he said, and stopped speaking. Then Q!ūmx'ōd (IV 4) arose | in his canoe. Penqūlas (III 10) had told him to stand up | and listen to his words. Then Penqūlas (III 10)
 10 asked Ōmaēli'lak^u (IV 7) || to go to her husband with the six slaves. | Immediately three slaves went, one after another. | Ōmaēli'lak^u (IV 7) followed close behind the three | slaves, and three other slaves followed Ōmaēli'lak^u (IV 7). | They went down the beach into
 15 the canoe of Q!ūmx'ōd (IV 4). || There they sat down, and Q!ūmx'ōd (IV 4) sat next | to his wife Ōmaēli'lak^a (IV 7). Then Penqūlas (III 10) spoke again, | and said, "These six slaves are the marriage mat of our princess, | that the princess of Q!ūmx'ōd (IV 4) may not sit on the floor of your | house, son-in-law, when she goes in. Now,
 20 this Dzōnoq!wa || house-dish, the wolf house-dish, the grizzly-bear house-dish, and the beaver | house-dish shall go. These are the house-dishes for Ōmaēli'lak^u's (IV 7) food, for all the tribes, | which are given by her father, Chief Lek'emaxōd (III 9); and | you shall have this name, son-in-law. Your name shall be Q!ōmoqā (IV 4),


- 2 ēwēda q!EL!ākwē q!āq!Ek'ō, qa denxūlsē L!āl!asgemāla. Wā, g'il-
 ēmēsē 'nāxwa la L!āl!asgemālaxs laē yāq!Eg'a!lē Penqūlasē, yix
 ts!ā'yās Lek'emaxōdē. Wā, la'mē hāyāl!ōlax Q!ūmx'ōdē qa yā-
 5 L!āwēs, "qaxs g'wagūntselilaqōs lāxg'a k'!ēdēl'ganu'x^u lōgūn 'nem-
 weyōtek'. Wā, gēlag'a, negūmp, Q!ūmx'ōdā lāxg'as gēnemg'ōs,"
 ēnēk'exs laē q!wēfida. Wā, hēx'ida'mēsē Q!ūmx'ōdē lāx'ūlaxsa
 lāxēs yā'yatslē. Wā, lā āxsō qa's lāx'wūxsalē yīs Penqūlasē,
 qa's hōlēlēx wāldemas. Wā, la'mē āxk'!ālē Penqūlasax Ōmaēli-
 10 'lakwē, qa lālag'is lāxēs lā'wūnemē Lē'wa q!EL!ākwē q!āq!Ek'ā.
 Wā, hēx'ida'mēsē qās'idēda yūdukwē q!āq!Ek'owa denoxlaxs
 laē qās'ida. Wā, lā qās'idē Ōmaēli'lakwē nexwāxlaxa yūdukwē
 q!āq!Ek'owa. Wā, lā elxla'ya yūdukwē q!āq!Ek'ōx Ōmaēli'lakwaxs
 laē hōqūnts!ēsela, qa's lā hōx'watexs lāx yā'yatslās Q!ūmx'ōdē,
 15 qa's k!ūs'ālexsē lāq. Wā, g'il'mēsē la k!wāk!ūg'atexsē Q!ūmx'ōdē
 Lē'wis gēnemē Ōmaēli'lakwaxs laē ēdzaqwa yāq!Eg'a!lē Penqūlasē.
 Wā, lā 'nēk'a: "Yūem lē'waxsēsa k'!ēdēlaqenuxwa q!EL!ākwēx
 q!āq!Ek'ā, ālōx wūtalil'ōx k'!ēdēlaxsg'a Lek'emaxōdek' lāxēs
 g'ōkwaōs, negūmp, qaxō laēlō. Wā, la'mēsēk' lālg'a dzōnoq!wak'
 20 lōqūlila, Lē'wa ālanemē lōqūlil Lē'wa nānē lōqūlil, Lē'wa ts!āwē
 lōqūlila. Hēem ha'maats!ēsō Ōmaēli'lakwē qag'a 'nāxwag'a lēlqwā-
 lala'ya lāxg'as g'igāmēk' ōmpēg'a Lek'emaxōdek'. Wā, hē'misa
 Lēgemē qa's Lēgemōs, negūmp, laems Lēgadełts Q!ōmoqā. Wā,

and | Qwāx'ilal (IV 3) shall be Ts!Endegemg'i'elak^u (IV 3), and also this || house of my chief, which has a name. Now you shall have 25 the | house Wiwax^usem. The ends of the beams are wolves, | and the four posts are wolves, and | your dance shall be the great dance from above, son-in-law; and in the winter dance your name shall be G'ilgemalis (IV 4)." | Thus he said. "That is all, son-in-law. Now, come || warm yourself in the house of Lek'emaxōd (III 9), you 30 and your crew, son-in-law!" | Thus he said. Then he stopped speaking. Immediately the Nāk!wax'da^xu went ashore | out of their canoes; and when all were in the house, | Q!ūmx'ōd (IV 4) and his wife went ashore and went in. | Then Lek'emaxōd told Q!ūmx'ōd (IV 4) and his wife Ōmaēli'elak^u (IV 7) to sit down in the rear of the house. || Q!ūmx'ōd (IV 4) and his wife went | right on and sat 35 down. The | six slaves were still sitting in the canoe of | Q!ūmx'ōd (IV 4), watching it. Now Lek'emaxōd (III 9) gave dried salmon to his son-in-law | and his crew, and as a second course he gave them cinquefoil-roots; || and after he had given them to eat, Lek'emaxōd 40 (III 9) spoke, | and said, "Listen to me, chiefs of the Nāk!wax'da^xu! | I shall ask you to stay here for four days at Hēgēms, | that I may get ready the cargo for Ōmaēli'elak^u (IV 7)." Thus he said, and stopped speaking. | The Nāk!wax'da^xu agreed to what he said. || Then 45 Lek'emaxōd (III 9) sent his hunters to go hunting | many seals.

la'mēsē lēgadlē Qwāx'ilālas Ts!Endegemg'i'elakwē. Wā, hē'misa g'ōkwē, yīng'a lēgadek' g'ōx^usen g'igāmēk'. Wā, laems lāl g'ō- 25 gwadeltsg'a Wiwax^usemk' g'ōkwa 'nāxwaemk' ālanemg'a ōbāg'asg'a k'ēk'ātēwēg'a lē'wa mōts!aqē lēlāma 'nāxwaem ēalanema. Wā, laems 'wālas'axaax^ulōl, negūmp. Hē'mēts lēgemlosē G'ilgemalisē lāxa ts!ēts!eqa," 'nēk'ē. "Wā, yū'mōq, negūmp. Wā, gēlag'a teits!a lāxg'a g'ōx^ugas Lek'emaxōdē lē'wōs k!wēmaqōs, negūmp," 30 'nēk'exs laē q!wēl'ida. Wā, hēx'ida'mēsē 'nāxwa la hōx'wūltāwēda Nāk!wax'da^xwē laxēs yaē'yats!ē. Wā, g'il'mēsē 'wīlaēlexs laē Q!ūmx'ōdē lē'wē genemē hōx'wūltā laxēs yā'yats!ē, qa's lā hōgwīla. Wā, la'mē 'nēk'ē Lek'emaxōdē, qa lās k!wāk!ūgolēwalilē Q!ūmx'ōdē lē'wis genemē Ōmaēli'elakwē. Wā, hē'nākūla'mēsē 35 Q!ūmx'ōdē lē'wis genemē Ōmaēli'elakwē, qa's lā k!ūs'ālil lāq. Wā, laemlē k!ūdzexsalalayēda q!el!ōkwē q!lāq!ēk'ō lāx yā'yats!ās Q!ūmx'ōdē q!lāq!alālaq. Wā, la'mē yīnēsē Lek'emaxōdāxēs negūmp lē'wis k!wēmē yīsa xa'masē. Wā, lā hēlēg'intsā t!ex'sōsē lāq. Wā, g'il'mēsē gwāla yīnēsasē'waxs laē yāq!ēg'a'lē Lek'emaxōdē. 40 Wā, lā 'nēk'a: "Wāentsōs hōlēla g'āxen g'ig'igāmēs Nāk!wax'da^xu. Hēden wāldemla qa's mōp!ēnxwa'sēsēs 'nālaōs yō lōx Hēgēmsēx, qen xwānatelē qa memwālasōx Ōmaēli'elakwēx," 'nēk'exs laē q!wēl'ida. Wā, ā'mēsē 'nāxwa ēx'ak'ēda Nāk!wax'da^xwax wāldemas. Wā, la'mē Lek'emaxōdē 'yālaqasa hānhānl'ēnoxwē, qa lās mamē- 45

46 The hunters went out | in the evening in eight canoes. | They stayed
away for three days. Then they came back home. | They had one
50 hundred and ten seals in their || eight canoes. The hair of the seals
was already singed off, | and they were cut open. Then LĒK'EMAXŌD
(III 9) | gave them as a marriage gift to his son-in-law Q'ŪMX'ŌD
(IV 4), and also the feast name | MENLESID (IV 4). "That is all
now," said LĒK'EMAXŌD (III 9) | to Q'ŪMX'ŌD (IV 4). "Now, get
55 ready to go home, || son-in-law, with your wife." Thus said Chief
LĒK'EMAXŌD (III 9). | Then the NĀK'WAX'DA'X^u got ready in the |
evening; and in the morning, when day came, they loaded their |
canoes, and put aboard the four house-dishes and the hundred | and
60 ten seals; and the NĀK'WAX'DA'X^u went aboard || their canoes.
When they were all aboard, | Q'ŪMX'ŌD (IV 4) and his wife, ŌMAĒLI-
'LAK^u (IV 7), and the six slaves walked down | the beach and went
aboard Q'ŪMX'ŌD's canoe; | and as soon as they had sat down, the
NĀK'WAX'DA'X^u started paddling. | In the evening they arrived at
65 their village. || There they unloaded the four house-dishes and the |
hundred and ten seals, and carried them into the house of Q'ŪMX'ŌD
(IV 4). | As soon as everything was out of the canoe, Q'ŪMX'ŌD
(IV 4) | called his numaym, the 'wālas, into his house | to discuss

46 gwat!ax q!ēnema mēgwata. Wā, hēx'ida'mēsē lāx'da'xwēda hānhān-
L'ēnoxwaxa la dzāqwaxa ma'lgūnalts!aqas yaē'yats!ā hānhānL'ē-
noxwē. Wā, yūdūx'p!enxwa'sē 'nālāsēxs g'āxaē nā'nakwēda hān-
hānL'ēnoxwē 'nemx'sōgūg'iyōt!a yānemas hāgā mēgwata lāxēs
50 ma'lgūnalts!aq!ēna'yēs yaē'yats!ē lāxēs gwālēlaē ts!enkwa mē-
gwatē. Wā, lāxaē gwālēlaēm yīmelkwa. Wā, la'mē LĒK'EMAXŌDē
wāwa!qālas lāxēs negūmpē Q'ŪMX'ŌDē. Wā, hē'misa men!exlā-
yō lēgema, yix Menlesidaas. "Wā, laēm 'wī!a laxēq," 'nēk'ē LĒK'E-
maxōdāx Q'ŪMX'ŌDē. "Wāg'a xwāna!idēx qa's lālag'aōs nā'na-
55 kwa, negūmp, lē'wōs genēmaqōs," 'nēk'ēda g'igāma'yē LĒK'EMAX-
xōDē. Wā, hēx'ida'mēsē 'nāxwa xwāna!idēda NĀK'WAX'DA'XWAXA
dzāqwa. Wā, g'il'mēsē 'nāx'idxa gaālāxs laē 'nāxwa mōxsaxēs
yaē'yats!ē. Wā, g'āx'ma mewēxla lōēlqūlila lē'wa memx'sōgū-
g'iyuwē mēgwata. Wā, la'mē 'nāxwa hōx'wālexsēda NĀK'WAX-
60 da'xwē lāxēs yaē'yats!ē. Wā, g'il'mēsē 'wī!xsaxs g'āxaē Q'ŪM-
x'ōDē lē'wis genēmē Ōmaēli'lakwē lē'wa q!EL!ōkwē q!āq!ēk'ō hō-
qūnts!ēsala qa's lāx'da'xwē hōx'wālexs lāx yā'yats!ās Q'ŪMX'ŌDē.
Wā, g'il'mēsē k'lūs'ā!exsēxs laē 'nemāx'id sēx'widēda NĀK'WAX-
da'xwē. Wā, la'mēsē dzāqwaxs laē lāg'aa lāxēs g'ōkūlasē. Wā,
65 hēx'ida'mēsē mōltoyowēda mewēxla lōēlqūlila lē'wa 'nemx'sō-
gūg'iyowē mēgwata, qa's lā mewēlelayo lāx g'ōkwas Q'ŪMX'ŌDē.
Wā, g'il'mēsē 'wī!ōltā lāx yā'yats!ās laē hēx'ida'mē Q'ŪMX'ŌDē
Lē'lāxēs 'nē'mēmota 'wālasē, qa g'āxēs 'wī!ālēla lāx g'ōkwas,

what they would do with the seals and when the feast was to be given. || When all were inside, Q!üm̃x'öd (IV 4) spoke, and | said, 70
 "O numaym 'wālas! I called you to think | about it, when I shall
 give a feast with these hair-seals." Thus he said to his | numaym
 'wālas. After he had spoken, | one of the men of the numaym said,
 "Go on! || Just send them to get fire-wood to cook the seals, so that | 75
 our tribe the Nāk!wax'da^{xu} may eat." Then | four young men of
 the numaym 'wālas were sent out | to get much fire-wood. The four
 young men | launched the large canoe to get fire-wood, and || started. 80
 They went to a place where there was much driftwood; and when
 they had gone, | Q!üm̃x'öd (IV 4) asked the harpooneers of his
 numaym 'wālas | to cut up ten large seals, to take off the blubber, |
 and to cut the blubber off spirally, thus:  | for he was going to
 give one of these strips to the chief of each one of the
 four numayms; that is, of the || other numayms, not the 85
 'wālas; and he had | ten seals cut into short strips, in
 this way:¹ | These were to be given to the people of low rank.
 They give the limbs | to the chiefs next to the head chiefs,
 for the | head chiefs receive the brisket of the seal. This is
 done in || lesser seal-feasts. That is not the custom in a 90
 great | feast of more than a hundred seals, for generally a

qa's hāwalilagālē qaēda mēgwatē lāx k!wēlasdeṃlasēs. Wā, 70
 g'il'mēsē g'ax 'wīlaēlexs lae yāq!eg'a'lē Q!üm̃x'ödē. Wā, lā
 'nēk'a: "Hēden lēlaēlōl, 'nē'mēmōt 'wālas, qa's aaxsilaōsaxs
 nēnāqa'yaqōs lāxen k!wēlasdeṃlasōxda mēgwatēx," 'nēk'ēxēs
 'nē'mēmōta 'wālasē. Wā, g'il'mēsē q!wēl'ēdexs laē yāq!eg'a-
 'lēda 'nēmōkwē lāx 'nē'mēmōtas. Wā, lā 'nēk'a: "Wēg'a, 75
 āem 'yālaqa qa lās ānēqax leqwā, qa L'ōpēsa mēgwatēx qa ālā-
 sōx q!ēsens g'ōkūlōta Nāk!wax'da^{xwēx}," 'nēk'ē. Wā, hēx'ida-
 'mēsē 'yālagema mōkwē hā'yāl'a g'ayōl lāx 'nē'mēmōtasa 'wālasē,
 qa lās ānēqax q!ēnema leqwa. Wā, hēx'ida'mēsa mōkwē hā'yāl'a
 wī^xstendxa 'wālasē xwāk!ūna, qa's ānēgats!ēx leqwā. Wā, la'mē 80
 lēx'ēda, qa's lā lāxa q!ēq!ādāxa q!ēxalē. Wā, g'il'mēsē lēx'ēdexs
 laē Q!üm̃x'ödē āxk!ālaxa ēselēwinoxwasēs 'nē'mēmōta 'wālasē;
 qa sesax^usendēsēxa neqasgemē āwā mēgwata qa sapōdēsēx xūse-
 na'yas, qa's t!ōtsēstalēq, qa g'ilsg'ilt!ēsa xūse'lakwē, g'a gwālēg'a
 (fig.) qaxs dōqūlilaxa g'ig'igāma'yasa mōsgemak!ūsē 'nā'ne'mēmas 85
 ōgū'la lāx 'nē'mēmōtas Q!üm̃x'ōdēxa 'wālasē. Wā, lāxāe neqas-
 gema mēgwatē ām'āmāyastōwē sakwa'yē g'a gwālēg'a (fig.). Hēem
 la!k'alāxa begūlida'yē. Wā, lālē yāqūlē lāsālās lāxa mēmak'i-
 laxa xēxamagemā'yē g'ig'igāma'ya, yīxs k'aak'omalaēda xamage-
 mā'yē g'ig'igāmēsa 'nā'ne'mēmasaxa hāq!wayowasa mēgwatē lāxa 90
 gwasā'yē k!wēlatsa mēgwatē. Wā, lālē k'lēs hē gwāla lāxa 'wā-
 lasē k!wēlatsa g'ix'sōgūg'iyowē mēgwata, yīxs q!ūnūlāē senāla mē-

¹ That is, by long parallel cuts crossing at right angles.

- 93 whole | seal is given to the head chief of each numaym, for | they only cut off the head; that is, when many seals are given at a feast. |
- 95 I just wanted to talk about this. || Now, the twenty seals that they had cut up were being cooked, | and ninety seals were left raw. It was almost evening when they | finished cutting up the twenty seals, and in the evening also those | who had gone after fire-wood came home. When they arrived on the beach, | the young men of the
- 900 numaym 'wālas went down || and carried up the fire-wood into the house of | Q!ūmx'ōd (IV 4); and when the fire-wood was all inside, they took baskets, | went down to the beach, and picked up stones, and | they carried up the baskets with stones into the house of Q!ūmx'ōd (IV 4). | When they thought they had enough, they made
- 5 a cross-pile of fire-wood in the || middle of the host's house; and when it was high enough, | they piled stones on it, so that they were ready when they wanted to put fire to it. | In the morning, when day came, another man of the | numaym 'wālas took boxes and | placed them
- 10 between the door and the fire. || After doing so, he drew water and poured it | into the boxes. When (the boxes) were half full, there was enough water in them. | After this they took red-pine wood | and made tongs, as many as there were | boxes. Then they asked

- 92 gwatē k'āx'idayāxa xamagemā'yē g'īgāmēsa 'ne'mēma, yixs lēx'a-
'maē lāwoyiwē xewēqwas lāqēxs q!ēnemaē k!wēladzemasā g'īgā-
ma'yē mēgwata. Ā'mēn 'nēx' qēn gwāgwēx'sex'idē lāq. Wā,
95 hēem L!ōpla mā'tsemg'ustāwē mēgwat la sakwase'wa. Wā, lā
k'!līx'la nā'nemsōk!wa mēgwata. Wā, lā'mēsē elāq dzāqwxas lāē
gwāla sakwāxa mā'tsemg'ustāwē mēgwata. Wā, lā'emxaūwisē
dzāqwxas g'āxaē nā'nakwa ānēqāxa leqwa. Wā, g'il'ēm g'āx'alisa
ānēqāxa leqwāxs lāē 'wī'lēnts!ēsēda hā'yāf'asa 'ne'mēmotasa 'wālasē,
900 qa's lā wāwig'alaxa q!ēxalē leqwa, qa's lā hāēlēlas lāx g'ōkwas
Q!ūmx'ōdē. Wā, g'il'mēsē 'wī'lāēlēda leqwāxs lāē āx'ēdxa lāēlxā'yē,
qa's lā hōqūnts!ēs lāxa L!ēma'isē, qa's lā xeqwaxa t!ēsēmē, qa's
lāxat! k'!ōgwīlēlaxa t!ētse!āla lāēlxē lāx g'ōkwas Q!ūmx'ōdē. Wā,
g'il'mēsē k'ōtaq lāem hēlalaxs lāē hawanaqostālaxa leqwa lāx
5 āwāgawalīlasa k!wēladzats!ēlē g'ōkwa. Wā, g'il'mēsē hēlalaxs lāē
xeqūyīndālaxa t!ēsēmē lāq, qa gwalīlēs qo tsēnabotsōlēx g'alēlas
'nāx'idlēx gaūlala. Wā, lāxaē ōgū'laem begwānem g'ayōl
lāxa 'ne'mēmotasa 'wālasa āx'ēdxa k'!līk'!līmīyaxlā qā's g'āxē
mēx'ālīlālas lāx āwāgawā'yasa t!ēx'ila lē'wa legwīlē. Wā,
10 g'il'mēsē gwālēxs lāē tsēx'itse'wēda 'wāpē, qa's lā gūxts!ālayo
lāxa k'!līk'!līmīyaxlā. Wā, g'il'mēsē benk'!ōlts!ēxs lāē hēla-
ts!ēwēda 'wāpē. Wā, g'il'mēsē gwālēxs lāē āx'ētsē'wēda wūnāgūlē,
qa's k'!līplālag'ilase'wē, yixs hē'maē wāxa k'!līplālaē 'wāxasgema-
sasa k'!līk'!līmīyaxlā. Wā, g'il'mēsē gwālēxs lāē hēlase'wēda nā-

the song-leaders || to sing the feasting-song, and | the numaym 15
 'wālas learned to sing the song that night. When | they all knew
 the feasting-song, they went out of | the host's house. In the morn-
 ing, when day came, they | lighted the fire in the middle of the house;
 and when it began to blaze up, they || cleared out the house. After 20
 they had done so, the stones were red-hot. | Then all the young men
 of the | numaym 'wālas were asked to help put red-hot | stones into
 the boxes to cook the seal. They came and took | each a pair of
 tongs, picked out the red-hot || stones, and placed them in the boxes 25
 for cooking the | seals; and when the water boiled, they put in the |
 butchered seal. When (the boxes) were nearly full, they stopped
 putting in more | butchered seal. They took the tongs and | put
 more stones on top of the || butchered seal. When the water was 30
 boiling, they | took mats and spread them over them; and when
 they were all | covered with mats, the young men | took their tongs
 and went to invite the four | numayms of the Nāk!wax'da^{xu} on
 behalf of Menlesid (IV 4), for || Q!ūmx'ōd (IV 4) was already using 35
 this name, as he was giving a feast. The young men went into | the
 houses and called every one by name, | standing inside of the door-
 way of the house of whomever they were inviting; and when | they

gadē, qa's denx'ēdēsa k!wēlayalayowē q!ēmdema. Wā, laem 15
 q!ēmdēlaxa la gānūlaxa 'nē'mēmōtasa 'wālasē. Wā, g'il'mēsē
 'nāxwa la q!ālaxa k!wēlayalayo q!ēmdemxs laē hōqūwēls lāxa
 k!wēladzats!ēlē g'ōkwa. Wā, g'il'mēsē 'nāx'idxa gālāxs laē tsē-
 nabōtse'wa la gwalila laqawalilē. Wā, g'il'mēsē x'iqōstāxs laē ēx-
 'witse'wēda g'ōkwē. Wā, g'il'mēsē gwālexs laē mēmentsemx'ē- 20
 dēda t!ēsemē. Wā, hēx'ida'mēsē la āxse'wēda 'nāxwa hā'yāf'asa
 'nē'mēmōtasa 'wālasē, qa g'āxēs g'iwāla k!līpstālāsa x'ix'exsemāla
 t!ēsem lāxa k!lik!līmyaxlā q!ōlats!ēlxa mēgwatē. Wā, g'āxda'xwē
 'wēla ā'misē 'nāl'nemx'idxa k!līplālāa qa's k!līptēdēxa x'ix'exse-
 māla t!ēsem, qa's lā k!līpstālas lāxa k!lik!līmyaxlā q!ōlats!ēlxa 25
 mēgwatē. Wā, g'il'mēsē medelx'widēda 'wāpaxs laē āxstālayuwēda
 sāg'ikwē mēgwat lāq. Wā, g'il'mēsē elāq qōt!axs laē gwāl āxstālāsa
 sāg'ikwē mēgwat lāqēxs laē ētlēd āx'ēdxa k!līplālāa, qa's ētlēdē
 k!līptēd lāxa x'ix'exsemāla t!ēsema, qa's lāxat! ētlēd k!līpeyindālas
 lāxa sāg'ekwē mēgwata. Wā, g'il'mēsē ālax'id maemdelqūlaxs laē 30
 āx'ēdxa lē'wa'yē qa's lēpeyindēs lāq. Wā, g'il'mēsē 'nāxwa la
 lēpeyaax'sa lē'wa'yaxs laē hēx'idaem la 'wēlamālēda hā'yāf'a
 dālaxēs k!lik'ēplālāa. Wā, laem lāt lē'lālatxa mōsgemak'lūsē 'nāl-
 'nē'mēmōtasa Nāk!wax'da'xwē qa Menlesidaasē, qa's lē'maē yāwa-
 s'idē Q!ūmx'ōdē lēgadesēxs k!wēlasaē. Wā, la'mē lāl'lēsalaxa 35
 g'ōkūlaxa hā'yāf'a lēlēqelax lēlēgemasēs lē'lālase'wē lāxēs q!wa-
 stālats!ēna'yē lāx t!ēx'ilāsa g'ig'ōkwasēs lē'lālase'wē. Wā, g'il-

38 had called out the names of all those who lived in the one house, | one
 of the young men said, "On behalf of MENlesid (IV 4)." They ||
 40 continued saying this until they had gone into all the houses of the
 four | numayms. The guests did not come quickly, | because they
 were afraid of the many seals that were to be given in the feast, for |
 often those who are not accustomed to eat seal-blubber vomit. | It
 45 took the men a long time to call again and to get the || four numayms
 to go in. | First of all came the head numaym, the G'ëxSEM. | They
 went in and sat down in the rear of the house; and when all were
 inside, | the second numaym, the SISENL!ë, came in, and they sat
 down | at the right-hand side of the house; and after they were all
 50 in, the || TsëtSEMëleqāla came in and sat down | towards the rear,
 on the left-hand side of the house; and finally the | numaym TEMl-
 TEMlELS came and sat down next to the | numaym TsëtSEMëleqāla.
 When the four | numayms of the Nāk!wax'da'x^u were inside, they
 55 were told to sing their feasting-songs. || Then the first to sing their
 song were the head | numaym G'ëxSEM; and after they were through, |
 the numaym SISENL!ë sang their song; and when they were through, |
 the numaym TsëtSEMëleqāla sang their song; and | when they had
 60 ended their song, || the numaym TEMlTEMlELS sang their song; | and

38 'mēsē 'wīla lēleqelax lēlegemasa g'ōkūla lāxa 'nemsgemsē g'ōkwa
 laē 'nēk'ēda 'nemōkwē lāxa hā'yā'fa "qa MENlesidaasai'." Wā, hē-
 40 x'sā'mēsē gwēk'lāla 'wa'wiltots!axa g'ig'ōkwasa mōsgemak'lūsē
 'nāl'ne'mēmāsa. Wā, lā k'lēs geyōl g'āx hōgwilēda lē'lānemē
 qaxs ālaē lāk'!ēna'ya q'lēnemē mēgwata, yīxs k'!wēladzemaē, qaxs
 q'lūnālaē hōxsiwaya yāg'ilwatē lāx q'!esāxa xūdzāsa mēgwatē. Wā,
 hēt!a la āla gēg'īlsēda hā'yā'fa ētsē'staxs g'āxaē lāl loxmalēda 'nāl-
 45 'ne'mēmāxs g'āxaē mōx'widasexs g'āxaē hōgwilela. Wā, laem
 g'ālaēlē 'mekūma'yas 'nāl'ne'mēmats!ēna'yasxa G'ëxSEMē, qa's
 lā k'lūs'ālil lāxa ōgwiwalilasa g'ōkwē. Wā, g'il'mēsē 'wīlaēLEXS
 g'āxaē hōgwilēda māk'ila 'ne'mēmotasa SisinL!a'yē, qa's lā k'lūs'ālil
 lāxa hēlk'!ōdenēgwilasa g'ōkwē. Wā, g'il'mēsē 'wīlaēLEXS g'āxaas
 50 hōgwilē 'ne'mēmotasa TsëtSEMëleqāla, qa's lā k'lūs'ālil lāxa 'nel-
 k'!ōdoyālilasa gemxanēgwilasa g'ōkwē. Wā, g'āxē elxla'ya 'ne-
 'mēmotasa TEMlTEMlELSē, qa's lā k'!wābalilax k'lūdzelasasa 'ne'mē-
 motasa TsëtSEMëleqāla. Wā, g'il'mēsē 'wīlaēLēda mōsgemak'lūsē
 'nāl'ne'mēmatsa Nāk!wax'da'xwāxs laē wāxasō' qa's k'!wēlalē den-
 55 xela. Wā, hēmxaāwis g'il k'!wēlg'a'! denx'ēdēda 'mekuma'yē
 'ne'mēmotasa G'ëxSEMē. Wā, g'il'mēsē q'lūlbē denxalayās laē
 k'!wēlg'a'! denx'ēdēda 'ne'mēmotasa SisinL!a'yē. Wā, g'il'mēsē
 q'lūlbē denxalayās laē k'!wēlg'a'! denx'ēdēda 'ne'mēmotasa Tsē-
 tSEMëleqāla. Wā, g'il'mēsē q'lūlbē denxalayās laē k'!wēlg'a'! den-
 60 x'ēdēda 'ne'mēmotasa TEMlTEMlELSē. Wā, g'il'mēsē q'lūlbē den-

when all had sung, they took the drum and put it down | next to the 62
door. Then they took the | four house-dishes, the marriage gift given
to the father (III 1) of Q!üm̃x'ōd (IV 4) by the chief | of the Kos-
kimo (II 9)—the sea-otter house-dish, the sea-lion house-dish, the ||
whale house-dish, and the sea-monster house-dish—and they put them 65
down | at the left-hand side of the house. Then they took four
other | house-dishes, the marriage gift to Q!üm̃x'ōd (IV 4), given by
the chief of the | Gwawaēnox, Lĕk'emaxōd (III 9)—the Dzōnoq!wa
house-dish, the wolf | house-dish, the beaver house-dish, and the
grizzly-bear house-dish—and they || put them down at the right- 70
hand side, inside the house. The | eight house-dishes had their
heads towards the rear of the house; | and when they put them down,
the speaker of Q!üm̃x'ōd (IV 4), | whose name was Ha'mid, told the
chiefs of the | four numayms about the four house-dishes—the sea-
otter, || sea-lion, whale and | sea-monster house-dishes—which were 75
obtained as a marriage gift by the dead father (III 1) | of Q!üm̃x'ōp
(IV 4) from Qwax'ila (II 9), the chief of the Koskimo. “And | these
were obtained in marriage by my chief Q!üm̃x'ōd (IV 4) | —the
Dzōnoq!wa, wolf, beaver, || and grizzly-bear house-dishes—from Chief 80
Lĕk'emaxōd (III 9) | —Now take care, G'ēsxsem, Sisenl!ē, and
Tsētsēmēleqāla — | and you, Temlteml̃els—and really eat, for you |
see what you will have to eat; for these | dishes have been selected

xelayāsēxs laē āx'ētse'wēda menats!ē, qa's g'āxē hāng'alilem 61
lāxa max'stālilasa t!ex'ila. Wā, hēx'ida'mēsē āx'ētse'wēda me-
wēxla lōelqūlilaxa geg'adānemas ōmpdās Q!üm̃x'ōdē lāx g'īgāma-
'yasa Gōsg'imoḡwa, q!āsa lōqūlila, Lē'wa L'ēxenē lōqūlila, Lē'wa
gwe'yimē lōqūlila, Lē'wa hānagāts!ā lōqūlila, qa's lā mex'alē'lem 65
lāxa gemxotstālilasa g'ōkwē. Wā, lā āx'ētse'wēda mewēxla lōel-
qūlila, yix geg'adānemas Q!üm̃x'ōdāxs hāē lāx g'īgāma'yasa Gwa-
waēnoxwē Lĕk'emaxōdēxa Dzōnoq!wa lōqūlila, Lē'wa ālanemē
lōqūlila, Lē'wa ts!āwē lōqūlila, Lē'wa nānē lōqūlila, qa's lā
mex'alē'lem lāx hēlk!ōtstālilas āwilelāsa g'ōkwē; 'nāḡwa'ma 70
ma'lgūnālexla lōelqūlil gwegwēgemāla lāxa ōgwiwalilasa g'ōkwē.
Wā, g'il'mēsē 'wilg'alilexs laē yāq!eg'a'lē elkwas Q!üm̃x'ōdēxa
lēgadās Ha'midē. Wā, laem nēlaxa g'īg'īgāma'yasa mōsge-
mak!ūsē 'nāl'ne'mēmasa, yisa mewēxla lōelqūlilaxa q!āsa
lōqūlila, Lē'wa L'ēxenē lōqūlila, Lē'wa gwe'yimē lōqūlila, Lē'wa 75
hānagāts!ā lōqūlila, yixs hē'maē geg'adānems ōmp'wūlasa
la Q!üm̃x'ōda lāx g'īgāma'yasa Gōsg'imoḡwē Qwax'ila. “Wā,
g'a'mēs geg'adānems g'īgāmēg'ēg'a Q!üm̃x'ōdek, yixg'ada
Dzōnoq!wak' lōqūlila, lōgwada ālanemk' lōqūlila, lōgwada ts!āwēk'
lōqūlila, lōgwada nānēk' lōqūlila, lāxa g'īgāma'yē Lĕk'ēmāxodē. 80
Wā, la'mēsen hayāl!ōlalōl G'ēssem, lōs Sisenl!ē, lōs Tsētsēmēle-
qāla; wā, sō'mēts Temlteml̃els, qa's ālax'idēlōs hāmx'idēl, qaxs
dōqūla'maaqōs lāxg'as hēmaats!ēg'ōs, yixs ālēk' senyaax'g'a g'wē-

- 85 from the animals of the woods, and also from the || chiefs of the animals of the ocean, so that you may eat from them. | Try to eat everything that is in your dishes." Thus said Ha^mīd. | Then they took the boiled seal and put them into the | eight house-dishes; and when everything was in, Q!ūmx'ōd (IV 4) | arose and gave the
- 90 Dzōnoq!wa dish and the sea-monster dish || to the head numaym, the G'ēxsem. The | young men of the numaym 'wālas took up the two house-dishes with | blubber and put them in front of the numaym G'ēxsem; | and after they had done so, Q!ūmx'ōd spoke again, and said, | "SisenL!ē^ε, the whale dish and the wolf dish are for you," and
- 95 the || young men put the whale dish and the wolf dish | in front of the numaym SisenL!ē^ε. After this was done, | Q!ūmx'ōd (IV 4) spoke again, and said, "This sea-lion dish and grizzly-bear dish are for you, Tsētsemēleqāla;" | and the young men went and put the
- 1000 two | house-dishes in front of the numaym Tsētsemēleqāla. || And after this had been done, Q!ūmx'ōd (IV 4) spoke again, and said, | "This beaver dish and sea-otter dish are for you, Temtemlēs." Then | the young men went and put the two house-dishes in front of the | numaym Temtemlēs. And when the eight | house-dishes with
- 5 blubber had been put down, Q!ūmx'ōd (IV 4) sat down. || Then his speaker, Ha^mīd, arose, and spoke. He said, | "Now, go ahead, you

- gūx^usdemg'as g'īg'īgāmēsa āL!ēx g'ilg'aōmasa. Wā, laxaak' āla
- 85 g'īg'īgāmēsa aōwak'ēxg'as lēlōqūla!g'ōs, qā's ālēlōs ha^mmāpL, qā's 'wā'wilg'īlts!ēwēlō lāxg'as lēlōqūla!g'ōs," 'nēk'ē Ha^mīdē. Wā, la^mē āx'ētse'wa L!ōpē sāk'wēla^x mēgwata, qā's lā āxts!ālayo lāxa ma'īgūnā!ēxla lōelqūlila. Wā, g'il'mēsē 'wīlts!āxs laē Q!ūmx'ōdē lāx'ūlila, qā's k'āk'!ēg'alēsa Dzōnoq!wa lē'wa hānagats!ē lōelqūlil
- 90 lāxa 'mekūmālasē 'nē'mēmotsa G'ēxsemē. Wā, lā hēx'ida^mē hā'yā!āsa 'nē'mēmotasa 'wālasē āx'āli!axa ma'!ēxla lōelqūlil xwē-xūts!āla, qā's lā k'ax'dzamōlilas lāxa 'nē'mēmotasa G'ēxsemē. Wā, g'il'mēsē gwā!ēxs laē ēdzaqwē Q!ūmx'ōdē 'nēk'a: "Lōqūlas SisenL!ā'yē gwe'yim lē'wa ālanemē lōqūlila." Wā, hēx'idaemxaā-
- 95 wisē hā'yā!ā la k'ax'dzamōlilas gwe'yimē lē'wa ālanemē lōqūlil lāxa 'nē'mēmotasa SisenL!ā'yē. Wā, g'il'mēsē gwā!ēxs laē ēdzaqwē Q!ūmx'ōdē: 'nēk'a: "Lōqūlas Tsētsemēleqāla L!ēxen lē'wa nānē lōqūlila." Wā, hēx'idaemxaāwisēda hā'yā!ā la āx'āli!axa ma'!ēxla lōelqūlila, qā's lā k'ax'dzamōlilas lāxa 'nē'mēmotasa Tsētsemēleqāla.
- 1000 Wā, g'il'emxaāwisē gwā!ēxs laē ēdzaqwē Q!ūmx'ōdē 'nēk'a: "Lōqūlas Temtemlēsē ts!ā'wē lē'wa q!āsa lōqūlila." Wā, hēx'ida'mēsēda hā'yā!ā la āx'āli!axa ma'!ēxla lōelqūlila, qā's lā k'ax'dzamōlilas lāxa 'nē'mēmotasa Temtemlēsē. Wā, g'il'mēsē 'wīlg'alilēda ma'īgūnā!ēxla xwēxūts!āla lōelqūlila laasē k!wāg'alilē Q!ūmx'ōdē. Wā, lā
- 5 lāx'ūlilē elkwāsē Ha^mīdē. Wā, lā yāq!ēg'alā. Wā, lā 'nēk'a: "Wā,

four great numayms! Now it is well done. | Now eat as well as you 7
 can, and eat it all." Thus he said | and stopped speaking. Then
 Hēlāmas, the head chief of the | numaym G'ēxsem, arose and spoke.
 He said, "Don't || sit in this way, Chief Yāqok!wālag'ilis (he meant 10
 the chief of the | numaym Sisenl!ē); and also Hāqelal (the head
 chief | of the Tsētsemēleqāla); | and you, Ts!ex'ēd (he meant the
 chief of the | numaym Temltemlēs)! Stand up, and let us | show
 that we have sweet food to eat!" Thus he said; and when || he 15
 stopped speaking, the four chiefs arose. | They were naked, and they
 took hold of a | long strip of blubber and ate it. Then the men of
 low rank | also arose and took the blubber of the seal | and ate it.
 They all stood while they were eating it. They do not || eat the skin 20
 of the seal-blubber at a great | seal-feast. After they had eaten
 enough, | they sat down. Then the young men of the numaym |
 'wālas took the house-dishes and carried them out of the house and |
 put them down outside. Afterwards they gave the || whole raw seals 25
 to the chiefs, and they cut in two pieces | the seals which they gave
 to the people of low rank. When they had | finished, the numaym
 'wālas assembled in one place in the house, and they sang the new |
 feasting-songs of Q!ūmx'ōd (IV 4), and then | his sister, Qwāx'ilal

wāg'illa mōsgemak^u 'wālas 'ne'mēm. La'mō aēk'aakwa, qa's wāg'i- 6
 lōs hamx'ideiqō, aēk'!ales ha'mapleqō, qa's 'wīlēlōsaq^u, "nēk'exs
 laē q!wēlida. Wā, lā lāx'ūlilē Hēlāmasaxa xamagemayē g'igāmēsa
 'ne'mēmotasa G'ēxsemē, qa's yāq!eg'a'fē. Wā, lā 'nēk'a: "Gwāllas
 hē gwaēlē, g'igāmē Yāqok!wālag'ilis," yix g'igāmayasa 'ne'mēmo- 10
 tasa Sīsīnl'a'yē gwe'yōs; hē'misē Hāqelal, yix xamagemayē g'igā-
 mēsa Tsētsemēleqāla, "lōs g'igāmē Ts!ex'ēd," yix g'igāmayasa
 'ne'mēmotasa Temltemlēsē gwe'yōs; "qa's lāx'ūlilāōs 'wīla qens
 āwūlx'eyamēxg'ins ēx'p!asewēlek' lāxens ha'maēnēlēx," 'nēk'exs
 laē q!wēlida. Wā, hēx'ida'mēsē 'nāxwa q!wāg'ililēda mōkwē g'ig'i- 15
 gāmayā lāxēs xāxenalaēnayē. Wā, lā 'nāxwa dāx'idex ōbayasa
 g'ilsg'ilt!a xūdzā, qa's q!es'ēdē. Wā, lā 'nāxwa'mēda bēbegūlida'yē
 ōgwaqa lāx'ūlilāla, qa's ōgwaqē la dōlts!āla lāxa xūdzāsa mēgwatē,
 qa's q!esēq lāxēs 'nāxwa'maē lāx'lēwilexs q!esaē. Wā, lā k'les
 ōqwaqaem q!esaxa k'lūdzēg'ayasa xūdzāsa mēgwatē lāxa 'wālasē 20
 k!wēlatsa mēgwatē. Wā, g'il'mēsē 'nāxwa hēl'ak'!es laqēxs laē
 k!ūs'ālida. Wā, hēx'ida'mēsa g'āyolē lāxa hā'yālfāsa 'ne'mēmotasa
 'wālasē la āx'ālilaxa lōelqūlilē, qa's lā lāwēlsas lāxa g'ōkwē, qa's lā
 mex'elsas lāx lāsānā'yas. Wā, g'il'mēsē gwālexs lae k'ax'idayo-
 wēda sēsenāla k'ilx' mēgwat lāxa g'ig'igāmayē. Wā, lā mēma'f- 25
 ts!aakwa mēgwatē k'ax'idayoxa bēbegūlida'yē. Wā, g'il'mēsē gwā-
 lexs laē q!ap!ēg'ililē 'ne'mēmotasa 'wālasē, qa's denx'ēdēsa altsemē
 k!wēlaya'layo q!emdems Q!ūmx'ōdē. Wā, hē'mis la yix'widaats

30 (IV 3), danced. When the song of the || numaym was at an end, Ha^εmīd said that Qwāx'īlāl (IV 3) had changed her name, for now | her name was Ts!Endegemg'īlak^u (IV 3); and Q!ūmx'ōd (IV 4) | also had changed his name, and his name was now Menlesid (IV 4). Thus he said, and | he stopped speaking. Then all the guests went out.

Now | I shall talk about the sister of Q!ūmx'ōd (IV4), Ts!Ende-
 35 gemg'īlak^u (IV 3). || Now, the princes of the chiefs of the | various tribes wanted to marry her, for they had seen the eight house-
 dishes. | The chief of the numaym Q!ōmk'!ut!es of the | Gwa^εsela, L!āsōtiwalis (III 11), asked her in marriage for his prince Sēsaxālas
 40 (IV 8); | and the Gwa^εsela came to woo her at Baās, for || all the Nāk!wax'da^x^u had gone there with their houses, and did not go
 back to Tēgūxstē. | It was evening when they arrived outside of Baās. | Then L!āsōtiwalis (III 11) spoke to his tribe, and said, |
 "Listen to me, tribes! I do not wish to | pay the marriage money in
 45 the evening. Let us sleep here, and go in the morning || to pay the marriage money, when the Nāk!wax'da^x^u wake up!" | Thus he said. Immediately the speaker Pengwid arose, | and also spoke. He said,
 "What you say is good, | chief, for you are going to make really war against Ts!Endegemg'īlak^u (IV 3), the | princess of Q!ūmx'ōd

wūq!wāsē Qwāx'īlālē. Wā, g'īl^εmēsē la q!ūlbē denxalayāsa ^εne^εmē-
 30 māxs laē nēlē Ha^εmidās Qwāx'īlālaxs le^εmaē L!āyoxlā yīxs le^εmaē lēgades Ts!Endegemg'īlakwē. Wā, hē^εmisē Q!ūmx'ōdāxs le^εmaē
 ōgwaqa L!ayoxlā, yīxs le^εmaē lēgades Menlesidaasē, ^εnēk'ēxs laē q!wēfīda. Wā, la^εme hōqūwelsēda k'wēlē lāxēq. Wā, la^εmēsen
 gwāgwēx'sex'īdel lāx wūq!was Q!ūmx'ōdē lāx Ts!Endegemg'īla-
 35 kwē. Wā, la^εmē āwūlqap!esōsa L!ōlaelgāma^εyas g'ig'igāma^εyasa ālogūxsemakwē lēlqwālala^εya, qaxs laē dōgūla ma^εlgūna^εlexla lōelqū-
 lila. Wā, hēt!a g'igāma^εyasa ^εne^εmēmotasa Q!ōmk'!ut!esasa Gwa-
^εsela yīx L!āsōtiwalisē gāgak'laq qaēs L!āwūlgāma^εyē Sēsaxālasē. Wā, g'āx^εmē gāgak'lasōsa Gwa^εsela lax Baāsē, qaxs g'āxaē māwa
 40 ^εnāxwēda Nāk!wax'da^xwē lāq. K'!ēs la aēdaaqa lāx Tēgūxsta^εyē. Wā, hē^εmaasēxs g'āxaē g'āx^εalela lāx āwīg^εa^εyas Baāsaxa la dzā-
 qwa. Wā, lā yāq!ēg^εa^εlē L!āsōtiwalisaxēs g'ōkūlōtē. Lā ^εnēk'a:
 "Wāentsōs hōlēlax g'ōlg'ūkūlōt, qaxg'īn k'!ēsēk' ^εnēx' qens qādzēlēxwa dzāqwaq, qens yū^εmē mēx'ēdōx, qens lālēnsax gaālala,
 45 qens hā qadzēldemlē qō lāl ^εnāxwax'st!aax^ule ts!ex'īdla Nāk!wax'-
 da^xwax," ^εnēk'ē. Wā, hēx'īda^εmēsē lax^εūlilexsē elkwasē Pen-
 gwidē, qa^εs ōgwaqē yāq!ēg^εa^εla. Wā, lā ^εnēk'a: "Ēx^εmis wāldemōs,
 g'igāmē, qaxs ālēlaqōs wināl laxōx Ts!Endegemg'īlakwax k'!edē-
 laq!es Q!ūmx'ōdē. Wā, hē^εmis ēk'ēltsēs wāldemōs g'igāmē, qens

(IV 4¹), and therefore your word is good, chief. Let us || meet in the 50 daytime and talk with the Nāk!wax'da^{xu} about the marriage, for I | think there will be a sham-fight for the princess of Chief Q!ūmx'ōd (IV 4).'' | Thus he said and stopped speaking. His tribe agreed to | what he had said. |

Now they slept; and in the morning, when day came, || the 55 men of the Gwas^eela dressed themselves. When they had | finished, they started in four large canoes; | and when they arrived at the island in front of Baās, | the four canoes stopped. Then L!āsōtiwalis (III 11) arose and spoke. | He said, "Now, Chief Sēwid, you, chief of the || numaym G'īg'ilgām, now go and ask Chief | Q!ūmx'ōd 60 (IV 4) for his daughter in marriage;—and you, Chief Gwāyōlelasemē—you, chief of this numaym | Sīsēnl!ē^e,—go and ask in marriage the daughter of Chief Q!ūmx'ōd (IV 4);— | and you, Pengwid, of my numaym Q!ōmk'!ut!ēs, | go and listen behind our chiefs.—Now, you, my || young men, paddle for these chiefs." Then he 65 stopped speaking; and they went | into one canoe, the fastest traveling canoe; and | the young men paddled very fast, and arrived at the beach of the | house of Q!ūmx'ōd (IV 4). Then the two chiefs, | Sēwid and Gwāyōlelasemē, and the speaker of Q!ūmx'ōd, || Pengwid, 70 went ashore, and went into the house of Chief Q!ūmx'ōd (IV 4). |





nengâlîl lāxens wāldemla lē^ewa Nāk!wax'da^{xwax}, qaxgr'in k'ōta- 50
 'mēg'ins amāqasōl qaōxda k'!ēdēlaq!ēsa g'īgāma^{yaē} Q!ūmx'ōdē,"
 'nēk'ēxs laē q!wēf'ida. Wā, â^emisē 'nāxwa ēx^eak'ē g'ōkūlōtasēx
 wāldemas.

Wā, hē^emisē la mēx'ēdē. Wā, g'il^emēsē 'nāx'idxa gaālāxs laē
 'nāxwa q!wālx'idēda bēbegwānemasa Gwa^sela. Wā, g'il^emēsē 55
 gwālēxs laē 'nāxwa sep!ēdēda mōts!aqē āwā xwāxwāk!ūna yā^eyats!
 lēs. Wā, g'il^emēsē lāg'aa lāx 'mekūma^{yas} Baāsaxs laē mēxalā^{yē}-
 da mōts!aqē yā^eyats!ēs. Wā, lā lāx'ūlēxsē L!āsōtiwalisē, qa^s yāq!ē-
 g'a!ē. Wā, lā 'nēk'a: "Wāg'il la g'īgāmē Sēwidā, g'īgāma^{yaqōs}
 'nē^emēm G'īg'ilgem. Laems lāl wālaqag'ilēla! lāxa g'īgāmā^{yaē} 60
 Q!ūmx'ōdā, sō^emēts g'īgāmē Gwāyōlelasemē, g'īgāma^{yaqōs} 'nē^emēm
 Sīsīnl!ē^e laems lāl wālaqag'ilēla! lāxa g'īgāma^{yaē} Q!ūmx'ōdā.
 Wā, sō^emēts Pengwidā, g'āyōlāēx lāxen 'nē^emēmota Q!ōmk'!ut!ēsē,
 laems lāl hōlēlēg'ilxens g'īg'īgāma^{yēx}. Wā, la^emēts lālōl nōs
 ha^eyā!a sēxwālxwa g'īg'īgāma^{yēx}," 'nēk'ēxs laē q!wēf'ida. Wā, lā 65
 hōgūxs lāxa 'nemts!aqē xwāk!ūnaxa yīngā^{yas} yaē^eyats!ās, qa^s
 sēx'widaēda ha^eyā!a yāyana. Wā, g'il^emēsē lāg'aa lāx L!ēma^{isas}
 g'ōkwās Q!ūmx'ōdāxs laē hōx'wūltāwēda mā^elōkwē g'īgāma^{ya}, yīx
 Sēwidē lō^e Gwāyōlelasema^{yē}, lē^ewa Elkwas Q!ūmx'ōdē, yīx Pen-
 gwide, qa^s lā hōgwīlēla lāx g'ōkwasa g'īgāma^{yē} Q!ūmx'ōdē, qa^s lā 70

¹ She is really his sister.

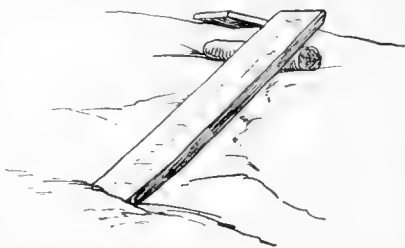
- 71 They went and sat down inside of the door of the house. . Then | the chief of the numaym G'ig'lgām, Sēwid, spoke, and said, | "Now turn your face this way, Chief Q!ūmx'ōd (IV 4), and | listen to what brought us here!" (That is the way they talk in great orations.) ||
- 75 "Now we have come to ask in marriage your | princess Ts!Endegemg'i'elak^u (IV 3), Chief Q!ūmx'ōd (IV 4), for the prince of our chief | L!āsōtiwalis (III 11), Sēsaxâlas (IV 8)." Thus he said, and he stopped speaking. Then | Q!ūmx'ōd (IV 4) replied, and said, "Tell | Chief
- 80 L!āsōtiwalis (III 11) that I accept his prince || Sēsaxâlas (IV 8), because he is of the same rank as my princess." Thus he said, and he stopped speaking. | Then the chief Gwăyōlêlasemē^e arose and | spoke. He said, "Indeed, I never fail to get | what I want and what I try to get. Thank you, Chief Q!ūmx'ōd (IV 4), | that you do not
- 85 refuse what we offered. Now || I shall turn back and take your good word, great chief, | to my chief L!āsōtiwalis (III 11). Now, come, Chief Sēwid,—and | you, Pengwid,—and let us go now!" Thus he said. When they had | stopped speaking, Chief Q!ūmx'ōd (IV 4)
- 90 spoke again, and | said, "Please wait a while, chiefs, and || carry along my princess Ts!Endegemg'i'elak^u (IV 3)!" Thus he said, and took | three pairs of blankets, and he gave each | of them one pair.

- 71 k!ūs'alil lāx āwilelās t!ex'ilāsa g'ōkwē. Wā, hē'mis yāq!eg'a'lē g'igāma'yasa 'ne'mēmōtasa G'ig'lgāmē, yix Sēwidē. Wā, lā 'nēk'a: "Wāg'il la hēlgemlile gwāsgemlilōl g'igāmē Q!ūmx'ōd, qa's hōlēlā-ōsaxg'anu'x^u g'āxēnēk'." Lāxōx gwēgwasaxsa 'wā'walatsilax wāldē-
- 75 ma. "Wā, g'āx'menu'x^u wālaqag'ililēla lāl, g'igāmē Q!ūmx'ōd, qaōs k'lēdēlax laxōx Ts!Endegemg'i'elakwax, qa lāwūlg'āma'yasa g'igāma'yē L!āsōtiwalisē, yix Sēsaxâlasē," 'nēk'ēxs laē q!wē'ida. Wā, lā Q!ūmx'ōdē nā'naximēq. Wā, la 'nēk'a: "Wāga, āem āxa g'igāma'yāē L!āsōtiwalisaxg'in daēlā'mēg'ax lāwūlgāma'yasē, lāx Sē-
- 80 saxâlasa, yixs 'namālasō'maa lōgūn k'lēdēlek'," 'nēk'ēxs laē q!wē'ida. Wā, hē'mis la lāx'ūlilatsa g'igāma'yē Gwăyōlêlasema'yē, qa's yāq!eg'a'lē. Wā, lā 'nēk'a: "Qen wālē, qaxg'in k'lēsēk' wiyōl'ē-nox^uxen gwe'yā qen lalōl'ase'wa. Wā, gēlak'as'la, g'igāmē Q!ūmx'ōd, qaxs k'lēsaēx āem lālagwālxg'in wāldemk'. Wā, la-
- 85 'mēsēn lāl qwēsgemalāsg'as ēx'g'ōs wāldemag'ōs 'wālas g'igāmē lāxen nōsa g'igāma'yē L!āsōtiwalisa. Wā, gēlag'a g'igāmē Sēwid lō's Pengwid qens lālag'i," nēk'ēxs laē q!wāg'ilila. Wā, g'il'mēsē q!wē'ideks laē ēdzaqwa yāq!eg'a'lē g'igāma'yē Q!ūmx'ōdē. Wā, lā 'nēk'a: "Wēg'aemsl ēselax, g'ig'igāmē, qa's lē'maōs q!elēlqe-
- 90 laxg'in k'lēdēlek', lāxg'a Ts!Endegemg'i'elakūk'," 'nēk'ēxs laē āx'ēd-xa yūduxūxsa p!elxelasgema, qa's lā ts!ewanaqelasa 'nāf'nēmxxa laqēxs yūdukwaē. Wā, g'il'mēsē gwālēxs laē hōqūwelsēda yūdu-

After this the three | chiefs went out, singing their sacred songs as 93
 they went along. They went aboard | the traveling-canoe. The
 young men were sitting in the canoe, || waiting for them. Then they 95
 paddled back to where the other | canoes were left. The three chiefs
 were still standing, | carrying in their arms the blankets, and singing
 their sacred songs. When | they arrived, the speaker of Q!üm̃x'öd,
 Pengwid, spoke and | said, "O Chief L!āsōtiwalis (III 11)! || you will 100
 now see these chiefs coming, carrying in their arms the wife of
 Sēsaxâlas (IV 8). | They are so great, that they obtain what they
 want, on account of their greatness. | Now, get ready, and let us pay
 the marriage-money!" Thus he said, and | he stopped speaking.
 Then L!āsōtiwalis (III 11) thanked him for what he had said, and |
 all the strong young men were put into two canoes || to be ready for a 5
 sham-fight. After this had been done, | the bows of the canoes were
 put in line, and they started. Now on each side of the | canoes (2 and
 3) with the young men, were the canoes used by the
 weaker men and by the | chiefs (1 and 4). 1  When they
 had nearly arrived at the beach of the house 2  of | Q!üm̃x'öd
 (IV 4), they did not see a single man || walk- ing about, for 10
 they had all gone into the house of their chief | 3  Q!üm̃x'öd (IV
 4), and they saw a long roof-board stand- ing on end |
 at the bank in front of Baās, in front of 4  the house of

kwē g'ig'igāma'ya yiyālagūtāwēsēs yiyālux^uLENē, qa's lā hēxsela 93
 lāxēs yā'yats!ā xwāk!ūna, qaxs k!ūdzexsalax'sa'maēda ha'yā'fa
 ēselaq. Wā, lā sēx'wida, qa's lā aēdaaqa lāx mēxālasasēs waōx^u- 95
 ts!aqela xwāxwāk!ūna lāx lāxLEXūsalsax'sā'maēda yūdūkwe
 gēgenālālexsa 'nāl'nemxxa p!Elxelasgema yiyālaqūla. Wā, g'il-
 'mēsē lāg'aaxs laē yāq!eg'a'fē Elkwās Q!üm̃x'ōdē, yix Pengwidē.
 Wā, lā 'nēk'a: "Wēg'a dōqwalax g'igāmē L!āsōtiwalis g'ū-
 xemg'a g'ig'igāmēk' genālālexsg'as genemlg'as Sēsaxâlas. Hēlo- 100
 laxaēg'a wiyōl laxg'ins g'ig'egāmēk' qaōs āwāwaasēx. Wā,
 wēg'il la xwāna'fēdex, qens lālag'i qādzi'fēda," 'nēk'exs laē
 q!wē'fida. Wā, la'mē mō'lē L!āsōtiwalis wāldemas. Wā, la'mē
 q!ap!ēg'aalēxdzema lēlākwē ha'yā'fa lāxa ma'f's!aqē xwāxwāk!ūna,
 qa's gwālālē qō amaqasolaxō. Wā, g'il'mēsē gwālexs laē 'nemāg'iwa- 5
 lēs xwāxwāk!unāxs laē sep!ēda. Wā, la'em 'wāx'sagawa'yē xwāxwā-
 k!ūnāsa hā'yā'fa lāx yā'yats!ā waōyats!āla bēbegwānema lē'wis
 g'ig'igāma'yē (*fig.*). Wā, g'il'mēsē elāq lāg'aa lāx L!ema'isas g'ōkwas
 Q!üm̃x'ōdāxs laē dōx'walelaqēxs k'!ēāsaē 'nemōk^u begwānem
 g'ig'il'sela, qaxs lē'maaxōl 'wī'laēlela lāx g'ōkwasēs g'igāma'yē 10
 Q!üm̃x'ōdē. Wā, laxaē dōx'walelaxa ēk'!ebalīsē g'ilt!a wadzō saōkwa
 lāx ōsgēmdza'yas Baāsē lax neqemālisas g'ōkwas Q!üm̃x'ōdē, g'a gwā-

- 12 Q!üm̄x'ōd (IV 4), in this manner: |
 Its name is Climbing-Board.
 Not all the Gwa^sela knew | what
 it meant, why the roof-board was
 15 put up. Only one among the || old
 men knew what it meant, and then
 all the Gwa^sela were forbidden |
 by that one old man to paddle.



- As soon as | they all stopped paddling, the old man, whose |
 name was Hayalk'in, spoke, and said, "Now, take care, | young
 men, of the roof-board that I see standing on end! It is
 20 called || Climbing-Board, for it means a mountain as it is stand-
 ing on the beach. | Ts!endegemg'i^slak^u (IV 3) will come and sit
 on top of what represents a mountain, and you, | young men, will
 be called upon to go up towards her whom we want to get in
 marriage; | and if one of you young men succeed in going up to
 the seat of | Ts!endegemg'i^slak^u (IV 3), you must stand by her
 25 side || and just stand still, and let our chief speak, for | then we shall
 claim Ts!endegemg'i^slak^u (IV 3). If you | do not reach the seat of
 the princess (IV 3) of Chief Q!üm̄x'ōd (IV 4), | then we can not get
 her whom we came to get in marriage. I mean that | all of you
 men must take care." Thus he said, and he stopped speaking.
 30 Immediately || they all paddled, and came to the beach in front of the
 house of | Q!üm̄x'ōd (IV 4). Now, the bows of the four canoes |

- 13 lēg'a (*fig.*). Hēem lēgades Naxedzowē. Wā, la^mmē k' lēs 'nāxwa q!āLE-
 lēda Gwa^selāx hēg'ilas gwaēsa saōkwē. Wā, hēt!a q!ālanokwēda
 15 q!ūlsq!ūlyakwaq. Wā, lā belase^wwēda 'nāxwa Gwa^sela, qa^s gwāf
 māwislē sēxwa, yīsa 'nemōkwē q!ūlyak^u begwānema. Wā, g'il-
 'mēsē gwāf 'nāxwa sēxwaxs laē yāq!eg'a^slēda q!ūlyakwē begwāne-
 ma lēgades Hayalk'inē. Wā, lā 'nēk'a: "Wēg'a yāl!āLEX hā-
 'yāl' qaen dōgūla lāēsēx g'ildedzō saōkwa. Yūem lēgades Na-
 20 xedzowōx, yīxs nek'i^slakwaēx lāxōs gwaēdzasēx. Wā, g'āxlē Ts!en-
 degemg'i^slakwa k!waxtewīxwa nek'i^slakwēx. Wā, la^mmēts lē'lā-
 lasōlōl 'nāxwa ha^yyāf'a, qa^s laōs nāxa lalōl!alxens qādzēlasōlax.
 Wā, hēmaasēxs lāg'ustāwēlē 'nemōx^u lā lāl ha^yyāf'a lax k!wālaasas
 Ts!endegemg'i^slakwē, qa^s laōs lāx^walela lāx āpsālelās. Wā,
 25 ā^mmēts selt!āLEla qa g'āsg'ins g'igigāmēk' yaēq!ent!āla, qaxg'ins la-
 'mēk' lāLEX Ts!endegemg'i^slakwē lāxēq. Wā, hēmaaqasō wig'u-
 stālaxō lāx k!wālaasas k'lēdēlasa g'igūma^yyē Q!üm̄x'ōdē: wā, la-
 'mēsēns wiyōllaxxens gāgak'!ase^wwēxen nēnakilē, qa^s ā^mmaōs 'nā-
 xwa yāl!āx'da^xwa yūl ha^yyāf'a," 'nēk'exs laē q!wēf'ida. Wā, hēx'i-
 30 da^mmēsē 'nāxwa sēx^wwida, qa^s lā lāgalis lāx L!ema^sisas g'ōkwas
 Q!üm̄x'ōdē. Wā, la^mmē 'nemāg'iwāla^x mōts!aqē xwāxwāk!ūna

were in line on the beach; and first Chief Sēwid spoke, | and told the 32
 Nāk!wax'da^{xu} to go and get in marriage the princess of | Q!ūmx'ōd
 (IV 4), Ts!ēndegemg'i^lak^u (IV 3). As soon as he stopped speak-
 ing, || the other chief, Gwāyōlēlasēmē^e, | spoke also, and said the 35
 same as the other one had said to the | Nāk!wax'da^{xu} about their
 coming to get in marriage the princess of Q!ūmx'ōd (IV 4), | Ts!ēndē-
 gemg'i^lak^u (IV 3). Thus he said, and took up a blanket. Then
 he called | one of his young men to go and stand by his side in the
 canoe. Then he || counted five pairs of blankets, which he put on 40
 his shoulders; and after | he had put on the five pairs of blankets, he
 said, "Now I shall marry you with these five pairs of blankets." |
 The young man went up the beach and carried them | into the house
 of Q!ūmx'ōd (IV 4), and put them down in the rear of the house of |
 Q!ūmx'ōd (IV 4). | The Nāk!wax'da^{xu} remained in the houses, and
 not || one of them showed himself outside. Then he counted five 45
 more pairs of | blankets on the shoulders of another young man, and
 Gwāyōlēlasēmē^e | said, "Carry these five blankets." They con-
 tinued doing this, and did not stop until | two hundred and twenty
 blankets had been given out of the canoe. | After this had been done,
 he said, "That is all." Then he turned || towards the Gwa^sēla, 50
 spoke, and said, "Now, Gwa^sēla, | we have finished. Now let us
 see what is coming, how they will turn | my word into war." Thus

k'egēsxa L!ēma^sišē. Wā, hē^smis g'il yāq!eg'a^lē g'igāma^syē Sēwidē. 32
 Wā, laem nēlaxa Nāk!wax'da^{xwas}ēs gāgak!aēna^syax k'!ēdēlas
 Q!ūmx'ōdē lāx Ts!ēndegemg'i^lakwē. Wā, g'il^smēsē q!wē^si^lēdxs laē
 lāx^swūlēxsēda 'nemōkwē g'igāma^syē Gwāyōlēlasema^syē. Wā, la^smē 35
 yāq!eg'a^l ōgwaqa. Hēemxat! āem wāldemsēs nēlēna^syaxaaxa
 Nāk!wax'da^{xwas}ēs gāgak!aēna^syax k'!ēdēlas Q!ūmx'ōdē lāx Ts!ēn-
 degemg'i^lakwē, 'nēk'ēxs laē dāx^sēidxa p!ēlxelasgemē qa^s lē^slālēxa
 g'ayōlē lāxa hā^syā^sfa qa lās lāxwaxdzēxa xwāk!ūna. Wā, lā hō-
 ts!eyap!ēndālasa sek!lāxsa p!ēlxelasgem lāq. Wā, g'il^smēsē sek!lāx- 40
 saxs laē 'nēk'a: "La^smen qādzēlasēq sek!lāxsa p!ēlxelasge-
 mai'." Wā, hēx^sida^smēsēda hē^sfa lā lāsdēsas qa^s lā gemxēlas
 lāx g'ōkwās Q!ūmx'ōdē, qa^s lā gemxalīlas lāx ōgwiwalīlas g'ōkwās
 Q!ūmx'ōdē, yīxs hēx^ssā^smaē 'wī^slāēlēlēda Nāk!wax'da^{xwē}; k'leās
 'nemōx^u nēlēmalag'īlsa. Wā, lā ēt!ēd hōts!eyap!ēntsa sek!lāxsa 45
 p!ēlxelasgem lāxa ōgū^slā^smaxat! hē^sfa. Wā, 'nēk'ē Gwāyōlēlase-
 ma^syē dālaxēq sek!lāxsa. Wā, hēx^ssā^smēs la gwēk!ālē. Wā, āl-
 'mēsē gwālēxs laē 'wī^slōltāwēda hāma^sitsok'āla p!ēlxelasgema. Wā,
 g'il^smēsē gwāla laē 'nēk'a: "Wā, laem 'wī^sla." Lā gwēgemx^sēid
 lāxa Gwa^sēla, qa^s yāq!eg'a^lēq. Wā, lā 'nēk'a: "Wā, Gwa^sēl, 50
 la^smēns gwāla. La^smēsēns ōlastogwaalēxsl, qa gwēbax^sēidaaslas
 wāldēmlasēn wī^snēdē," 'nēk'ēxs laē k!wāg'aa^sēxsa. Wā, g'il^smēsē

53 he said, and sat down; and when | he sat down in the canoe, the
uncle of Ts!Endegemg'i'lak^u (IV 3), | Qāsnomalas (III 14), came out
55 and stood in front of the house of Q!ūmx'ōd (IV 4). || He spoke, and
said, "Is that you, Gwa'sela? | Have you come to get in marriage the
princess of my chief | Q!ūmx'ōd (IV 4)? Now, take care, Gwa'sela!"
Thus he said, and | turned towards the door of the house of Q!ūmx'ōd
(IV 4), and said, | "Sham-fight!" As soon as he had said "Sham-
60 fight!" the || chiefs of the Nāk!wax'da^{xu} came out, bent forward and
carrying short | poles representing spears, and went against the
Gwa'sela, who were still sitting in their | marriage canoes; and when
the chiefs had come out | of the house, then the young men came.
They did not carry anything. | They went right down to the beach;
65 and when they had gone down, || the chief of the Gwa'sela, L!āsōtī-
walis (III 11), arose, and spoke | to his tribe. He said, "Don't sit in
this way, Gwa'sela! | Go and meet the great tribe!" and he said, |
"Wayâ'!" and when he said "Wayâ'!", all the young men | stood
70 up in their canoes, || jumped into the water, and went to meet
the young men of the Nāk!wax'da^{xu}. Then | they took hold of
one another; and while they were fighting, | Ts!Endegemg'i'lak^u
(IV 3) went up to the top of the climbing-board, and | sat down on a
platform at the top of the board. They | had not seen when she

53 k!wāg'aalEXSEXs g'āxaas g'āxewelsē q!lūlēyas Ts!Endegemg'i'lakwē
yix Qāsnomalasē, qa's Lāx'welsē lāx L!āsanā'yasa g'ōkwās Q!ūm-
55 x'ōdē. Wā, lā yāq!Eg'a'la. Wā, lā 'nēk'a: "Sō'maa Gwa'se-
lasa gagak!aswa lāxg'a k!ēdēlg'asg'in g'igāmēk' lāxg'a k!ēdēlg'as
Q!ūmx'ōdēwa? Wā, wēg'illax'ōs yāL!āLEX, Gwa'sel," ā'mē 'nēkEXs
laē gwēgemx'id lāx t!ēx'ilās g'ōkwās Q!ūmx'ōdāxs laē 'nēk'a:
"Amaqayē." Wā, g'il'mēsē q!lūlbē amāqaxaēna'yasēxs g'āxaē
60 sēsaxēsālē g'ig'igāma'yasa Nāk!wax'da^{xwē} dēdālaxa ts!ēts!ox'ustowē
dzōmeg'alā sesāyak!ālas lāxa Gwa'selāxs k!ūdZEXsālāē lāxēs gāga-
k!aatslē xwāxwāk!ūna. Wā, g'il'mēsē 'wī'ewelsēda g'ig'igāma'yē
lāxa g'ōkwāxs g'āxaē g'āxāwelsēda 'nāxwa hā'yā'la k!eās!a! da-
ax'us, qa's lā hāyints!ēsela lāxa L!ēma'isē. Wā, g'il'mēsē 'wī'elents!ē-
65 SEXs laē Lāx'wūLEXsē g'igāma'yasa Gwa'selē L!āsōtīwalisē, qa's yāq!E-
g'a'lēxēs g'ōkūlōtē. Wā, lā 'nēk'a: "Gwāllas hē gwālē, Gwa'sel,
wēg'adzā tāta'wālaxwa 'wālasēx lēlqwālala'yē," 'nēk'EXs laē 'nē-
k'a: "Wayâ!" Wā, g'il'mēsē wayāxaxs laē 'nemāg'ilEXsēda hā-
'yā'la q!wāg'ilEXs lāxēs yaē'yats!ē xwāxwāk!ūnāxs laē 'nāxwaem
70 dēxūmsta, qa's tāta'wālēx hā'yā'āsa Nāk!wax'da^{xwē}. Wā, la'mē
dādegōx'wida. Wā, hē'mis ālēs yāla dādegālas laē Ts!Endegemg'i-
'lakwē ēk!ē'sta lāx ēk!Eba'yasa Lāēsē naxedzō saōkwa, qa's lā
k!wadzōdxa LāLāLEla lāx ālōtba'yasxa g'a gwālēg'a.¹ Wā, la'mē
hēwāxa g'āyanōlē lāx'demas lāg'ostā lāq, qaxs lē'maē ālax'id la

¹ See figure on p. 1054.

went up there, for the || Gwa'sela and the Nāk!wax'da'x^u were really 75 fighting. When she | was seated, Qāsnomalas (III 14) stopped his tribe the Nāk!wax'da'x^u, | saying that there had been enough sham-fighting. Immediately he was | obeyed by his tribe the Nāk!wax'da'x^u, who went back | to the top of the bank of the village Baās, and they all stood behind || the top of the climbing-board. The Gwa'sela, 80 on their part, | went into their canoes. Then Qāsnomalas (III 14) spoke | and said, "O Gwa'sela! we have finished the sham-fight, for we have made a name | for the future child of Ts!Endegemg'i'lak^u (IV 3), and our chief | Sēsaxālās (IV 8). His name shall be el'elkūlas and Xōmafelas, || if by good luck they obtain a child. Now, take care, 85 Gwa'sela, | on account of Ts!Endegemg'i'lak^u (IV 3)! She is sitting now on top of a mountain. |—Now you, young men, try to get her! Go ashore from | your canoes, and try one at a | time to run up | to the seat of this princess of Chief Q!ūmx'ōd (IV 4)!" || Thus he said, and 90 stopped speaking. Then Chief Q!ūmx'ōd (IV 4) | put down forty blankets on one side of the climbing-board, | and Chief Sēwid of the Gwa'sela stood up and spoke. | He said, "Don't stay in this way, young men of the Gwa'sela! Try to | get the wife for our chief Sēsaxālās (IV 8)!" || Thus he said, and he stopped speaking. Imme- 95 diately the young men of the Gwa'sela | went ashore out of their

xōma'fīdēda Gwa'sela lē'wa Nāk!wax'da'xwē. Wā, g'il'mēsē gwā- 75
 l'alelaxs laē Qāsnomalasē belk'!ig'a'lxēs g'ōkūlotaxa Nāk!wax'da-
 'xwē, qa hēlāx'idēs lāxa amaqaēna'yē. Wā, hēx'ida'mēsē nānagē-
 g'ēsōsēs g'ōkūlōta Nāk!wax'da'xwē. Wā, la'mē k'!ek'ā, qa's lā'wī'la q!wāg'a'els lāx
 ālōtbā'yasa naxedzowē saōkwa. Wā, g'il'mēsē 'nāxwa lāxat!hōx'wa- 80
 lēxsēda Gwa'sela lāxēs xwāxwāk!ūnāxs laē yāq!eg'a'le Qāsnomalasē.
 Wā, lā'nēk'a: "Wā, Gwa'sel, la'mens gwālālāxa amāqa, qaxg'ins lēqē-
 lēk' qa lēgēms xūnōx'widelaxas Ts!Endegemg'i'lakwē lē'wa g'igāma-
 'yōx Sēsaxālasax. Wā, la'mē lēgadelaxs el'elkūlase lō' Xōmafelasē,
 qaxō wāwālk'inala lāx xūngwadex'idō. Wā, wēg'illa yal!ālex, Gwa- 85
 'sel, qag'a Ts!Endegemg'i'lakwak' g'āxēmk' k!waxtewēxg'ada ne-
 g'āk'. La'mēsō g'āxlōs hā'yāl'āq!ōs lālōl!alqek'. Wā, gēlag'a hōx'-
 wūltā lāxōs yaē'yats!āqōs, qa's gūnx'idaōs 'nāl'nemōk!umk'a nāxa
 lālōl!axg'a k!waxte'wēsōgwasg'a k'ēdēlg'asen g'igāma'yē Q!ūmx'-
 ōdē," 'nēk'exs laē q!wēl'ida. Wā, g'āxēda g'igāma'yē Q!ūmx'ōdē gem- 90
 xelselaxa mōx'sōkwē p!elxelasgemē lāx āpsenxa'yasa naxedzowē.
 Wā, lā lāx'wūlēsē g'igāma'yasa Gwa'selē Sēwidē, qa's yāq!eg'a'le.
 Wā, lā'nēk'a: "Gwāllas hē gwēx'sē hā'yāl'as Gwa'sel, qa's lālagaōs
 wāwēldzēwa lālōl!ax genēmlasens g'igāma'yōx Sēsaxālasēx," 'nē-
 k'exs laē qwēl'ida. Wā, hēx'ida'mēsēda hā'yāl'asa Gwa'sela la hōx- 95
 'wūltā lāxēs yaē'yatslē, qa's lā q!wāg'alīs lāx ōx'sīdzalisasa naxe-

- 97 traveling-canoes, and stood at the lower end of the | climbing-board;
and the chiefs of the Gwa^sela stood | seaward from the young men.
Then one young man tried to run up, | but he did not reach the top.
- 200 Then they gave him one pair of blankets. || They continued doing
this. Now, there was one really skillful | young man, who was told
by the chiefs to go last, when all the others had given it up. | He was
the only one left to run. Then Chief | L!āsōtiwalis (III 11) spoke to
him, and said, "Now go, child! You are the one who has | never
given up. Now go and get the name for obtaining the princess of
5 Chief || Q!ūmx'ōd (IV 4)!" Thus he said, and stopped speaking.
Immediately | the young man went. He stepped into the water to
wet his feet, and then he | came back and ran up the climbing-board;
and there he stood by the | side of Ts!ēdegemg'i^slak^u (IV 3); and
while he was standing there, | the chiefs of the Gwa^sela sang their
10 sacred songs. || Now Chief Q!ūmx'ōd (IV 4) gave five pairs of blan-
kets | to the young man. The name of this young man was Gwāyōs-
dēdzas. | Gwāyōsdēdzas did not stand there long when he came down
with Ts!ēdegemg'i^slak^u (IV 3), | and they went into the house of
Q!ūmx'ōd (IV 4). Now Qāsnomalas (III 14) told the | Gwa^sela to
15 go back into their traveling-canoes for a little while, "for || you have
obtained the princess Ts!ēdegemg'i^slak^u (IV 3) of my chief. |
Now listen to what I shall say to you, Chief Sēsaxālas (IV 8), to
your | prince, Chief L!āsōtiwalis (III 11)! Now you will receive the
-
- 97 dzowē saōkwa. Wā, la^smēsa g'igāma^syasa Gwa^sela q!waēs lāx
L!āsalisasa hā^syā^sa. Wā, lā wāx' dzēlx'ustāwēda 'nemōkwe hē^sa.
Wā la^smēsē wig'ustāxs laē ts!āsōsa 'nemxsa p!ēlxēlasgema. Wā,
200 lā hēx'sā^smēsē gwēg'ila. Wā, la 'nemōkwa ālak'lala ēx'sdek'lin
hē^sa 'nēx'sōsēs g'ig'igāma^syē, qa ā^smēLES lāl, qō lāl 'wī^slāl yāx'īdlēs
hā^syā^sa. Wā, g'il^smēsē 'nemōx'ūm lāxs laē yāq'lēg'a^slēda g'igāma^syē
L!āsōtiwalisē. Wā, lā 'nēk'a: "Wēg'il la xūnōk", sō^smaas k'leās wīyō-
lānema. Hā'g'al la, qa^s lēgadaōsasō lāLES lax k'lēdēlasa g'igā-
5 ma^syaē Q!ūmx'oda," 'nēk'exs laē q!wē^sida. Wā, hēx'ida^smēsa
hē^sa la taxt!a lax demsx'ē 'wāpa, qa^s k'lūnk'lūnxsēselēxs g'āxaē
aēdaaqa. Wā, lā dzēlx'ōstā lāxa naxēdzowē, qa^s lā lāx'walela lāx
āpsāLElās Ts!ēdegemg'i^slakwē. Wā, g'il^smēsē la lāxwala laqēxs
lāasē 'nāxwa yālaqwē g'ig'igāma^syasa Gwa^selāsēs yēyālax^uLENē. Wā,
10 la^smēda g'igāma^syē Q!ūmx'ōdē yāx'witsa sek'!axsē p!ēlxēlasgem
lāxa hē^sa. Hēem lēgēmsa hē^sē Gwāyōsdēdzasē. Wā, k'lēst'a gāla
lāxwalē Gwāyōsdēdzasaxs g'āxaē lāxa lō^s Ts!ēdegemg'i^slakwē, qa^s
lē laēL lāx g'ōkwas Q!ūmx'ōdē. Wā, la^smē Qāsnomalasē āxk'lālaxa
Gwa^sela, qa lās hōx'walexs lāxēs yaē'yatslē yāwas'ida, "qaxs lē-
15 'maaxlāqōs lāLEX k'lēdēlasg'in g'igāmēk' lāx Ts!ēdegemg'i^slakwē,
qa^s hōlēlaōsaxg'in wāldēMLEk', lōL g'igāmē, Sēsaxālas, laxōs lā-
wūlgāma^syaqōs g'igāmē L!āsōtiwalis. Wā, laem lāla mewēxla

four | house-dishes—the sea-otter house-dish, the sea-lion house 18
dish, the whale | house-dish, and the sea-monster house-dish. These
were given in marriage to the || dead father (III 1) of my chief here 20
Q!üm̄x'ōd (IV 4), by Chief Qwax'ila (II 9) of the | Koskimo. Now,
Chief Sēsaxâlas's (IV 8) name will be | Kwax'ilanōkūmē (IV 8),
and the marriage mat of Ts!endegem̄g'i'elak^u (IV 3) | will be a hun-
dred and twenty blankets,—else your wife, | Chief Sēsaxâlas (IV 8),
would sit down on the bare floor of your house,—and also these ten || 25
boxes of crabapples and five boxes of | oil to be poured on the
crabapples, and also the house | which I obtained in marriage,
Aurora-Face, from Chief | Qwax'ila (II 9) of the Koskimo, and the
name for your dancer when you | give a feast. His name shall be
Melnēd. That is all || now. Now, come, Gwa'sela, and warm your- 30
selves in the house of | Q!üm̄x'ōd (IV 4)! The fire is burning.”
Thus he said, and he stopped speaking. | Immediately the Gwa'sela
went ashore out of their canoes and | went into the house of Q!üm̄x'ōd
(IV 4). When they had all gone in, | they were given dried salmon
to eat; and after eating, || Q!üm̄x'ōd (IV 4) told his brother-in-law 35
Sēsaxâlas (IV 8) to stop over night at Baās, so that | Ts!ende-
gem̄g'i'elak^u (IV 3) might get ready what she was going to take along.
Then | Sēsaxâlas (IV 8) obeyed what his brother-in-law Q!üm̄x'ōd
(IV 4) had said. | In the morning, when day came, the Gwa'sela

lōelqūlitaxa q!āsa lōqūlila lē'wa l!ēxenē lōqūlila lē'wa gwe'yimē 18
lōqūlila lē'wa hānagats!ē lōqūlila. Wā, hēem geg'ādanems ōmp-
'wūlasg'in g'igāmēk', yixg'a Q!üm̄x'ōdek' laxa g'igāma'yē Qwax'ilās 20
Ġōsg'imoṡwē. Wā, la'mēsa g'igāmayōx Sēsaxâlasēx lēgadelts
Kwax'ilanōkūma'yē. Wā, lūk' lē'waxselag'a Ts!endegem̄g'i'ela-
kwaxa ma'itsōgūg'iyowē p!elxelasgema ālak' wūtalileg'a genem-
g'os, g'igāmē Sēsaxâlas laxēs g'ōkwaōs; g'a'mēsēg'a neqasgemk'
lenxstaats!ē k'lik' l!myaxla. Wā, hē'misa sek'!asgemē dēdengwa- 25
ts!ē l!ē'na, qa k'lūngemaxsēsa lenxē. Wā, hē'misa g'ōkwē.
Hēemxaen geg'adānema l!ēxl!exāgemē g'ōk^u lāx g'igāma'yasa
Ġōsg'imoṡwē Qwax'ila. Wā, hē'misa lēgemē qaēs sēnatlaōs qasō
k!wē'las'idlō. Wā, la'mē lēgadelts Melnēdē. Wā, laem 'wīla
lāxēq. Wā, gēlag'a Gwa'sel, qa's g'āxaōs teits!a lāxg'a g'ōk^ugwas 30
Q!üm̄x'ōdē. Laemk' leqwēlakwa," 'nēk'exs laē q!wē'ida. Wā,
hēx'ida'mēsēda Gwa'sela 'nāxwa hōlwūltā lāxēs yaē'yats!ē qa's lā
hōgwēl lax g'ōkwas Q!üm̄x'ōdē. Wā, g'il'mēsē 'wīlaēlexs laē
hām̄g'ilasōsa ts!enkwē xamasa. Wā, g'il'mēsē gwā! ha'māpexs laē
āxk'!ālē Q!üm̄x'ōdāxēs q!ūlēsē Sēsaxâlasē qa xa'māsē lāx Baāsē, qa 35
k'!eswūlēs Ts!endegem̄g'i'elakwaxēs memwālalē. Wā, la'mē nāna-
geg'a'yē Sēsaxâlasax wāldemasēs q!ūlēsē Q!üm̄x'ōdē. Wā, g'il'mēsē
'nāx'idxa gāālāxs laē mōxselaṡs yaē'yats!ēxa Gwa'selāsa lēlenxsta-

loaded their canoes with the crabapple-boxes | and the boxes of oil
 40 and the four house-dishes; || and when all were aboard, Ts!endegemg'i!ak^u (IV 3) came out | of the house of her brother Q!üm^xöd (IV 4) with her husband Sēsaxâlas (IV 8), and | she went aboard the canoe of her husband Sēsaxâlas (IV 8). When | they were seated, the Gwa^sela paddled away, | going home to their village Gwēk'ilis.
 45 As soon as they arrived || there, the father of Sēsaxâlas (IV 8), L!āsōtiwalis (III 11), told the | young men of his numaym to clear out the house, because he wished | a feast to be given at once by his prince Sēsaxâlas (IV 8), for he was proud of | the four house-dishes which he had obtained in marriage. When the young men had |
 50 cleared out the house, they went to invite the numaym || G'ig'ilgām and the SisenL!ē and the young men of the | numaym Q!ōmk' lut!es. When they were all inside, they took ashore the | ten boxes of crabapples and the five boxes | with oil, and also the four house-dishes. They | put them down inside the door of the house; and after they
 55 had || been put down, Chief L!āsōtiwalis (III 11) arose and | spoke. He said, "Now, look at thesē, you two | numayms, G'ig'ilgām and SisenL!ē! I went to marry Ts!endegemg'i!ak^u (IV 3), | the princess of Chief Q!üm^xöd (IV 4); and | by good luck I obtained these ten
 60 boxes of crabapples || and these five boxes of oil to be poured | over

ats!ē Lē^wa dēdengwats!ē L!ēⁿa. Wā, hē^misēda mewēxla lōelqū-
 40 lila. Wā, g'il^mēsē wīlxsexs g'āxāē Ts!endegemg'i!akwē hōqūwels lāx g'ōkwāsēs wūq!wē Q!üm^xōdē Lē^wis lā^wūnemē Sēsaxâlasē, qā^s lā hōx^walēxs lax xwāk'lūnāsēs lā^wūnemē Sēsaxâlasē. Wā, g'il^mēsē k'lūs^walēxs laē ⁿemāg'ilē sēx^widēda Gwa^sela. Wā, la^mē lā^w nāⁿax^ul lāxēs g'ōkūlasē Gwēk'ilisē. Wā, g'il^mēsē lā^waa
 45 lāqēxs laē hēx^wida^mēsē ōmpas Sēsaxâlasē, yīx L!āsōtiwalisē hēlaxa hā^yālāsēs ⁿemēmōtē, qā ēx^widēsēx g'ōkwās, qaxs ⁿēk'aē, qā hālilālēs k!wēlasēs lāwūlgāma^yē Sēsaxâlasē, qaxs yālaqalaasēs geg^wadānema mewēxla lōelqūlila. Wā, g'il^mēsē gwālēda hā^yāl^aēkwaxa g'ōkwaxs laē hēx^widaem la Lē^wilālasēwēda ⁿemēmōtasa
 50 G'ig'ilgāmē Lē^wa ⁿemēmōtasa SisenL!a^yē, yīsa hā^yāl^asa ⁿemēmōtasa Q!ōmk' lut!esē. Wā, g'il^mēsē g'āx ^wilālēxs laē mōltoyowēda neqāsgēmē lēlēnxstaats!ē k!lik' līmyaxla Lē^wa sek' lāsgēmē dēdengwats!ē L!ēⁿa. Wā, hē^mislēda mewēxla lōelqūlila, qā^s g'āxē mex^walilēlas lāx āwīlēlāsa t!ex^wilāsa g'ōkwē. Wā, g'il^mēsē
 55 g'āx ^wilā mex^walilēxs laē lāx^wūlilēda g'igāma^yē L!āsōtiwalisē, qā^s yāq!eg^wa^lē. Wā, la ⁿēk'a: "Wēg'a dōqwalax ma^tsema^x ⁿemēm, yūL G'ig'ilgām lōs SisenL!ē. Lāx^wden gāgāk^wax Ts!endegemg'i!akūk lāxg'a k!lēdēl^wasa g'igāma^yāē Q!üm^xōdē. Wā, g'a^mēsēsen wāwālk^winēg^was lag^wōs dōgūlaxg^wada neqāsgēm^k lēlēnxstaats!ē
 60 k!lik' līmyaxla lōgwa sek' lāsgēm^k dēdengwats!ē L!ēⁿa k!lūngema-

the crabapples. Now sing your feasting-songs, G'ig'ilgām, and you, 61
 SISENL!ē!" | Thus he said, and stopped speaking; and immediately
 the G'ig'ilgām sang their feasting-songs. | They sang two feasting-
 songs, and two | feasting-songs were also sung by the SISENL!ē.
 After they had sung their || feasting-songs, they poured the crab- 65
 apples into the four house-dishes; | and when they had poured one
 box into each one | of the house-dishes, they took one box of oil and |
 poured it into the four house-dishes. Then they | took many small
 dishes and put crabapples into them; || and when the crabapples had 70
 been put in, they poured oil over them. | Then all were wet with oil.
 Then L!āsōtiwalis (III 11) stood up | and spoke. He said, "Now I
 will distribute the dishes, | my numaym Q!ōmk' lut!es." He said,
 "This | sea-otter dish and sea-monster dish are for you, G'ig'ilgām."
 Immediately the young men || put the sea-otter dish in front of 75
 the chief of the | G'ig'ilgām, Sēwid; and they put the sea-monster
 house-dish | in front of the prince of Sēwid, K'imgēd. After | this
 had been done, L!āsōtiwalis (III 11) spoke again, and said, "This |
 whale dish and sea-lion dish are for you, SISENL!ē!" and immedi-
 ately || the young men took up the whale house-dish and put it in 80
 front of | the chief of the numaym SISENL!ē, Gwāyōl'elasemē; and |
 they took the sea-lion dish and put it in front of his prince | X'ilx'ed.

xsaya. Wā, la'mēts wēg'it k!wēlalalōl G'ig'ilgām lōs SISENL!ē," 61
 'nēk'exs laē q!wēl'ida. Wā, hēx'ida'mēsē k!wēlg'a'lēda G'ig'ilgāmē.
 Wā, ma'itsemē k!wēlalayās q!emq!emdema. Wā, lāxaē ma'itsemē
 k!wēlalayās q!emq!emdemas SISENL!a'yē. Wā, g'il'mēsē gwāla k!wē-
 'lalāxs laē gūxts!ālayōwēda lēnxsta lāxa mewēxla lōelqūlila. Wā, 65
 g'il'mēsē gūxts!ōyowēda 'nāl'nemsgēmē k'lik'limyaxla lāxa 'nāl'ne-
 mēxla lōelqūlila, laē āx'ētse'wēda 'nemsgēmē dengwatslē l!ē'na,
 qa's k!ūnq!eqēs lāxa mewēxla lōelqūlila. Wā, g'il'mēsē gwālexs
 laē āx'ētse'wēda q!lēnemē lōelq!wa, qa's āxts!ālayāēda lēnxsta lāq.
 Wā, g'il'mēsē 'wīlts!āwēda lēnxsta lāqēxs laē k!ūnq!eqasōsa l!ē'na. 70
 Wā, g'il'mēsē 'wīla k!ūnq!eqekūxs laē lāx'ūlilēda g'igāma'yē l!āsō-
 tiwalisē. Wā, lā yāq!eg'a'la. Wā, lā 'nēk'a: "La'men k'āx'idef
 nōs 'nē'mēmōt Q!ōmk' lut!es," 'nēk'exs laē 'nēk'a: "Lōqūlas, G'ig'il-
 gām q!āsa lē'wa hānagāts!ē." Wā, hēx'ida'mēsa hā'yā'la la
 k'ax'dzamōlilasa q!asa lōqūlil lāxa g'igāma'yasa 'nē'mēmōtasa 75
 G'ig'ilgāmē Sēwidē. Wā, lā k'ax'dzamōlilēma hānagāts!ē lōqūlil
 lāx nexdzamōlilas lāwūlgāma'yas Sēwidē K'imgēdē. Wā, g'il'mēsē
 gwālexs laē ēdzaqwa 'nēk'ē l!āsōtiwalisē: "Lōqūlas, SISENL!a'yē
 gwe'yīm lē'wa l!ēxenē lōqūlila." Wā, hēx'idaemxaāwisēda
 hā'yā'la āx'alilaxa gwe'yīmē lōqūlila, qa's lā k'ax'dzamōlila lāx 80
 g'igāma'yasa 'nē'mēmōtasa SISENL!a'yē Gwāyōl'elasema'yē. Wā, lā
 āx'ētse'wēda l!ēxenē lōqūlila, qa's lā k'ax'dzamōlilēma lāx lāwūlgā-

After this had been done, they put | small dishes, one in front of each
 85 four men (they call it || "Lä'staak" when there is one dish for every |
 man, and one dish for every chief and for | every prince). When
 they all had been put down, | L!äsötiwalis (III 11) told them to go
 ahead and eat, and they all | began to eat; and after they were
 90 through, || L!äsötiwalis (III 11) told them that now he had changed
 the name of his prince Sēsaxâlas (IV 8), and that | his name would
 be Kwax'ılanökumē (IV 8), and that the name of his dancer would
 be | Melnēd. Thus he said, and turned to his numaym the |
 Q!ōmk' lut!es, and said, "Don't sit in this way, numaym Q!ōmk' lu-
 t!es, | but go and get the marriage mat of Ts!endegemg'i!ak"
 95 (IV 3), the || hundred and twenty blankets, so that we may wipe off
 the mouths of our chiefs; | otherwise their mouths will be oily."
 Thus he said, and stopped speaking. | Immediately the young men
 went and took the blankets ashore out of | the canoe. They brought
 them in, and put them down inside of the door of the house. | Then
 300 L!äsötiwalis (III 11) spoke again, and said to his || numaym Q!ōmk' lu-
 t!es, "Now let us wipe off the mouths of our chiefs | with these
 hundred and twenty blankets, the marriage mat of the princess of |
 Q!ūmx'ōd (IV 4)." Thus he said, and turned his face to the guests,
 and | said, holding one pair of blankets, "Now I will wipe off your
 mouth, | Chief Sēwid." Then a young man belonging to the ||

83 ma'yasē X'ilx'edē. Wā, g'il'mēsē gwālexs laē k'ax'dzamōl'ilema
 lōelq!wa lāxa 'nāl'nemōkwē bēbegwānema. Hēem lēgades
 85 Lā'staakwē, yixs 'nāl'nexūlasēwaēda lōelq!wāsa 'nāl'nemōkwē
 bēbegwānema, lē'wa g'ig'igāma'yaxs 'nāl'nexūlaaxa lōelqūlilē
 lē'wis lōlāelgāma'yē. Wā, g'il'mēsē 'wilgalilaxs laē wāxasōs
 L!äsötiwalisē, qa hāmx'idēs. Wā, hēx'ida'mēsē 'nāxwa hām-
 x'ida. Wā, g'il'mēsē gwālexs laē nēlē L!äsötiwalisaxs
 90 lē'maē L!āyōxlēs lāwūlgāma'yē Sēsaxâlasē, qaxs lē'maē lēga-
 des Kwax'ılanökūma'yē. Wa, hē'mis lēgemas sēnatasē, yix Melnē-
 dē, 'nēk'exs laē gwēgemx'id lāxēs 'nē'mēmota Q!ōmk' lut!esē.
 Wā, lā 'nēk'a: "Gwāllas hē gwaēlē, 'nē'mēmota, Q!ōmk' lut!es,
 qas laōs āx'edex lē'waxsa'yas Ts!endegemg'i!akūk'xa ma'itsogū-
 95 g'iyowa p!elxelasgema, qens dāyaxstendayoxens g'ig'igāma'yē,
 āla xenlelalax q!ēq!eldzextalalax," 'nēk'exs laē q!wē'ida. Wā,
 hēx'ida'mēsēda hā'yā'la la āx'wūltōdxa p!elxelasgemē lāxa
 xwāk'lūna, qas g'āxē āx'ālilās lāx āwilelāsa t!ex'ilāsa g'ōkwē.
 Wā, lā L!äsötiwalisē ēdzaqwa yāq!eg'a'la. Wā, lā 'nēk'a lāxēs
 300 nē'mēmota Q!ōmk' lut!esē: "La'mens dāyaxstendelxens g'ig'egā-
 ma'yē yisga ma'itsogūg'iyok" p!elxelasgem lē'waxsēsa k'ēdēlaxs
 Q!ūmx'ōdā," 'nēk'exs laē gwēgemx'id lāxa k!wēlē. Wā, lā 'nē-
 k'a: "Laem dālaxa 'nemxsa p!elxelasgema. La'men dāyaxstend-
 lōl g'igāmayai Sēwidē." Wā, lā lāx'ūlilēda hē'la g'ayōl lāx 'nē-

numaym of Kwax'ılanōkūmē^e (IV 8) took the one pair of blankets | 5
and gave it to Chief Sēwid; and | L!āsōtiwalis (III 11) took up
another pair of blankets, and said, | "Now I will wipe off your
mouth, Chief K'imgēd" (he meant the prince of | Sēwid); and this
also was given by a young man to K'imgēd; || and L!āsōtiwalis (III 10
11) continued doing this with the blankets; | and when all had been
given out to the numaym G'ig'ilgām, then he also | wiped off the oil
from the mouth of the Sisenl!ē^e; and after this had been done, | the
guests went out. Ts!Endegemg'i!ak^u (IV 3) did not have a child |
by her husband Kwax'sē'stāla (IV 8), for she did not stay long ||
with her husband. Then they parted. Ts!Endegemg'i!ak^u (IV 3) 15
went home | to Baās. For two winters | Ts!Endegemg'i!ak^u (IV 3)
had no husband. Then she was asked in marriage by 'māxūlag'ilis
(IV 9) | of the numaym Sēnl!em of the Kwāg'ul; but her | name
was no longer Ts!Endegemg'i!ak^u (IV 3), because her uncle ||
Qāsnomalas (III 14) made her dance, and her name was Lāl!ēle- 20
wēdzemga (IV 3), and | I shall call her so after this. When her
brother Q!ūmx'ōd (IV 4) | (but now the name of Q!ūmx'ōd (IV 4) was
no longer Q!ūmx'ōd (IV 4), for his name was | K'!ādalag'ilis (IV 4),
the name of his dead uncle K'!ādalag'ilis¹ (III 12), and | I shall now
name him thus, by this his new name) . . . || When 'māxūlag'ilis 25
(IV 9) finished speaking with K'!ādalag'ilis (IV 4), then 'māxūlag'i-
lis | called the Kwāg'ul tribes into the house of his son | 'nemōgwis.

'mēmotas Kwax'ılanōkūma'yē, qa's dāx'idēxa 'nemxsa p!elxelasge- 5
ma qa's lā ts!ās lāxa g'ig'āma'yē Sēwidē. Wā, lāxaē ēt!ēdē L!ā-
sōtiwalisē dāx'idēxa 'nemxsa p!elxelasgema. Wā, lāxaē 'nēk'a:
"La'men dāyaxstendlōl g'ig'āmayai' K'imgēdē," lāx lāwūlgāma'yas
Sēwidē gwe'yōs. Wā, lāxaē ts!ewēsa hēl'a lāx K'imgēdē. Wā, lā
hēx'sā gwek'lālaxs yāqwaē L!āsōtiwalisasa p!elxelasgemē. Wā, 10
g'il'mēsē 'wilxtowē 'nē'mēmotasa G'ig'ilgāmaxs laē ōgwaqa dā-
yaxstendxa 'nē'mēmotasa Sisenl!a'yē. Wā, g'il'mēsē gwālexs laē
'wīla hōqūwelsēda k!wēldē. Wā, k'!ēst!a xūngwadex'idē Ts!Ende-
gemg'i!akwē lāxēs lā'wunemē Kwax'sē'stāla, qa's k'!ēsaē ālaem gāla
lā'wadesēxs laē k'!asā. Wā, g'āx'em nā'nakwē Ts!Endegemg'i!a- 15
kwē lāx Baāsē. Wā, hēt!a la ma'lenxē ts!āwūnxas k'!eās la lā-
'wūnemē Ts!Endegemg'i!akwaxs laē g'ayox'witsōs 'māxūlag'ilisē
g'ayolē lāxa 'nē'mēmotas Sēnl!emasa Kwāg'ulē, yixs lē'maē gwāl
lēgades Ts!Endegemg'i!akwē, qaxs lax'dē sēnatsēs q!ūlē'yē Qās-
nomalasē. Wā, laem lēx'ēdes L!āl!ēlewēdzemga lāq. Hē'mē- 20
sen lāl lēqelayoleq. Wā, g'il'mēsē wūq!wāsē Q!ūmx'ōdē, yixs
lē'maaxat! gwāl lēgādē Q!ūmx'ōdās Q!ūmx'ōdē; yixs laē lēgades
K'!ādalag'ilisē lēgemasēs q!ūlēyōlāē K'!ādalag'ilis'wūla. Wā, hēem-
xaāwisēn lāl lēqelōyōlqēs ālē lēgema. Wā, g'il'mēsē gwālē wāl-
dēmas 'māxūlag'ilisē lē' K'!ādalag'ilisaxs laē lē'lalē 'māxūlag'i- 25
lisaxa 'nāxwa Kwākūg'ula, qa lās 'wīlaēlela lāx g'ōkwāsēs xūnō-

¹ See p. 1079.

27 (V 1), and then 'māxūlag'īlis (IV 9) told the chiefs that he had | asked in marriage L!āl!ēlewēdzemga (IV 3), the princess of K'!ādalag'īlis (IV 4), the chief | of the numaym 'wālas, and also that
 30 K'!ādalag'īlis (IV 4) had || told him to marry his sister quickly. Thus said 'māxūlag'īlis (IV 9). | After he had told this to his chiefs, the Kwāg'u! agreed, | and told him to marry quickly. Immediately 'māxūlag'īlis (IV 9) counted | twelve hundred blankets with the young men of his numaym, | the SēnL!em; and when they had all been
 35 put down, the || chiefs told them to start, if the next day should be fine. After | they had finished talking, they went out and got ready. At | daylight in the morning he put the twelve hundred blankets | into four large canoes; and when they were all aboard, |
 40 they started. At noon they arrived on the island in front of || Baās; and when the four canoes came together, | the chief of the numaym SēnL!em, | Hāmiselal, arose and spoke. He said to the chiefs of the | Kwāg'u!, "Now, let us follow the words of our past old men | in regard to what we have to say when we go paddling to get a wife —
 45 Now, || Chief Plaselal, — and you, Chief Nōlis, — and you, Chief Kwax'sēstāladzē, | — go and speak about the marriage to Chief K'!ādalag'īlis (IV 4). Now | let the young men take you there, for you always succeed in what you want, | chiefs." Then he stopped

27 kwē 'nemōgwisē. Wā, la 'māxūlag'īlisē nēlaxa g'ig'egāma'yaxs g'a-yālaax L!āl!ēlewēdzemga lax k'!ēdēlas K'!ādalag'īlisē lāx g'igāma'yasa 'ne'mēmōtasa 'wālasē. Wā, hē'misē K'!ādalag'īlisaxs lē'maē
 30 āem hanak'ūla, qa's lā qādzēlasē'wēs wūq'!wa, 'nēk'ē 'māxūlag'īlisaxs laē ētālxēs g'ig'egāma'yē. Wā, lā 'nāxwāem ēx'ak'ēda Kwākū-gulax hali'lāla gāgak'!a. Wā, hēx'ida'mēsē 'māxūlag'īlisē hōs'wūt-t!alilaxa ma'itsōgūnwāla p!elxelasgema lō' hā'yāl'āsēs 'ne'mēmōta SēnL!emē. Wā, g'il'mēsē 'wilg'alilēxs laasē 'nāxwa 'nēk'ēda g'ig'egāma'yē, qa's ālēx'wida'mēl qō ēx'la 'nālāx lēnsla. Wā, g'il'mēsē
 35 g'wālē wāldemasēxs laē hoqūwēlsa, qa's xwāna'fidē. Wā, g'il'mēsē 'nāx'ēidxa gāālāxs laē mōxsasa ma'itsogūnwāla p!elxelasgem lāxa mōts!aqē āwā xwāxwāk'ūna. Wā, g'il'mēsē 'wilxsēxs laē sep!ēda. Wā, k'!ēs'mēsē neqālaxs laē lāg'aa lāx 'mekūma'yas
 40 Baāsē. Wā, g'il'mēsē 'wiēla la q!ap!ēwālēda mōts!aqē xwāxwāk'ūnāxs laē lāx'wūlēxsē g'igāma'yasa 'ne'mēmōtasa SēnL!emē Hāmiselalē. Wā, la yāq!eg'a'la. Wā, lā 'nēk'alāxa g'ig'egāma'yasa Kwākūg'ulē: "La'men dāx'ēidlex wāldemasēns q!ūlsq!ūlyax'dā lāxwa g'āxaqēns sē'wēna'ya gāgak'!ax wāldema, g'ig'egāmē. Laems
 45 lālōl, g'igāmē, Plaselal lōs g'igāmē Nōlis lōs g'igāmē Kwax'sēstāladzē wālaqag'ililēlatxa g'igēma'yāē K'!ādalag'īlisa. Wā, la'mēts lāl sēxwasōltsa hā'yāl'ax, qaxs sō'maē k'!ēās wiyōlanēms g'ig'egāmē," 'nēk'ēxs laē q!wēl'ida. Wā, lā lāsē g'igāma'yasa

speaking. And the chief of the | numaym Laälax's'endayo, P'aselał, and the chief of the || numaym Kūkwāk'lūm of the Q'ōmoyā'yē, 50 Nōlis; and the chief of the | numaym Dzendzenx'q'layo, Kwax'se'stāladzē, went in one | canoe; and the young men paddled, going to the beach in front of | the house of K'!ādalag'īlis (IV 4). As soon as they arrived, the | three chiefs went ashore and into the house of || K'!ādalag'īlis (IV 4). There they sat down next to the 55 door; and | first Chief P'aselał arose and spoke, | and said, "Now sit up, Chief K'!ādalag'īlis (IV 4), and | listen to what I have to say. I come, sent by my chief | 'māxūlag'īlis (IV 9), to speak about the marriage, for I want to pay the marriage money for || your princess 60 L!āl!ē!ewēdzemga (IV 3)." Thus he said, and stopped speaking. | Then he sat down again; and Chief Nōlis arose, and he also | spoke, and said, "Now you have heard it, Chief | K'!ādalag'īlis (IV 4). I come to speak about the marriage, sent by my chief | 'māxūlag'īlis (IV 9), who wants to marry your princess, Chief K'!ādalag'īlis (IV 4), || L!āl!ē!ewēdzemga (IV 3)." Thus he said, and stopped speaking. | 65 Then he sat down, and | Kwax'se'stāladzē arose and spoke. He said, | "Indeed, it is necessary to speak in this way when we try to get the princess of a chief. | Listen to me, child, K'!ādalag'īlis (IV 4), for I | came here on account of a great thing. It is really from you that I try to get in marriage your princess, Chief || K'!ādalag'īlis 70 (IV 4). I come, sent by my friend 'māxūlag'īlis (IV 9), | to talk

'ne'mēmotasa Laälax's'endayowē P'aselałē, lō' g'īgāma'yasa 'ne-mēmotasa Kūkwāk'lūmasa Q'ōmoyā'yē Nōlisē, lō' g'īgāma'yasa 50 'ne'mēmotasa Dzendzenx'q'layowē Kwax'se'stāladzē lāxa 'nēmts!aqē xwāk'lūna lē'wa hā'yā'fa. Lā sēx'wida, qa's lā lax l'ēma'isas g'ōkwas K'!ādalag'īlisē. Wā, g'il'mēsē lāg'aaxs laē hē'idaem hōx'wūltāwēda yūdukwē g'ig'egāma'ya, qa's lā hōgwīl lāx g'ōkwas K'!ādalag'īlisē, qa's k'lūs'alilē lax āwīlēlāsa t'ēx'ila. Wā, hē'mis 55 g'il lāx'ūlilēda g'īgāma'yē P'aselałē, qa's yāq!ēg'a'fē. Wā, lā 'nēk'a: "Wēg'a, k'lwāgemg'alitēx g'īgāmē K'!ādalag'īlis, qa's hōlēlaōsaxg'in wāldemlek'. G'āx'men 'yālagemsēn g'īgāma'yāē 'māxūlag'īlisa, qen g'āxē wālaqag'īlilēla. G'āx'men qādzēlaxs k'lēdēlaq'lōs lāxōx L!āl!ē!ewēdzemgāx," 'nēk'exs laē q'lwē'ida. Wā, 60 la k'lwāg'alilaxs laē lāx'ūlilēda g'īgāma'yē Nōlisē. Wā, lāxāē yāq!ēg'a'fa. Wā, lā 'nēk'a: "Laems hōlēla g'īgāmē, yōl K'!ādalag'īlis. G'āx'men wālaqag'īlilēla 'yālagemsēn g'īgāma'yāē 'māxūlag'īlisa laxōs k'lēdēlaq'lōs, g'īgāmē K'!ādalag'īlis, laxōx L!āl!ē!ewēdzemgāx," 'nēk'exs laē q'lwē'ida. Wā, lāxāē k'lwāg'alilaxs laē 65 lāx'ūlilē Kwax'se'stāladzē, qa's yāq!ēg'a'fē. Wā, lā 'nēk'a: "Qālaxs hēq'lamaaxs g'wēk'!ālag'ilēxwa lālōl!āx k'lēdēlāsa g'īgāma'yē. Wēg'a, hōlēla g'āxen, xūnōk' K'!ādalag'īlis, yixs 'wālasēg'in sē'wēnēk'. Ālax'iden gāgak'!a laxs k'lēdēlaq'lōs, g'īgāmē K'!ādalag'īlis. G'āx'men 'yālagemsēn 'nēmōkwāē 'māxūlag'īlisa, qen 70

- 71 about the marriage. I come to pay the marriage-money for your princess, | Chief K'!ádalag'ilis (IV 4), for L!ál!é!wēdzemga (IV 3)."
After he had said so, he stopped | and sat down. At once Qāsnom-
alas (III 14), the | uncle of K'!ádalag'ilis (IV 4), arose. He took one
75 pair of blankets, || spoke, and said, "Now you have her, chief. | Now
your wife will go with you, chiefs. Now come and pay the marriage-
money, | chiefs. Now your wife will go with you; namely, what I
carry here." | Thus he said, and gave two pairs of blankets to each
of the | three chiefs. Then Qāsnomalas (III 14) gave two pairs of ||
80 blankets to the chiefs, and said, "This is your wife, | these blankets."
Thus he said, and went out. Then | the three chiefs went out,
aboard their | canoe, and they paddled back. When they ap-
proached | the place where they had left the three canoes, they stood
85 up, || holding the blankets in their arms and singing their sacred songs.
When | they arrived, P!aselal spoke. He said, "Now look at me,
Chief | 'māxūlag'ilis (IV 9)! Now we come, carrying on our arms
your wife, | L!ál!é!wēdzemga (IV 3). Now we have her, Kwāg'uł.
We were told to go ahead and pay the marriage money | by Chief
K'!ádalag'ilis (IV 4)." Thus he said, and stopped speaking. ||
90 Immediately strong young men went aboard one of the canoes, |
for it was known that the Nāk!wax'da^x always had a sham-fight

- 71 g'āxē wālaqāg'ilila. G'āx^émen qādzēla lāxōs k'!ēdēlaq!ōs, g'igā-
mē K'!ádalag'ilis lāxōx L!ál!é!wēdzemgāx," 'nēk'exs laē q!wēl-
'ida, qā's k!wāg'alilē. Wā, hēx'ida^émēsē Qāsnomalasē, yix q!ū-
lē'yas K'!ádalag'ilisē lāx'ūlila, dālaxa 'nemxxa p!elxelasgema.
75 Wā, lā yāq!eg'a^éla. Wā, lā 'nēk'a: "Laems lāla, g'ig'egāmē.
La^émēsēk lālg'as genemg'ōs lāxs lōl, g'ig'egāmē. Gēlag'a qādzēl'i-
dex, g'ig'egāmē. Wā, la^émēsēk lālg'as genemg'ōs yixg'in daā-
kūk," 'nēk'exs laē yāx'witsa maēmalexs p!elxelasgem lāxa yūdu-
kwē g'ig'egāma^éya. Hē^émisē Qāsnomalasē la ts!āsa maēmalexsa
80 p!elxelasgem lāxa g'ig'egāma^éyē. Wā, lā 'nēk'a: "Yūems gene-
mōxxwa p!elxelasgemēx," 'nēk'exs laē aēdaaqa. Wā, hēx'ida-
'mēsē la hōqūwelsēda yūdukwē g'ig'egāma^éya, qā's lā hōx'walexs
lāxa xwāk!ūna. Wā, g'āx^émē sēx'wida. Wā, g'il^émēsē elāq lāg'aa
lāx mexālasasa yūdux^uts!aqē xwāxwāk!ūnaxs laē lāxūmg'aalēxxa
85 gēgenalaxa p!elxelasgemē yiyālaqūlasēs yiyālax^ulenē. Wā, g'il-
'mēsē lāg'aaxs laē yaq!eg'a^élē P!aselalē: "Wēg'a dōqwałax g'igāmē
'māxūlag'ilisē. G'āx^émenu^x genālxg'as genemg'ōs lāxg'a L!ál!é-
!wēdzemgak. La^émens lāleq, Kwākūg'uł. Wāg'ilaens āem qādzēl-
'ida," 'nēk'ēda g'igāma^éyē K'!ádalag'ilisē, 'nēk'exs laē q!wēl'ida. Wā,
90 hēx'ida^émēsē la hōgūxsēda lēlākwē hā'yāl'a lāxa 'nemts!aqē xwāk!ū-
na, qaxs q!alā^émaēda Nāk!wax'da^xwaxs hēmenalā^émaē amāqaxs laē

when | any one of another tribe married their princess. After this 92
 had been done, | they put the bows of the marriage canoes in line |
 and paddled. When they came to the point of the || island in front 95
 of Baās, they saw the climbing-board standing up | in front of the
 house of K'!ādalag'īlis (IV 4), and there was nobody | walking about
 outside of the houses. Then the | four canoes arrived in front of the
 house of K'!ādalag'īlis (IV 4). | Then P!aselal arose, and spoke to
 the Kwāg'uł. || He said, "Now I will speak, Chief Nōlis, and Kwax'- 400
 sēstāla, | the way our ancestors used to speak when they went
 wooing." | Thus he said, and turned his face towards the village of the
 Nāk!wax'da^{xu}; | and he spoke aloud, and said, "I come, great tribe, |
 Nāk!wax'da^{xu}, I come to woo L!āl!ē!ēwēdzemga (IV 3), your ||
 princess, Chief K'!ādalag'īlis (IV 4)." Thus he spoke, and took a 5
 blanket, | and he said, "I get married with this one pair, two pairs,
 three pairs, | four pairs, ten blankets." Thus he said when there
 were five pairs of blankets. | And now the son of 'māxūlag'īlis (IV 9),
 'nemōgwis (V 1), carried the | blankets up the beach and put them
 into the house of K'!ādalag'īlis (IV 4); || and then P!aselal counted 10
 another five pairs of blankets and | put them on the shoulder of
 'nemōgwis, and he carried them into the house of | K'!ādalag'īlis
 (IV 4); and when there were five hundred blankets, | he spoke again
 while he was carrying the blankets. "Now I | carry these." Thus

gāgak'!ase^{wēs} k'!ēdēlasa ōgūxsemakwē lēlqwāla^{ya}. Wā, g'īl^{mēsē} 92
 gwālexs laē 'nemāgiwālē āgiwa^{yas} qādzēlats!ās xwāxwāk'!ūna.
 Wā, lā sēx^{wida}. Wā, g'īl^{mēsē} tēx^{wid} lāx āwīlba^{yas} 'mekūma-
 'yas Baāsaxs laē dōx^{walelaxa} naxedzowaxs lē^{maē} ēk'!ēbalis lax 95
 L!āsanā^{yas} g'ōkwas K'!ādalag'īlisē. Wā, lā k'!ēās 'nemōk'^u
 begwānem g'īg'īlsela lāx L!āsanā^{yas} g'ōkūla. Wā, lā lāg'alisēda
 mōts!aqē xwāxwāk'!ūna lāx neqents!ēsas g'ōkwas K'!ādalag'īlisē.
 Wā, lā lāx^{ūlexsē} P!aselalē, qas yāq!eg^{a'lē} lāxa Kwākūg'ulē. Wā,
 lā 'nēk'a: "La^{men} yāq!ent!āla! g'īgāmē Nōlis, Kwax'sēstāladzē 400
 lāx gwēk'!ālasasens q!ūlsq!ūlyax^{da} lāxwa gāgak'!ax wāldema,"
 'nēkexs laē gwēgemx^{id} lāx g'ōx^{demsasa} Nāk!wax'da^{xwē}. Wā,
 lā yāq!eg^{a'la} hasela. Wā, lā 'nēk'a: "G'āx^{men} 'wālas lēlqwālalē,
 Nāk!wax'da^{xu}, g'āx^{men} gāgak'!axōx L!āl!ē!ēwēdzemgāx lāxōs
 k'!ēdēlaqlōs, g'īgāmē K'!ādalag'īlis," 'nēk'exs laē dāx^{idxa} p!elxe- 5
 lasgemē. Wā, lā 'nēk'a: "Qādzēlasēq nemxsa, mā^{lexs}, yūduxūxs,
 mōxsa lastāai'," 'nēk'exs laē sek'!axsēda p!elxelasgemē. La^{mē}-
 sē xūnōkwas 'māxūlag'īlisē, yix 'nemōgwisē, gemxūsdēsaxa p!el-
 xelasgemē, qas lā gemxēlax lāx g'ōkwas K'!ādalag'īlisē. Wā,
 lāxaē ēt!ēdē P!aselalē hōs'idxa sek'!axsa p!elxelasgema, qas gem- 10
 xseyap!endēs lāx 'nemōgwisē. Wā, laxaē gemxēlas lāx g'ōkwas
 K'!ādalag'īlisē. Wā, g'īl^{mēsē} sek'!āp!enyag'exa p!elxelasgemaxs
 laē ēdzaqwa 'nēk'a, laemxaa dālaxa p!elxelasgemē: "La^{men}

- 15 he said while he was counting another five pairs of blankets; || and when there were another five hundred blankets, then he said, "There | are one thousand blankets!" and he said again, | "Now I carry these blankets. I call her with these blankets." Then he counted | one hundred blankets and put them on the shoulders of ten | young men;
- 20 and when they went up the beach, P!asela! said, || "Now there are eleven hundred blankets." When the | young men came back, P!asela! said again, holding up a blanket, | "Now with these hundred blankets I lift your | princess, Chief K'!âdalag'îlis (IV 4). I wish that | your princess come now into my canoe." Thus he said, ||
- 25 and put five pairs of blankets on the shoulders of each of the ten | young men. They took them into the house of K'!âdalag'îlis (IV 4); | and when the young men came back, they went aboard their canoes. | Then Qâsnomalas (III 14), the uncle of K'!âdalag'îlis (IV 4), came and stood | in front of the house. He turned towards the door of the
- 30 house of || K'!âdalag'îlis (IV 4), and called out aloud, and said, "Come, now, Chief | K'!âdalag'îlis (IV 4), come out with your tribe and | take your princess to her husband, | 'māxūlag'îlis (IV 9)!" Thus he said, and stopped speaking. Then the | Nāk!wax'da'x^u went
- 35 out of the house of K'!âdalag'îlis (IV 4) and stood in a row || in front of the house. Then K'!âdalag'îlis (IV 4) followed them with his

- dālaxeq," 'nēk'exs laē hōs'idxa sek'laxsa p!elxelasgemē. Wā, g'il'mēsē sek'lap!enyag'exa p!elxelasgemaxs laē 'nēk'a: "Laem lōxsemx'ida hēyag'owa p!elxelasgemē." Wā, lā ēdzaqwa; lā 'nēk'a dālaxa p!elxelasgemē: "La'men lē'lālasēq," lāxāē hōs'idxa lāk'!endē p!elxelasgema, qas k'!exseyap!endālēs lāxa neqākwē hā'yāl'a. Wā, g'il'mēsē la hōx'wūsdēsēda hā'yāl'axs laē 'nēk'ē
- 20 P!asela!ē: "La 'nemx'sōgūnwalai'." Wā, g'il'mēsē g'āxēda hā'yāl'a aēdaaqaxs laē ēdzaqwē P!āselalē dālaxa p!elxelasgemē. Wā, lā 'nēk'a: "La'men lāg'ilūlasa lāk'!endē p!elxelasgemē lāxs k'!ēdē-lāq!ōs, g'igāmē K'!âdalag'îlis, qaxg'in 'nēk'ek', qa g'āx'mesō g'ax'afexsōs k'!ēdēlāq!ōs, g'igāmē, lāxg'in yā'yats!ēk'," 'nēk'exs
- 25 laē gemxseyap!endālāsa sēsēk'laxsa p!elxelasgem lāxa neqākwē hā'yāl'a. Wā, lāxāē gemxēlas lāx g'ōkwās K'!âdalag'îlisē. Wā, g'il'mēsē g'āx aēdaaqēda hā'yāl'axs laē hōx'wālexs lāxa xwāk!ūna. Wā, g'āxē Qâsnomalasē, yix q!ūlē'yas K'!âdalag'îlisē lāx'wels lāx l!āsanā'yasa g'ōkwē. Wā, lā gwēgemala lāx t!ex'ilās g'ōkwās
- 30 K'!âdalag'îlisē, qas lēlōxsā hāsēla. Wā, 'nēk'a: "Gēla, g'igāmē K'!âdalag'îlīsai'. Gēla hōqūwels lē'was g'ōkūlōtaq!osai', qas lālōs taōdaxsasōs k'!ēdēlāq!ōs lāxg'a lā'wūnemg'asōx lāxg'a 'māxūlag'îlisa," 'nēk'exs laē q!wēl'ida. Wā, g'āxē 'wīla hōqūwelsēda Nāk!wax'da'xwē lāxa g'ōkwās K'!âdalag'îlisē, qas yīpemg'aelsē
- 35 lāx l!āsanā'yasa g'ōkwē. Wā, g'āxē K'!âdalag'îlisē elx!lāxēs k'!ē-

princess | L!āl!ē!ēwēdzemga (IV 3). L!āl!ē!ēwēdzemga (IV 3) 36
wore on her head a | hat covered with abalone shells, and she wore a
blue blanket covered with abalone shell, | and she carried a copper
named Looking-Sideways. They stood | in the middle of the line
of their tribe. Then Qāsnomalas spoke, || and said, "Look at this, 40 .
chiefs of the Kwāg'u! at this | wife of 'māxūlag'ilis (IV 9)! This is
the dress of my grandfather, | the way L!āl!ē!ēwēdzemga (IV 3) is
dressed. Now come, chiefs, to this | wife of your chief, and let her go
with her marriage mat, | the copper Looking-Sideways, which is
worth fourteen hundred blankets; || and her dress has sixty | abalone 45
shells, and your name will be Q!ēxētaso (IV 9), | son-in-law, and the
name of your dancer will be | Hēmask'asō Q!ōmogwa and Hēlē'stēs
and P!esp!edzēdzemga and | Ēx'ts!emalalili'lak^u and Hāmasi'lak^u;"
for the chief had many children, and || therefore he received many 50
names as a marriage gift. "Now come, and take | your wife,
chiefs!" Thus he said, and he stopped speaking. Immediately |
the three chiefs—P!aselal and Nōlis and Kwax'sē'stāladzē — | went
ashore. They went to the place where L!āl!ē!ēwēdzemga (IV 3) was
standing; and when | they reached there, K'!ādalag'ilis (IV 4) gave
two pairs of blankets to || each of the three chiefs, and L!āl!ē!ēwē- 55
dzemga (IV 3) | walked back with them. Then she sat down by the

dēlē L!āl!ē!ēwēdzemga. Laem letemālē L!āl!ē!ēwēdzemgāxa ēx'- 36
ts!emsgemāla letemla. Wā, lāxaē 'nēx'ūnālaxa ēx'tsemala qō-
tsema. Wā, lā dālaxa L!āqwa lēgades L!esaxelayuwē. Wā, lā
q!wāg'aels lāx neq!egēlasasēs g'ōkūlōtē. Wā, lā yāq!eg'a'lē Qāsn-
omalasē. Wā, lā 'nēk'a: "Wēg'a dōqwalax g'ig'egāmēs Kwāg'u! lāxg'a 40
genemg'asōx 'māxūlag'ilisēx. Hēem gwālaats!ēn gāgempē lāxg'a
lāx' gwālaatsg'a L!āl!ē!ēwēdzemgak'. Wā, gēlag'a g'ig'egāmē lāxg'a
genemg'asa g'igāma'yēx, qā lālag'isek' 'nemāxsela lōgwas lē'waxsēk'
lāxg'a L!esaxelayōk^u, yixs mōp!enyag'anālxwēk' yisa p!elxe-
lasgemē, lōgwas q!wāq!ūlax'lenk', yixg'a q!el!esgemg'ustāk!wē- 45
mak' ēx'ts!ema. Wā, hē'misa lēgemē laems lēgadelts Q!ēxētase'wē,
negūmp. Wā, hē'misa lēgemlasēs sēnatlaōs, la'mē lēgadelts Hē-
mask'asō Q!ōmogwa lō' Hēlē'stēs lō' P!esp!edzēdzemga lō' Ēx'ts!e-
malalili'lak^u lō' Hāmasi'lakwē," qaxs q!ēnemaē sāsemasa g'igāma-
'yēx, lāg'ilas q!ēnema lēgemg'elxla'yē. "Wā, gēlag'a dāxsaxg'as 50
genemg'ōs g'ig'egāmē," 'nēk'exs laē q!wēl'ida. Wā, lā hēx'ida'mē-
da yūdukwē g'ig'egama'yē P!aselalē, lō' Nōlisē, lō' Kwax'sē'stāladzē
la hōx'wūltā, qā's lā lāx lādzasas l!āl!ē!ēwēdzemga. Wā, g'il'mēsē
lāg'aaxs laē K'!ādalag'ilisē ts!ewanaqasa maēmalexsa p!elxelasgem
lāxa yūdukwē g'ig'egāma'ya. Wā, g'āxē qāqelax L!āl!ē!ēwēdzemgāxs 55
g'āxaē aēdaaqa, qā's g'āxē k!wāk!ūgogwaalexsas lē'wis lā'wūnemē

- 57 side of her husband | 'māxūlag'ilis. They did not run up the climbing-board, which was | just standing there. When L!āl!ē!ēwēdzemga (IV 3) was seated, | Qāsnomalas spoke, and said, "Now wait a while, || Kwāg'u! for the privilege-box of your wife, | 'māxūlag'ilis (IV 9)!" Thus he said, and ran into the house of K'!ādalag'ilis (IV 4). | And when he went in, the cannibal whistle and the | q!āmināgās whistle sounded, and the frog whistle of the frog war-dancer and the whistle of the | fire-dancer, and it was not long before
- 65 they stopped sounding. || Then Qāsnomalas came out of the house, swinging the | rattle of the assistant of the cannibal; and he told his tribe | the Nāk!wax'da'x^u to beat time fast; and when they were beating time, he caught in his hand the | supernatural power of the winter dance and threw it upon the Kwāg'u!. | Immediately L!āl!ē!ēwēdzemga (IV 3) told her husband's son, || Yāgwis (V 1), to get excited, and then Yāgwis (V 1) uttered the cannibal cry. | He was excited, went ashore, and ran into the house. | Then Qāsnomalas (III 14) spoke, and said, "Now I | invite you in, friends, on behalf of my son-in-law 'māxūlag'ilis (IV 9), that we | may pacify Yāgwis (V 1)." Then he stopped speaking, and the || Kwāg'u! went ashore and went into the house of K'!ādalag'ilis (IV 4). | When they were all in the house, 'māxūlag'ilis (IV 9) and his wife | L!āl!ē!ēwēdzemga (IV 3) went in and sat down in the rear of the house; | and when they were seated, Qāsnomalas (III 14) spoke, and said, | "Now,
-
- 57 'māxūlag'ilisē. Wā, la'mē hēwāxa la nāx'idaasa naxedzowē. Wūl-
'em la laesa. Wā, g'il'mēsē k!wāg'aal'exas L!āl!ē!ēwēdzemgāxs
laē Qāsnomalasē yāq!eg'a'lā. Wā, lā 'nēk'a: "Wēg'aemasl ēselax,
- 60 Kwākūg'u!, qā lāsg'a k!ēs'ewats!ēk' g'ildatsōs genemaqōs, 'māxū-
lag'ilis," 'nēk'exas laē dzelwīla lāx g'ōkwas K'!ādalag'ilisē. Wā,
g'il'mēsē laēlexs laasē hēk!eg'a'lē medzēsasa hāmats!a lē'wa
q!āmināgāsē, lē'wa xwāk!walāsa tōx'widē wūq!ēsa, lē'wa nōnltse-
'stalaē medzēsas hēk!āla. Wā, k!ēst!a gāla hēk!ālaxs laē q!wēl-
- 65 'ida. Wā, g'āxē Qāsnomalasē g'āxāwels lāxa g'ōkwē yatelaxa
yadenasōx hēlik'āsa hāmats!a. Wā, lā wāxaxēs g'ōkūlota Nā-
k!wax'da'xwē qā t!ēmsalēs. Wā, g'il'mēsē t!ēms'idexs laē dāsgemd-
xa 'nawālakwasa ts!ēts!ēqa, qā's meqents!ēsēs lāxa Kwāg'u!ē. Wā,
hēx'ida'mēsē L!āl!ē!ēwēdzemga āxk!ālax xūnōkwāsēs lā'wūnemē
- 70 Yāgwisē, qā xwasēs. Wā, hēx'ida'mēsē Yāgwisē hamadzelaqwa.
Wā, la'mē xwāsa, qā's lōltāwē, qā's lā lāl!ēsela lāxa g'ōkūla. Wā,
hēx'ida'mēsē Qāsnomalasē yāq!eg'a'lā. Wā, lā 'nēk'a: "La'men
Lē'lalolai' 'nē'nemokwai' qaen negūmpōx 'māxūlag'ilisēx, qens
yālēx Yāgwisē," 'nēk'exas laē q!wēl'ida. Wā, lā hēx'ida'ma Kwā-
- 75 kūg'u!ē hōx'wūltā, qā's lā hōgwīl lāx g'ōkwas K'!ādalag'ilisē. Wā,
g'il'mēsē wī'laēlexs laē hōgwīlē 'māxūlag'ilisē lē'wis genemē L!āl-
L!ē!ēwēdzemga, qā's lā k!ūs'ālil lāxa ōgwiwalīlāsa g'ōkwē. Wā,
g'il'mēsē k!ūs'ālil'exas laē yāq!eg'a'lē Qāsnomalasē. Wā, lā 'nēk'a

friends, Nāk!wax'da^xu, be ready to pacify || our great friend Yāgwis 80 (V 1)." When he stopped speaking, | Yāgwis (V 1) uttered the cannibal cry at the door, and then | the Nāk!wax'da^xu sang four songs; and when they had pacified | Yāgwis (V 1), Qāsnomalas (III 14) let him sit down at the seat of | 'māxūlag'ilis (IV 9). When he was seated, Qāsnomalas (III 14) brought the || carved privilege- 85 box. On top of the box was a neck-ring | of red cedar-bark. Then he turned to his | tribe the Nāk!wax'da^xu. He did not speak loud, | and said, "What shall we say against this, what I carry here, my tribe | Nāk!wax'da^xu? for this is what the late 'māxwā (II 1) obtained in marriage || from the Āwik'lenoxu. Now, this shall go to 90 my son-in-law | 'māxūlag'ilis (IV 9), and also the name for this cannibal. His | name shall be Hāmtsē'stāselag'ilis; and after a while I shall give | names to the other three dancers when I pay the marriage debt." Thus he said while he was putting | down in front of Yāgwis (V 1) the box containing the carved privileges. After || this 95 they gave food to the Kwāg'u; and as soon as the | Kwāg'u had eaten, they went out, and Yāgwis (V 1) | carried the carved box. Then he went out of the house and | went aboard the canoe of his father 'māxūlag'ilis (IV 9). Now | L!āl!ēfēwēdzemga (IV 3), and

"Wēg'il la 'nē'nemōk^u, Nāk!wax'da^xu, q!āgemg'alilex, qens yāfi-
dēxens 'nemōx'dzēk'asē lāx Yāgwisē." Wā, g'il'mēsē q!wēf'idexs 80
g'āxaē hāmts!eg'a'fē Yāgwisē lāxa t!ex'ila. Wā, la'mē dēnx'idēda
Nāk!wax'da^xwasā mōsgēmē q!emq!emdema. Wā, g'il'mēsē yāf'idē
Yāgwisaxs laē k!wāg'alilems Qāsnomalasē lāx k!waēlasas'māxūlag'i-
lisē. Wā, g'il'mēsē k!wāg'alilexs g'āxaasē Qāsnomalasē dālaxa
k!lāwatslē k!lēsgemala g'ildasa. Wā, lā wūlk'eyalēda lēkwē k!lā- 85
watslēk!lānāla qēnxawē L!āgekwa. Wā, lā gwēgemg'alil lāxēs
g'ōkūlōtaxa Nāk!wax'da^xwē. Wā, lā k!lēs hāselaxs laē yāq!e-
g'a'la. Wā, lā 'nēk'a: "Qa 'masēltsēs wāldemlaōs, g'ōkūlōt,
Nāk!wax'da^xu; qag'in daākūk' yixs g'a'maē geg'adānems 'maxwōla
lāxa Āwik'lenoxwē. Wā, la'mēsik' lāl lāxen negūmpēx lāxōx 90
'māxūlag'ilisēx. Wā, hē'misa lēgemē qaēda hāmats'la. Laems
lēgadełts Hāmtsē'stāselag'ilisē. Wā, āl'ēmlwisen lēx'ēdlex lēlēge-
masa yūduxwidāla lēlēd, qēnlō qōtex'alō," 'nēk'exs laē hāngemli-
lasa k!lāwatslē k!lēsgemala g'ildas lāx Yāgwisē. Wā, g'il'mēsē
gwālexs laē hāmg'ilase'wēda Kwākūg'ulē. Wā, g'il'mēsē gwālēda 95
Kwākūg'ulē ha'māpexs laē hōqūwelsa. Wā, la hē'misē Yāgwisē dā-
laxa k!lāwatslē k!lēsgemala g'ildasaxs laē lāwels lāxa g'ōkwē, qas
lā lāxs lāx xwāk'lūnāsēs ōmpē 'māxūlag'ilisē. Wā, lā elx!a'yē
L!āl!ēfēwēdzemga lē'wis lā'wūnemē 'māxūlag'ilisaxs laē hōqūwels

- 500 her husband 'māxūlag'ilis (IV 9), went last || out of the house, and went aboard the canoe in which Yāgwis (V 1) was seated. When | all the Kwāg'uł had gone aboard, they started, and went home to Fort Rupert. | Late at night they arrived at Fort Rupert, and | immediately all the Kwāg'uł went ashore into their | houses. When
5 daylight came, in the morning, 'māxūlag'ilis (IV 9) invited || the Kwāg'uł to a feast in the house of his son 'nemōgwis (V 1), | for now his name was no longer Yāgwis (V 1), because it was no real | winter dance. When all the Gwētela, Q!ōmoyā'yē, | 'wālas Kwāg'uł, and Q!ōmk' lut!es had come in, they were given breakfast; | and after
10 breakfast 'nemōgwis (V 1) took the copper || Looking-Sideways and told the four Kwāg'uł tribes that he was going to sell it. | At once the chief of the numaym | G'ig'ilgām of the Q!ōmoyā'yē, whose name was 'wālas, arose, and asked 'nemōgwis (V 1) for the copper. | Immediately 'nemōgwis (V 1) gave the copper | to the chief 'wālas.
15 He took it, and said that he || would buy it for fourteen hundred blankets. | When he stopped speaking, 'nemōgwis (V 1) thanked him for what he had said; | and after they had finished talking, the Kwāg'uł tribes went out | before noon. Then Chief 'wālas called to-
20 gether the | four Kwāg'uł tribes, to sit in the summer seat outside || of his house; and when all the Kwāg'uł had assembled, | 'wālas asked all the men to pay their blanket debts, and | immediately they paid him.

- 500 lāxa g'ōkwē qa's lā hōx'wālexs lax lā k!waxdzats Yāgwisē. Wā, g'il-
'mēsē 'wilxsēda Kwākūg'ulaxs laē sep!ēda, qa's lā nā'nak" lāx Tsāxisē. Wā, la'mēsē gāla .ganolexs laē lāg'aa lāx Tsāxisē. Wā, ā'misē
hēx'idaem 'nāxwa la hōx'wūltāwēda Kwākūg'ulē, qa's lā lāxēs
g'ig'ōkwē. Wā, g'il'mēsē 'nāx'idxa gaalāxs laē lē'lalē 'māxūlag'il-
5 lisaxa Kwākūg'ulē, qa, lās k!wēla lāx g'ōkwasēs xūnōkwē 'nemō-
gwisē, qaxs lē'maē gwāl lēgades Yāgwisē, qaxs k'lēsaē ālaem
ts!ēts!eqa. Wā, g'il'mēsē g'āx 'wi!lāēlēda Gwētela lē'wa Q!ōmoyā'yē
lē'wa 'wālasē Kwāg'ula lē'wa Q!ōmk' lut!esē, laē gaaxstāla. Wā,
g'il'mēsē gwāl gaaxstālaxs laē āx'ēdē 'nemōgwisaxa L!āqwa, lāx L!E-
saxelayowē, qa's nēlēxa mōsgemakwē Kwākūg'ulaxs lē'maē lāxōd!eq.
10 Wā, hēx'ida'mēsē lāx'ūlilē g'ig'āma'yasa 'nē'mēmotasa G'ig'ilgā-
masa Q!ōmoyā'yēxa lēgades 'wālasē. Wā, lā dāk'ālaxa L!āqwa
lāx 'nemōgwisē. Wā, hēx'ida'mēsē 'nemōgwisē la ts!āsa L!āqwa
lāxa g'ig'āma'yē 'wālas. Wā, la'mē dāx'ideq. Wā, laem 'nēk'exs
15 lē'maē k'ilxwas mōp!enyag'anāla p!elxelasgem lāxa L!āqwa, 'nē-
k'exs laē q!wēfida. Wā, hē'misē 'nemōgwisē mō'las wāldemas.
Wā, g'il'mēsē gwālē wāldemasēxs laē hōqūwelsēda Kwākūg'ulaxa
k'lē'sēm neqāla. Wā, hēx'ida'mēsa g'ig'āma'yē 'wālasē lēx'lēlsaxa
mōsgemakwē Kwākūg'ula qa lās k!ūts!es lāxa āwāgwāsē lāx L!āsanā-
20 'yas g'ōkwas. Wā, g'il'mēsē 'wilg'aelsēda Kwākūg'ulaxs laē gūgūnē
'wālasaxēs g'ig'ālaxa 'nāxwa bēbegwānemaxa p!elxelasgemē. Wā, lā

The Kwāg'uł did not stay there a long time. | They paid enough for 23
the price of the copper. Then | they bought it for fourteen hundred
blankets; and || after they had bought it, Yāgwis (V 1) became excited 25
again, and in the evening | he was pacified. Then he danced, wearing
around his neck the thick | cedar-bark ring which carried the winter
dance, and a thick head-ring of red cedar-bark, and he also | wore the
bear-skin blanket while he was dancing. After | they had sung four
songs for him, he was pacified. || Now he had the name given him in 30
marriage by K'!ādalag'īlis (IV 4). Now his name was | Hāmtsē-
'stāselag'īlis (V 1); and after this he was no longer called Yāgwis
(V 1); | and when he went into the sacred room, they gave away | the
fourteen hundred blankets to the four Kwāg'uł tribes; | and after the
blankets had been given away, the Kwāg'uł went out. || This was the 35
marriage mat given by L!āl!ēlēwēdzemga (IV 3) to her husband, |
fourteen hundred blankets. Now | K'!ādalag'īlis (IV 4) is going to
pay the marriage debt to his brother-in-law 'māxūlag'īlis (IV 9) the
coming winter. | That is all about this. |

Now I shall answer what I have been asked by you about the late 1
chief |⁶māxūyalidzē when he married Q!ēx'sēsēlas (III 7), the princess of
Q!ūmx'ōd (II 8). | Q!ūmx'ōd gave in marriage his name Q!ūmx'ōd | to

hēx^ˈ-idaem gūnase^ˈwa. Wā, k^ˈlēst^ˈ la gēx^ˈ-g^ˈasa Kwākūg^ˈulaxs lāe hē- 22
 lālēda gūna^ˈyē p^ˈlElxelasgēm lāx laōxwasa L^ˈāqwa. Wā, hēx^ˈ-ida-
 ēmēsē k^ˈilxwasa mōp^ˈlEnyag^ˈanāla p^ˈlElxelasgēm lāxa L^ˈāqwa. Wā, g^ˈil-
 ēmēsē gwāla k^ˈilxwaxs lāe xwāsa ēt^ˈlédē Yāgwisē. Wā, lā gūnul^ˈidExs 25
 lāe yālase^ˈwē Yāgwisē. Wā, g^ˈil^ˈmēsē yīx^ˈwidExs lāe qEnxālaxa lEkwē
 k^ˈōsEnxawē L^ˈāgEkwa lE^ˈwa lEkwē qEx^ˈimē L^ˈāgEkwa. Wā, lāxaē
 ēnEx^ˈūnālaxa L^ˈEnts^ˈ!Emē ēnEx^ˈūnā^ˈyaxs lāe yīx^ˈwa. Wā, g^ˈil^ˈmēsē
 gwāl q^ˈlEmtasōsa mōsgēmē q^ˈlEmq^ˈlEmdEmxs lāe yāl^ˈida. Wā, la-
 mē lēgadesa lēgEmg^ˈElxla^ˈyas K^ˈīdalag^ˈilisē. Wā, laem lēgades 30
 Hāmtse^ˈstāselag^ˈilisē. Wā, laem gwāl lēgades Yāgwisē lāxēq.
 Wā, g^ˈil^ˈmēsē lats^ˈlālil lāxa lEmē^ˈlats^ˈlāxs lāe yāx^ˈwīdayowēda p^ˈlElx-
 elasgēmē mōp^ˈlEnyag^ˈanāla lāxa mōsgēmak^ˈlūsē Kwākūg^ˈula. Wā,
 g^ˈil^ˈmēsē gwāla yāqwāsa p^ˈlElxelasgēm^ˈaxs lāe ēwī^ˈla hōqūwelsēda
 Kwākūg^ˈulē. Wā, hēem lē^ˈwaxsēs L^ˈāl^ˈ!lEwēdzEmg^ˈa lāxēs lā^ˈwū- 35
 nema mōp^ˈlEnyag^ˈanāla p^ˈlElxelasgēma. Wā, la^ˈmēsē qōtēx^ˈalē
 K^ˈīdalag^ˈilisaxēs q^ˈlūlēse ēmāxūlag^ˈilisaxwa ts^ˈlāwūnxlēx. Wā,
 laem lāla lāxēq.

Wä, la^εmēsen nā^εnaxmēlxēs wūLase^εwōs g'axen lāxa g'igāma^εyōlāē 1
^εmāxūyalidzē yīxs laē gēg'ades Ql'ēx'sēselas lāx k'lēdēlas Qlūm-
x'ōdē. Wä, lā^εlaē Qlūm'x'ōdē lēgemg'elxLālxēs lēgemē Qlūm'x'ōdē

¹ This is the marriage of *ṣmāxūlagʻīlis*, the narrator, to his second wife.

his son-in-law, 'māxŷyalidzē (III 1). Then the name of 'māxŷyalidzē ||
 5 was Q!ūmx'ōd after that. Then the father-in-law (II 8) of the one who
 had now the name Q!ūmx'ōd | gave property to his tribe, and then
 he had the name Q!ūmx'elag'ilis (II 8). | Now one of the family names
 of the chief Q!ūmx'ōd (II 8) had been given away in marriage, | for he
 gave him a name in marriage; for Q!ūmx'ōd had many family names |
 before he had given the name Q!ūmx'ōd to his son-in-law 'mā-
 10 xŷyalidzē. || His family names were NEG'ā and NEG'ādzē, and |
 NEG'āēsīlak^u, and NEG'āg'īlak^u, and the other kind of mountain
 names | were Q!ūmx'ōd, and Q!ūmx'elag'ilis, and Q!ūmx'āxelag'ilis;
 and | as soon as he had given away in marriage one of his family
 names, he took | another one of his family names. When he gave
 15 away in marriage the name || Q!ūmx'ōd, he gave a potlatch to his
 tribe, and took the other | name Q!ūmx'elag'ilis; and his numaym
 had no word against it, | because they were his own family names. |

And when the princess of Q!ūmx'elag'ilis married again, he | could
 20 give away in marriage the name Q!ūmx'elag'ilis. || He gave a pot-
 latch to his tribe, and took his other family name Q!ūmx'āxelag'ilis; |
 and when he had given these three family names in marriage | —
 Q!ūmx'ōd, Q!ūmx'elag'ilis, and Q!ūmx'āxelag'ilis—then | he had
 the name NEG'ā and the other family names derived from mountain. |
 Therefore you know that I did not make a mistake when (I said that)
 25 he who had the name || Q!ūmx'ōd and gave the name Q!ūmx'ōd

lāxēs negŷmpē 'māxŷyalidzē. Wā, laem lēgadē 'māxŷyalidzās
 5 Q!ūmx'ōdē lāxēq. Wā, lā'laē negŷmpasa la lēgades Q!ūmx'ōdē
 p!ēs'idxēs g'ōkŷlōtē. Wā, laem lēgades Q!ūmx'elag'ilisē. Wā,
 laem 'nemsgemg'elxlālē lēxlēgemēlasa g'īgāma yix Q!ūmx'ōdē,
 yixs laē lēgemg'elxlālāq, yixs q!ēnemaē lēxlēgemēlasa Q!ūmx'ōdē,
 yixs k!ēs'maē lēgemg'elxlālax Q!ūmx'ōdē lāxēs negŷmpē 'māxŷ-
 10 ya'lidzē. Wā, g'a'mēs lēxlēgemēltsēg'a NEG'ā, lō' NEG'ādzē,
 NEG'āēsīlak^u, NEG'āg'īlak^u. Wā, g'a'mēs 'nemx'sa neg'ā lēlē-
 gemē Q!ūmx'ōdē lō' Q!ūmx'elag'ilis lō' Q!ūmx'āxelag'ilis. Wā,
 g'il'mēsē lēgemg'elxlālaxa 'nemsgemē lāxēs lēxlēgemilē laē
 lēx'ētsa 'nemsgemē lāxēs lēxlēgemilē. Wā, hē'maēxs laē lēgem-
 15 g'elxlālax Q!ūmx'ōdē. Wā, lā p!ēs'idxēs g'ōkŷlōtē. Wā, lā
 āx'ēdxēs 'nemsgemē lēgemē Q!ūmx'elag'ilis. Wā, la k!eās wāt-
 dems 'ne'mēmotasēq qaxs hās'maaq lēxlēgemila.

Wā, g'il'mēsē ēt!ēd lā'wadē k!ēdēlas Q!ūmx'elag'ilisē, wā, lā
 gwēx'idaasno^xem la lēgemg'elxlālax Q!ūmx'elag'ilisē. Wā, la
 20 p!ēs'idxēs g'ōkŷlōtē qas āxēdēxēs 'nemē lēxlēgemilē Q!ūmx'ela-
 g'ilis. Wā, g'il'mēsē 'wi'la la lēgemg'elxlālaxa yūdu^xsemē lēxlē-
 gemiltsē Q!ūmx'ōdē lō' Q!ūmx'elag'ilisē lō' Q!ūmx'āxelag'ilisē, laē
 lēx'ēdes NEG'ā lē'wēs waōkwē nānax'bala lēxlēgemila. Wā,
 hē'mits lāg'ilaōs q!ālelaxg'in k!ēsēk lēxlēqŷlŷg'in lēk nēx'qēxs

away in marriage, had the name | Q!üm̃x'ēlag'ilis. That is all 26
about this. |

Now¹ I shall talk about the children of Q!üm̃x'ōd (III 1), K'ēsōyak'elis, | and Hāmdzid, and the two nephews of Q!üm̃x'ōd; | for Âgwila (III 12) was the younger brother of Q!üm̃x'ōd. The name of the elder one || of the children of Âgwila was Hāqelāx (IV 10), and the name of the 30
younger one was | Q!ēx'lāla (IV 11); and the marriage of Âgwila and his wife was a disgrace, | for Âgwila never performed the marriage ceremony with his wife Ālāk'ilayugwa (III 13). | Some men say that Ālāk'ilayugwa was an Āwik'!ēnox^u woman, | and others say that she was a Gwa'sela woman, and they are ashamed || to talk about them. 35
This is what the Indians call an irregularly married woman, | when she just takes her husband without being formally married. | It is like the female dog and the male dog sticking together. | These children of the chief are not counted, because | their parents acted this way; and the numaym of Âgwila was the || numaym of his elder brother Q!üm̃x'ōd. 40
Âgwila was never treated well | by his people, because he had for his wife Ālāk'ilayugwa, and | they were not formally married; therefore his children were not well treated, for | they were a disgrace to his elder brother Q!üm̃x'ōd. Then Q!üm̃x'ōd pitied his | two nephews; therefore he took them as his dancers. That || is all 45
about this. |

Lēgem̃g'elx̃lalaē Q!üm̃x'ōdaxēs Lēgemē Q!üm̃x'ōde. Wā, la Lēgades 25
Q!üm̃x'ēlag'ilise. Wā, laem gwāla lāxēq.

Wā, la^mmēsēn gwāgwēx's'āla lāx sāsēmas Q!üm̃x'ōdē lāx K'ēsōyak'elisē Lō^e Hāmdzide Lē^ewa ma'lok̃wē Lōlālēs Q!üm̃x'ōde, yix Âgwila yixs ts!ā^eyaas Q!üm̃x'ōde. Wā, lā Lēgadē 'nōlast!ēgemā^eyas sāsēmas Âgwila yis Hāqelāl. Wā, lā Lēgadē ts!ā^eyās 30
Q!ēx'lāla, yixs q!ēma^eyaē ha^eyasek'ālaēna^eyas Âgwila Lē^ewis genēmē qaxs hēwāxaē Âgwila qādzēlaxēs genēmē Ālāk'ilayugwa, yixs 'nēk'aēda waōkwē begwānemqēxs Āwik'!axsemaē Ālāk'ilayugwa. Wā, lā 'nēk'ēda waōkwaqēxs Gwa'selaxsemaē. Laem māx'ts!a gwāgwēx's'āla lāq. Wā, hēem gwe^eyāsa bāk'lumē klūtēxsda^e ts!ē- 35
dāqē yixs wū^emaē lā^ewadex'ētsēs lā^ewūnemē k'lēs qādzēlase^ewa. (Hē gwēx'sa 'wāts!āxs klūtēxsdaēda ts!ēdāqē 'wāts!ē Lē^ewa begwānemē 'wat!sā.) Wā, hēem k'lēs gēlōkwē sāsēmasa g'igāma^eyaxs hāē gwēx'ēidēs g'ig'aōlnokwē. Wā, hēem 'nē^emēmots Âgwila yix 'nē^emēmotasēs 'nōlē Q!üm̃x'ōdē. Wā, hēem hēwāxaem aēk'ilasō'sēs 40
g'ōkūlotē Âgwila qaxs laē gēgatsēs genēmē Ālāk'ilayugwa yixs k'lēsāē qādzēlāq. Wā, lāxaē k'lēs aēk'ilase^ewē sēsēmas qaxs le^emaē q!ēmēsēs 'nōlē Q!üm̃x'ōdē. Wā, lā^elāē Q!üm̃x'ōdē wātsēs ma'lok̃wē Lōlālēya, lāg'ilas āx'ēdeq qa lās lāx sēnatas. Wā, laem gwāla lāxēq.

45

¹ See p. 1034, line 89.

- 46 Now I shall talk about my wife's uncle, Qāsnomālas (III 14);¹ | for that is his shaman's name, for it is said that | Qāsnomālas was the name among people of olden times for a great shaman; and when he had a son, | or even a daughter, the child was at once || washed in water to be purified, for they wished that when he grew up | he should be a shaman, for they wished the child to have the name Qāsnomālas. | Qāsnomālas the shaman never had a child, | and the name of Qāsnomālas is past, because he just died this summer | while he was fishing at Rivers Inlet. ||
- 55 Now I shall talk about his name as chief of the | numaym Temlteml̄els of the Nāk!wax'da^{ex} on his father's side | which was Yāqōlas (III 14), for Yāqōlas (I 5) was the father of P!āselal̄. | Lālep!alas was an only child |, — that is the mother of P!āselal̄ —, and her father was | Lēlak'ēnx'ēid, head chief of the numaym ēwālas. Then
- 60 Lālep!alas made a potlatch || for her son P!āselal̄. Then she gave him the name | G'ēxsē^{stalisema}yē. Now he was the head chief of the numaym ēwālas. | Now he obtained the name G'ēxsē^{stalisema}yē from his mother's side; | for some chiefs of the tribes and their wives do that way. The chief and his | wife both gave a pot-
- 65 latch, and their son had || one name from the father's side and one name | from the mother's side. This is done by couples who do not

- 46 Wā, la^{mēsen} gwāgwēx's'ālal̄ lāx q!ūlēyāsen genemē Qasnomalas, yīxs lēgadaas lāxēs pāxālaēne^{yē} qaxs lēgadaa^{laēs} grilg'alisasa lēgemōx Qasnomalasēxa ēwālasē pāxāla. Wā, g'ilēmēsē xūngwaded^{ēitsa} bābagumē lē^{wa} wāx^{em} ts!āts!adāgema laē hēx'idaem
- 50 g'ig'iltāla lāxa ēwāpē qa's q!ēqelēxs laē hēlak!ōx^{wida} qaxs ēnēk'aē qa's pāxāla^{x'idē} qaxs ēnēk'aē qa's lālēxa lēgemē lāx Qasnomalasē. Wā, lā^{laē} hēwāxa wiyōlēda sāsēm^{nākūlāsa} Qasnomalasaxa pāxāla. Wā, g'āxōx lēgēms Qasnomalasdē qaxs ā^{ma}wik!ex^{id}xwa hēenxēx lāxēs k'ēlāsa āwik!ēnoxwē.
- 55 Wā, la^{mēsen} gwāgwēx's'ālal̄ lāx lēgēmas lāxēs grigāma^{yaasa} ēne^{mēmotasa} Temlteml̄elsasa Nāk!wax'da^{xwē} lāxēs āsk!ōtē Yāqōlasē qaxs hē^{maē} ōmps P!āselalē Yāqōlasē. Wā, lā^{laē} ēnemōx'ūm xūnōkwē Lālep!alasē, yīx ābempas P!āselalasēs ōmpē Lēlak'ēnx'ēidē, yīxs lāxuma^{yaasa} ēne^{mēmotasa} ēwālasē. Wā, lā p!ē-
- 60 s'idē Lālep!alasē qaēs xūnōkwē P!āselalē. Wā, laem^{laē} lēx'ēdes G'ēxsē^{stalisema}yē lāq. Wā, laem lāxumēsa ēne^{mēmotasa} ēwālasē. Wā, laem g'āyānemaxa lēgemē G'ēxsē^{stalisema}yē lāxēs ābāsk!ōtē qaxs hē^{maē} gwēg'ilatsa waōkwē g'ig'egāmēsa lēlqwālala^{yē} lē^{wis} genemē; ā^{maē} ēnemāx'ēid p!ēsēda grigāma^{yē} lē^{wis} genemē qa
- 65 ēnemsgēmēs lēgēmasēs xūnōkwē lāxēs āsk!ōtē. Wā, lāxaē lēgad lāxēs ābāsk!ōtē. Wā, hēem hē gwēg'ila ha^{yasek}ālaxa yāx'stōsaq

¹ See p. 1063, line 20.

want | their names to go out of their family to their relatives 67
together with the seats and | the privileges. |

Now¹ I shall talk about Sēsaxâlas (IV 8), whose father's name had
been || Sēsaxâlas (III 15). And Sēsaxâlas had a younger brother L!āsō- 70
tīwalis (III 11); | and Sēsaxâlas (III 15) had for his wife L!āl!Eqwasila
(III 16), the princess of | Q!ēq!EX'Lāladzē (II 12), chief of the numaym
of the G'īg'īgām of the Gwa'sela; | and Q!ēq!EX'Lāladzē had for his
wife Ēk'!ālālililak^u (II 13), and Ēk'!ālālililak^u was the princess of |
Yāqōlas (I 5), head chief of the numaym Q!ōmk'!ut!es. || And Sēsa- 75
xâlas (III 15) had a son | with his wife L!āl!Eqwasila (III 16), and
before the boy was two | years old his father Sēsaxâlas died. | Then
the ancestors of the Gwa'sela wished that L!āsōtīwalis (III 11) should
marry² | L!āl!Eqwasila, the widow of his elder brother Sēsaxâlas
(III 15). And when || he married L!āl!Eqwasila (III 16), he gave the 80
marriage presents to her son; and | then the son of L!āl!Eqwasila
gave a potlatch with the marriage gifts paid for his mother. |
Then his name was Sēsaxâlas (IV 8), the name of his dead father,
and | he gave an oil feast. Now his name was also Kwax'sē'stāla
(IV 8), the | name of his uncle L!āsōtīwalis (III 11); for his feast
name was || Kwāx'sē'stāla. Now the name Kwāx'sē'stāla was 85
given in marriage by | Q!ēq!EX'Lāladzē (II 12) to his son-in-
law L!āsōtīwalis. Then | L!āsōtīwalis (III 11) treated his nephew
Sēsaxâlas (IV 8) like his own son, and he gave him the feast

lā!ts!āwēs lēlēgēme laxēs lēlēlāla lē'wis lēlaxwa'yē lēwēs k'!ē- 67
k'!es'ō.

Wā, la'mēsen gwāgwēx's'ālāl lax Sēsaxâlas, yix's āyadaasa lēgadō-
las Sēsaxâlasē. Wā, lā ts!ā'yanōkwē Sēsaxâlaswūlas L!āsōtīwalisē. 70
Wā, lā geg'adē Sēsaxâlaswūlas L!āl!Eqwasila k'!ēdēlas Q!ēq!EX'Lā-
ladzē, yixs g'īgāma'yaasa 'ne'mēmōtasa G'īg'īgāmasa Gwa'sela.
Wā, lā geg'adē Q!ēq!EX'Lāladzās Ēk'!ālālililak^u, yixs k'!ēdēlāē
Ēk'!ālālililakwas Yāqōlas lāxuma'yasa 'ne'mēmōtasa Q!ōmk'!u-
t!esē. Wā, laem'lāwise xūngwadē Sēsaxâlaswūlasa bābagumē 75
lē'wis genēmē L!āl!Eqwasila. Wā, k'!ēs'em'lāwisē ma'lenxē ts!ā-
wūnxasa bābagumaxs laē wik'!EX'idēs ōmpdē Sēsaxâlasē. Wā,
hēx'idaem'lāwisa g'ālāsa Gwa'sela 'nēx' qa kwalōsēs L!āsōtīwalisax
L!āl!Eqwasila lāx genemasēs 'nōlax'dē Sēsaxâlasdē. Wā, g'il'mēsē
qādzēlax L!āl!Eqwasila, yixs hē'maē ts!ewēdē xūnōkwas. Wā, 80
hēx'ida'mēsē xūnōkwas L!āl!Eqwasila p!es'itsa qādzēlēmāx ābem-
pas. Wā, la'mē lēgades Sēsaxâlas yix lēgemasēs ōmpdē. Wā, lā
k!wēlas'itsa lē'na. Wā, laemxaē lēgades Kwax'sē'stāla, yix
lēgemasēs q!ūlē'yē L!āsōtīwalisē qaxs hē'maē k!wēladzēxlāyōsē
Kwax'sē'stāla. Wā, laem lēgemg'elxla'yē Kwax'sē'stāla, yis 85
Q!ēq!EX'Lāladzē lāxēs negūmpē L!āsōtīwalisē. Wā, lā xwayenx'sila
L!āsōtīwalisaxēs lōlē'yē Sēsaxâlas qa lās k!wēladzēxlālax

¹ See p. 1057, line 91.

² According to the levirate custom.

88 name | Kwax'sēstāla. Then he was the head chief of the numaym
 SisenL!ē | in the seat of L!āsōtiwalis (III 11), for L!āsōtiwalis treated
 90 Sēsaxālas like his own son; || for L!āsōtiwalis (III 11) had no child of
 his own. | L!āl!Eqwasila had only one child. | Now Sēsaxālas was the
 prince of L!āsōtiwalis. Then Sēsaxālas married my (present) wife, |
 and he was given in marriage the name | Kwax'īlanōkum. Then my
 95 wife, this || L!ā!eyig'īlis (IV 3), gave much oil to her husband | Sēsaxā-
 las as a marriage present, and at the same time the feast name Kwax-
 x'īlanōkum. | Then Sēsaxālas gave a feast with the oil to his tribe,
 the | Gwa'sela, to the two numayms, G'ig'īgām and the | Q!ōmk'!u-
 100 t!es; for the numaym of Sēsaxālas (IV 8) were the SisenL!ē, || and
 Sēsaxālas was the head chief of the numaym | SisenL!ē. Next to
 his seat was the seat of L!āsōtiwalis (III 11), | next to the seat of his
 elder brother Sēsaxālas (III 15). Then Sēsaxālas had also a seat | in
 the numaym SisenL!ē. Then Sēsaxālas had two | feast names in his
 5 numaym || SisenL!ē. He had the name Kwax'sēstāla, when he was
 made to give a feast | by his uncle L!āsōtiwalis (III 11); and by his
 wife when his wife gave him | oil at the time of their marriage, he was
 given the feast name Kwax'īlanōkum. Next L!āsōtiwalis (III 11)
 died, | and immediately Sēsaxālas gave a potlatch. Then | Sēsaxālas
 10 had also the name L!āsōtiwalis. Now Sēsaxālas had two seats, || his
 own and that of L!āsōtiwalis. I think that is all about this. |

88 Kwax'sēstāla. Wā, laem!ēlāē lāxumēsa 'ne'mēmōtasa SisenL!ē
 lāx lāxwa'ayas L!āsōtiwalisē, qaxs le'maē L!āsōtiwalisē xwā-
 90 yenx^usilax Sēsaxālasē qaxs k'leāsaē tlanawaēs xūnōx^us L!ā-
 sōtiwalisē. Wā, lāxaē 'nāwabewē xūnōx^us L!āl!Eqwasila. Wā,
 laem lāwelgāma'yē Sēsaxālasas L!āsōtiwalisē. Wā, lā geg'adex'īdē
 Sēsaxālasasg'īn genemk'. Wā, lāk' lēgemg'elxlāx Kwax'ī-
 lanōkum lāx Sēsaxālasē. Wā, laem lag'īn genemk' yixg'a
 95 L!ā!eyig'īlis wāwadzesa q!ēneme L!ē'na lāxēs lā'wūnemē
 Sēsaxālas qa 'nemā'nakūlōtsa k!wē'ladzexlāyō lēgemē Kwax'īlanō-
 kumē. Wā, laem!ēlāē Sēsaxālasē k!wē'las'itsa L!ē'na lāxēs g'ōkūlota
 Gwa'sela lāxa ma'ltsemak!ūsē 'nāl'ne'mēmasaxa G'ig'īgāmē lē'wa
 Q!ōmk'!ut!esē qaxs hāē 'ne'mēmōts Sēsaxālaswūla SisenL!ā'yē.
 100 Wā, hē'mēs lāx^uste'wēsōs Sēsaxālasa lāxuma'yē lāxēs 'ne'mēmōta
 SisenL!ā'yē. Wā, lā māg'ap!ā'yē lāxwa'ayas L!āsōtiwalisē lāx
 lāxwa'ayasēs 'nōlōlē Sēsaxālaswūlē. Wā, hē'mis la lāxwēs Sēsaxā-
 lasē lāxaaxēs 'ne'mēmōta SisenL!ā'yē. Wā, laem ma'ltsemē lēge-
 mas Sēsaxālasē lāxa k!wē'ladzexlāyō lēgem lāxēs 'ne'mēmōta
 5 SisenL!ā'yē. Wā, laem lēgades Kwax'sēstāla, yixs lāē k!wēlasa-
 matsōsēs q!ūlēyē L!āsōtiwalisē. Wā, la wāwadzesō'sēs genemasa
 L!ē'na. Wā, lā k!wē'ladzexlāx Kwax'īlanōkumē. Wā, lā wīk'!e-
 x'īdē L!āsōtiwalisdē. Wā, hēx'īda'mēsē p!es'īdē Sēsaxālasē. Wā,
 laemxāē lēgadē Sēsaxālasas L!āsōtiwalisē. Wā, laem ma'lox^usālē
 10 Sēsaxālasē Lō' L!āsōtiwalisē. Wā, lax'st!aax^uem 'wī'la lāxēq.

Now¹ I shall talk about Q!üm̃x'öd (IV 4) and why he had the name | 11
 K'!ädalag'ilis (IV 4); for Q!üm̃x'öd married the niece of the chief | of the
 numaym G'ëxsem of the Nāk!wax'da^xu, whose name was Wāyats!ō-
 li^lak^u (IV 12), | the daughter of L!āqwag'ilayugwqa (III 17) the sister
 of Sēwid (III 18), || head chief of the numaym G'ëxsem; but the father 15
 of Wāyats!ōli^lak^u was a Gwa^sela | whose name was K!waēlask'in
 (III 19), head chief of the | numaym Q!ōmk'!ut!es of the Gwa^sela.
 Therefore | Sēwid had Wāyats!ōli^lak^u for his princess, because |
 K!waēlask'in died early, when Wāyats!ōli^lak^u (IV 12) was a young
 child. || Sēwid took her for his princess, because he had no daughter. | 20
 When Wāyats!ōli^lak^u was grown up, Q!üm̃x'öd | asked her in mar-
 riage from her uncle Sēwid. Then Q!üm̃x'öd was accepted. | Then
 Q!üm̃x'öd married Wāyats!ōli^lak^u | from her uncle Sēwid. And Sēwid
 gave a copper as a marriage present to || Q!üm̃x'öd, and Sēwid gave him 25
 in marriage the name K'!ädalag'ilis. | Q!üm̃x'öd at once sold the cop-
 per. And when | the copper, whose name was Ängwāla, was sold, three |
 thousand blankets were the price of the copper. It was bought by
 Lelāk'in^xid, | chief of the numaym Ts!ēts!emēleqela. Then
 Q!üm̃x'öd || gave a potlatch with the blankets to the five numayms 30
 of | the Nāk!wax'da^xu; that is, besides to the Eagles, to the numayms
 G'ësxsem, | Sisenl!ē^s, Tem!tem!els, and Kwāküg'ul. The | num-

Wä, la^mēsen gwāgwēx'sēla^l lāx Q!üm̃x'ödē, yix lāg'ilas lēgades 11
 K'!ädalag'ilis, yixs laē gegradex'idē Q!üm̃x'ödä lōlēgasas g'igāma-
 yasa ^{ne}mēmota G'ëxsemasa Nāk!wax'da^xuxa lēgadās Wāyats!ōli-
 l^lak^u, yix ts!edāqē xūnō^xs L!āqwag'ilayugwa, yix weq!wās Sēwidē,
 yix lāxuma^yasa ^{ne}mēmōtasa G'ëxsem. Wä, lāla Gwa^selē ōmpas 15
 Wāyats!ōli^lax^uxa lēgadās K!waēlask'in, yix lāxuma^yasa ^{ne}mēmō-
 motasa Q!ōmk'!ut!esasa Gwa^sela. Wä, g'a^mēs lāg'ilasa g'igā-
 ma^yē Sēwidē g'āx k'lēdades Wāyats!ōli^lak^u, yixs geyōlaē wīk'!ex^ē-
 ēdē K!waēlask'in^lōlaxs hē^mae ālēs g'inānemē Wāyats!ōli^lakwē.
 Wä, laem āx'ēdē Sēwidä qa^s k'lēdēla qaxs k'lēsaē ts!edāq xūnō- 20
 kwa. Wä, g'il^mēsē ēxent!ēdē Wāyats!ōli^lakwaxs laē Q!üm̃x'ödē
 g'ayāla lāx q!ülē^yasē Sēwidē. Wä, hēx'ida^mēsē Q!üm̃x'ödē daēl^e-
 ma. Wä, hēx'ida^mēsē Q!üm̃x'ödē qādzēlax Wāyats!ōli^lakwē
 lāxēs q!ülē^yē Sēwidē. Wä, la Sēwidē sāyabalasa L!āqwa lāx Q!üm̃- 25
 x'ödē. Wä, lā lēgemg'elxlāla Sēwidāx K'!ädalag'ilis lāx Q!üm̃-
 x'ödē. Wä, hēx'ida^mēsē Q!üm̃x'ödē lāxōdxa L!āqwa. Wä, g'il^mēsē
 k'ilxwase^wēda L!āqwaxa lēgadās Ängwāla, yixs yūdu^xp!enaē lōx-
 sem^xid p!elxelasgemē k'ilwa^yāxa L!āqwa, yis Lelāk'in^xidē, yix
 g'igāma^yasa ^{ne}mēmōtasa Ts!ēts!emēleqela. Wä, la^mē Q!üm̃x'öd
 p!es^ētsa p!elxelasgemē lāxa sek'!āsgemak'ūsē ^{na}t^{ne}mēmomasasa 30
 Nāk!wax'da^xwēxa ōgū^lla lāxa kwēkwēkwēxa ^{ne}mēmōtasa G'ëxsem
 lē^wa Sisenl!ē lē^wa Tem!tem!elsē lē^wa Kwāküg'ulē, yixs ^{ne}mēmē-

¹ See p. 1063, line 23.

33 aym of Q!üm̄x'ōd was ʼwālas. Then-Q!üm̄x'ōd took at the potlatch the name K'!ādalag'īlis. | And these were the family names of
 35 Sēwid: || K'!ādōqā, K'!ādē, and K'!ādē'stāla, and also the name given in marriage to | Q!üm̄x'ōd, K'!ādalag'īlis. Now Sēwid had given one | of his family names to the husband of his niece Wāyats!ōh'lak^u. | I think that is all about this. |

(Eagle and head chief are those who eat the long cinquefoil roots.)

40 Common people, low people, and speakers are those who | eat short cinquefoil roots.)

HISTORY OF THE DZENDZENX'Q!AYO

- 1 Now, I will talk about the chief of the numaym Dzēndzenx'-q!ayo, | who was called ʼmax'mewisagemē (II 1), when he went to marry | Lēyālag'ilayugwa (II 2), the princess of Q!aēd (I 1), head chief | of the Āwīl!ēdex, the head tribe of the Bellabella. ||
 5 The ancestors of the numaym Dzēndzenx'q!ayo went to get her in marriage; | and after they got her in marriage by (paying) fifty dressed elk-skins — | for they were married at once when they arrived at the beach of the house of the | one whose daughter he was to marry — when the elk-skins had been put ashore out of the |

33 madadaē Q!üm̄x'ōdāsa ʼwālasē. Wā, laēm lēgades K'!ādalag'īlis yix Q!üm̄x'ōdē lāxēs p!esaē. Wā, g'a'mēs lēxlēgemēlts Sēwidēg'a
 35 K'!ādōqā lōē K'!ādē lōē K'!ādē'stāla; wā, hē'misē la lēgemg'elxlēs, yix K'!ādalag'īlis lāx Q!üm̄x'ōdē. Wā, la'mē ʼnemsgeḡemg'elxlālē lēxlēgemēlas Sēwidē lāx la'wūnemasēs lōlēgasē Wāyats!ōh'lakwē. Wā, lāx'st!aax'ūm ʼwīla lāxēq.

(Kwēk^u, ōgumē, xāmagemē, lāxumē, g'igāmē g'āstaem ha'māpxa
 40 lāxabālisē. Begwānemq!āla, begūl'idē, begwabā'yō, a'yilk^u, g'āstaem ha'māpxa t!ex'sōs.)

HISTORY OF THE DZENDZENX'Q!AYO

- 1 Wā, la'mēsen g'wāgwēx's'ālāl lāx g'igāma'yas ʼne'mēmāsa Dzen-
 dzēnx'q!ayowēxa lēgadā ʼmax'mewisagemā'yē yixs laē gāgak'lax'ī-
 dex Lēyālag'ilayugwa lāx k'lēdēlas Q!aēd, yixs xamagemā'yāē
 g'igāmēsa Āwīl!ēdexwē, yisa xamagemā'yasa Hēldza'q'wē. Wā,
 5 la'mē ʼwīl'wīlg'īlē lā qādzēlēda g'ālāsa ʼne'mēmāsa Dzēndzenx'q!a-
 yowē. Wā, g'il'mēsē g'wāla qādzēlēsa ālāg'imāxs sek'lax'sokwaē yixs
 hēx'ida'māē qādzil'ēdexs g'ālaē lāg'alis lāx l'ema'isas g'ōkwasēs
 qādzēlēdē. Wā, g'il'mēsē ʼwīl'ōltāwēda ālāg'imē qādzēlēma lāxa
 qādzēlats!ē xwāxwāk'lūnāxs laē q!wāg'aelsēda mōkwē lāx āyīl-

marriage canoe, four of the speakers || of Q!aēd (I 1) arose and 10 invited the chief and his crew to come | and eat in his house; and he also called his | tribe to come and eat with his son-in-law. When they were all in, | the people who came to get the chief's daughter in marriage began to eat. After they had eaten, | the four speakers of Chief Q!aēd (I 1) arose and told || the tribe that Q!aēd (I 1) was 15 going to give the box with his privileges to his | son-in-law, namely, the cannibal dance, the tamer of the cannibal-dancer, the rattle, and the | rich-woman, and also the fire dance, all of which were in the box of privileges; | for, indeed, they kept in the privilege-box the | neck-rings of red cedar-bark, the head-rings of red cedar-bark, the leg-rings, || and the wrist-rings of red cedar-bark, and also the rattle of 20 the cannibal-tamer. | Then they took the privilege-box out of the bedroom. It was brought out | by the cannibal-dancer of Q!aēd (I 1). He carried it, for it was given in marriage | to ^εmax'mewisagemē^ε (II 1), and the names of the four | privileges were also given. The name of the cannibal-dancer was Q!ādanats!ē, || and the name of the rich- 25 woman dancer was Q!āmināwagās, and the name | of the cannibal-tamer was Ts!āqāxelas, and the name of the fire-dancer was | Xwadzēs; and then the privileges-box was given to | ^εmax'mewisagemē^ε (II 1) by his father-in-law (I 1), and also the secular names | Q!wēltaak^u and Dōqūlāsela. That is the number of names || given to 30

kwas Q!aēd qa's lē^εwūltōdēxa g'īgāma^εyē Lē^εwis lēelōtē qa lās 10 ^εwīlōsdēsa qa's lā L!EXwa lāx g'ōkwās. Wā, laemxaāwisē āxk'!ālaxēs g'ōkūlōtē qa lās k!wamēla lāxēs negūmpē. Wā, g'il'mēsē la ^εwī-^εlaēLEXs laē L!EXwilag'ila qadzeLELEla. Wā, g'il'mēsē gwālalēLEXs laē Lax^εūlilē mōkwē ayilx^usa g'īgāma^εyē Q!aēd. Wā, la^εmē nēla-^εxēs g'ōkūlōtaxs lē^εmaē lālē Q!aēdāsēs k'!ēs^εowats!ē g'ildas lāxēs 15 negūmpēxa hāmats!a Lē^εwa hēlik'ilaLEla Lē^εwis yadenē Lē^εwa q!āmināwagās. Wā, hē^εmislēda nonltsē^εstalalē g'its!āxa k'!ēs^εowats!ē g'ildasa, yīxs lēx^εa^εmē āla g'iyimts!āxa k'!ēs^εowats!ē g'ildasa L!ē-^εL!agek!ūxawa^εyē Lē^εwa L!ēL!agekūma^εyē Lē^εwa L!āL!EGEX^usīdza^εyē Lē^εwa L!āL!EGEX^uts!ana^εyē. Wā, hē^εmisa yadenasa hēlek'ilaLEla. Wā, 20 la^εmē ax^εtse^εwēda k'!ēs^εowats!ē g'ildas lāxa ōts!ālilē qa's g'āxē daax^us hāmats!āsa g'īgāma^εyē Q!aēdē. Wā, lā dālux^εsāemqēxs laē lāk'li-^εg'alem lāx ^εmax'mewisagemā^εyē Lē^εwa LēLEGEMasa mōx^εwidala k'!ēk'!ēs^εowa. Wā, hē^εmis LēGEMsa hāmats!ē Q!ādanats!ē. Wā, hē^εmis LēGEMsa q!āmināwagās Q!āmināwagās. Wā, hē^εmis LēGEM- 25 sa hēlik'ilaLElē Ts!āqāxelasē. Wā, hē^εmis LēGEMsa nōnltsē^εstalalē Xwadzēs. Wā, la^εmē lāyowēda k'!ēs^εowats!ē g'ildas lax ^εmax'-mewisagemā^εyasēs negūmpē. Wā, hē^εmisa baxūsē LēGEMA, yīx Q!wēltaak^u Lō^ε Dōqūlāsela. Wā, hēem ^εwāxaatsa LēLEGEMē g'āxyō lāx ^εmax'mewisagemā^εyē yīsēs negūmpē Q!aēdē. Wā, 30

- 31 ⁶max'mewisagemē (II 1) by his father-in-law, Q!aēd (I 1). | Now ⁶max'mewisagemē (II 1) had the privilege-box, and the | names for the winter dance, and the secular names; and when | the speakers stopped speaking, ⁶max'mewisagemē (II 1) expressed his thanks |
- 35 for the privilege-box and the secular names; || and when he stopped speaking, the carved posts of the house were given to him | by his father-in-law, Q!aēd (I 1). Now the house was given by Q!aēd (I 1) to | ⁶max'mewisagemē (II 1); and when the speaker stopped speaking, the | Bellabella went out. |
- 40 Now, ⁶max'mewisagemē (II 1) lived with his Bellabella || wife. ⁶max'mewisagemē (II 1) was left by his | numaym the Dzendzenx'-q!ayo when they went home, and | ⁶max'mewisagemē (II 1) just continued to visit his people with his | Bellabella wife at Ts!āde, for that is where the Dzendzenx'q!ayo lived. | Now ⁶max'mewisagemē
- 45 (II 1) staid for a long time with the Bellabella. || He had two sons and two | daughters. The name of the eldest son was | Lālēlil!a (III 1); and the next one was a girl, who was named | K'anēlk'as (III 2); and the third one was a girl, whose name was | L!āqwaēl (III 3); and the youngest one was a boy, whose name was Gwēnō (III 4). ||
- 50 And when Lālēlil!a (III 1) and K'anēlk'as (III 2) were grown up, | ⁶max'mewisagemē (II 1) and his two children, | Lālēlil!a (III 1) and K'anēlk'as (III 2) went home; and he left behind his wife and | his

31 la⁶mē lālē ⁶max'mewisagemā⁶yaxa k'lē⁶owatslē g'ildasa lē⁶wa lēlēgemē lāx ts!ēts!ēqa lē⁶wa bāxūsē lēlēgema. Wā, g'il⁶mēsē q!wēl'idēda ā'yilkwaxs laē mōmelk'lālē ⁶max'mewisagemā⁶yasa k'lēk'les'owatslē g'ildasa lē⁶wa bāxūdzexlayōwē lēlēgema. Wā,

35 g'il⁶mēsē q!wēl'idexs laē wī⁶la lāyowēda k'lēx'k'ladzekwē g'ōk'u lāxaaq yīsēs negūmpē Q!aēdē. Wā, la⁶mē g'ōkūlxlē Q!aēdē lāx ⁶max'mewisagemā⁶yē. Wā, g'il⁶mēsē q!wēl'idēda elkwaxs laē hōqū-welsēda Hēldza⁶qwē.

- Wā, la⁶mē ⁶max'mewisagemā⁶yē ha⁶yasek'āla lē⁶wis Hēldza⁶q!wax-
- 40 semē genema. Wā, laem lōwa⁶lemē ⁶max'mewisagemā⁶yasēs nē⁶mēmotaxs g'āxaē nā⁶nakwēda Dzendzenx'q!ayowē. Wā, ā⁶mēsē ⁶max'mewisagemā⁶yē hē⁶menalaem g'āx bāgūns lē⁶wēs Hēldza-⁶q!waxsemē genem lāx Ts!ādē qaxs hē⁶maē g'ōkūlatsa Dzendzenx'-q!ayowē. Wā, lā gāla hēlē ⁶max'mewisagemā⁶ya Hēldza⁶qwē.
- 45 Wā, la⁶mē sāsemno⁶x'sa ma⁶lōkwē bābebaguma hē⁶mēsa ma⁶lōkwē ts!āts!ēdagema. Wā, la⁶mē lēgadēda nōlast!ēgema⁶yē bābagums lālēlil!a. Wā, hē⁶mēs mak'ilaqēda ts!āts!ēdagemaqē lēgadās K'anēlk'asē. Wā, hē⁶misēda q!āyā⁶yē ts!āts!ēdagema lēgadās L!ā-qwaēl. Wā, lā āma⁶inxā⁶ya bābagumē lēgadās Gwēnawē.
- 50 Wā, g'il⁶mēsē ha⁶yalak'lōx⁶widē lālēlil!a lō⁶ K'anēlk'asaxs g'ā-xaē nā⁶nakwē ⁶max'mewisagemā⁶yē lē⁶wa ma⁶lōkwē sāsems, yix lālēlil!a lō⁶ K'anēlk'asē. Wā, la⁶mē lōwalasēs genemē lē⁶wa

two children,—Gwēnō (III 4), the third boy; | and the younger girl, his daughter, L!āqwaēl (III 3). They || were going to stay with their 55 mother among the Āwīl!ēdex. |

Then 'max'mewisagemē (II 1) went home with his two children, | taking along his privilege-box, every kind of | food, and two expensive coppers. Lēta and Sea-Lion, | for these were the names of the two coppers. When || they arrived at Ts!ādē, they were called in by 60 their tribe in the evening. | It was nearly winter-time when they arrived. After having eaten, | they all went out, and then his tribe went to eat with him. | When all had gone out, 'max'mewisagemē (II 1) sent his two | speakers to ask the chiefs of his numaym || Dzendzenx'q!ayo to come into the house of 'max'mewisagemē to a 65 secret meeting; | and when all the men and the women were asleep, | when it was past midnight, the four chiefs | of the Dzendzenx'q!ayo came in,—Hāmōtelasō, Q!ūmlēdnōt, | and Wadzē, and also Yāqolas,—and when all were seated, || they were told by 'max'- 70 mewisagemē (II 1) that he was going to give a winter dance in | winter with all the kinds of food that he had brought in his canoe, and | the two coppers; and then his prince | L!ālēl!a (III 1) was to disappear to be a cannibal-dancer; and his daughter | K'anēlk'as

ma'lōkwē lāxēs sāsēmē yīx Gwēnawēxa q!āyā'yē bābaguma, wā, 53 hē'mis!ēs āmayadza'yē ts!āts!edagem xūnōkwē L!āqwaēl. Wā, la-
'mē hēx'sāeml lāda Āwīl!ēdexwē lē'wis ābempē. 55

Wā, g'āx'mēs!a 'max'mewisagemā'yē lē'wis ma'lōkwē sāsēm mālaxa k!ēs'ōwats!ē g'ildasa lē'wa 'nāxwa qa's gwēx'sdema hē-maōmasē lē'wa ma!tsemē lēla'xūla L!āl!eqwa yīx Lēta lō Mawa-
k!a qaxs hē'maē lēlēgēmsa ma!tsemē L!āl!eqwa. Wā, g'il'mēsē lāg'aa lax Ts!ādāx lae hēx'idaem lālē'lālasōsēs g'ōkūlōtaxa dzā- 60
qwāsēs lāg'alisdēmēxa la elaq ts!āwūnxa. Wā, g'il'mēsē gwāl ha'mā-
pexs laē hoqūwelsa lē'wa g'āxē k!wamē!eq yīx g'ōkūlōtasēq. Wā,
g'il'mēsē 'wī'wūlsax laē 'max'mewisagemā'yē 'yālaqasa ma'lōkwē
lāxēs āyilkwē, qa lās āwābēnōlemāxa g'ig'igāma'yasēs 'nē'mēmōtēda
Dzendzenx'q!ayowē, qa g'āxēs 'wī!a lāx g'ōkwas 'max'mewisage- 65
ma'yē, qō lāl 'wī!a mēx'idla 'nāxwa bēbegwānem lē'wis ts!ēdaqē.
Wā, g'il'mēsē la gwāl negēg'exs g'āxaē hōgwīleda mōkwē g'ig'egā-
ma'yasa Dzendzenx'q!ayowē, yīx Hāmōtelasē'wē lō' Q!ūmlēdnōlē
lō' Wadzē; wā, hē'misē Yāqolasē. Wā, g'il'mēsē 'nāxwa k!ūs'ā-
lilēxs laē nēlē 'max'mewisagemā'yaxs lē'maē yāwix'ilaxa ts!ā- 70
wūnxē yīsēs māya 'nāxwa ōgūq!ēmas hēmaōmasa. Wā, hē'misa
ma!tsemē L!āl!eqwa; wā, hē'misēxs lē'maē x'is'idlē lāwelgāma-
'yas, yīx L!ālēl!a, yīxs hāmats!ēlē; wā, hē'misa ts!āts!edagemē xū-
nōx'sē K'anēlk'asaxs lē'maē x'is'idēl lāxēs q!āmināwagāsēlē. Wā,

- 75 (III 2) was to disappear to be a rich-woman dancer; || and after he had spoken, LĀLĒLĪ!a (III 1) disappeared when it was nearly daylight; | and in the evening disappeared the girl K'anēlk'as (III 2), who was to be a | rich-woman dancer. Then he took two young men from | among the nearest relatives, who were to disappear on the following day, to be a | fire-dancer and a cannibal-tamer. Now ||
- 80 'max'mewisagemē (II 1) gave a winter dance to his tribe with what he received in marriage from the | Āwīl'ēdex of the Bellabella. Now he had the first cannibal-dancer | and rich-woman dancer and fire-dancer and cannibal-tamer. | After he had given his winter dance, he changed the name of LĀLĒLĪ!a (III 1); and his | cannibal name was Q!ādanats!ē; and the rich-woman dancer name of
- 85 K'anēlk'as (III 2) was || Q!āmināwagās; and the name of the fire-dancer was Xwadzēs; | and the name of the cannibal-tamer was Ts!āqāxelas. Thus | the Bellabella dances and names came first to the Kwakiutl. | Then he wooed the princess of Lālak'ōts!a (II 3), the head chief | of the Temltemlts, one of the numayms of the Mamalē-
- 90 leqāla, || for LĀLĒLĪ!a (III 1); for now he had changed his name for his secular name, and | his name was now Dōqūlāsela (III 1). The name of the princess of Lālak'ōts!a (II 3) was Lēlendzewēk'ē (III 5). | Now he had her for his wife; and | Dōqūlāsela (III 1) had not been married long to her when they had a boy. | They called him
- 95 Pengwēd (IV 1). This name was obtained || from his father-in-law
-
- 75 g'il'mēsē gwālē wāldemasēxs laē x'is'idē LĀLĒLĪ!āxa la elāx 'nāx'ida. Wā, lā dzāqwaxs laē x'is'idēda ts!āts!edāgemē yix K'anēlk'asēxa q!āmināwagāsēlē. Wā, la'mē āx'ēdxa mā'lōkwē hā'yāfā grayōl lāxēs māx'meg'ilē lēlēlāla, qa x'is'idaxa lāxat! 'nāx'ida, qa nōnltsēstālala lē'wa hēlēk'ilalēlāxa hāmats!a. Wā, la'mē yāwix'i-
- 80 lālē 'max'mewisagemā'yē qaēs g'ōkūlōtasēs geg'adānemē lāxa Āwīl'ēdexwasa Hē'ldza'qwē. Wā, la'mē hāmdzadasa gālē hāmats!a, lē'wa q!āmināwagāsē, lē'wa nōnltsēstālala, lē'wa hēlēk'ilalēla. Wā, g'il'mēsē gwālēxs yāwix'ilaē, laē L!āyoxlayē LĀLĒLĪ!a. Wā, la'mē hāmdzēxlāx Q!ādanats!ē. Wā, lāxaē K'anēlk'asē q!āmināwagē-
- 85 dzēxlāx Q!āmināwagāsē. Wā, lāxaē lēgadēda nōnltsēstālala Xwadzēsē. Wā, hē'mislal lēgemsa hēlik'ilalēlē Ts!āqāxelasē. Wā, hēem g'il g'āx lēlētsa Hē'ldza'qwē, lē'wa lēlēgemē lāxa Kwāgulē. Wā, la'mē g'āyox'witse'wē k'lēdēlas Lālak'ōts!āxa xamāgemā'yē g'igā-mēsa Temltemltsēxa 'nemsgemakwē 'nemēmōt lāxa Mamalēleqāla,
- 90 qa LĀLĒLĪ!a, yixs le'maē L!āyoxlāxat! lāxa bāxūsē. Wā, la'em lēgades Dōqūlāsela, yixs lēgadaē k'lēdela Lālak'ōts!ās Lēlendzewēk'ē. Wā, la'mē geg'adēx'its. Wā, k'lēst!a gāla lā hāyasek'āla Dōqūlāsēlāxs laē xūngwadēx'itsa bābagūmē. Wā, hēx'ida'mēsē lēx'ides Pengwēdē lāxēs xūnōkwē. Wā, la'mē g'āyanemāxa lē-
- 95 gemē lāxēs negūmpē lāx Mamalēlēxk'lōt!ēna'yasēs xūnōkwē.

on the Mamalēleqāla side for their son. | Then they had another 96
 child, a girl, and she was called | Melēd (IV 2). Then they had
 another child, a girl, | who had the name Menlēdaas (IV 3); and
 they had another child, | a boy, who was named Laq!Eyōs (IV 4). ||
 Lālak'ots!a (II 3) gave these names to his son-in-law Dōqūlāsela 100
 (III 1) to be the | names of his children. Now the marriage debt was
 paid by Lālak'ots!a (II 3) to Dōqūlāsela (III 1); | and he gave as privi-
 leges to his son-in-law the speaker's dance, and the great dance from
 above, | and the war-dance, and the double-headed-serpent dance;
 and the name of the | speaker's dance was Aōmalal; and the name of
 the great dance from above, || Nōng'āxtā'yē; and the name of the 5
 war-dance, 'wilenkūlag'ilis; | and the name of the double-headed-
 serpent dance was 'wāx'sgemlis. And the secular | name of Dōqūlā-
 sela (III 1) was now 'wālas Kwax'ilanōkūmē, | and (those mentioned
 before) were the names of his children. Then he | went back to his
 tribe at Ts!ādē, and that winter he gave a winter dance. || He used 10
 the names which he had received in marriage from Lālak'ots!a (II 3) |
 for his children; and thus the names of the Mamalēleqāla came to
 the | Dzendzenx'q!ayo, and the winter dances. This is all about
 the | Bellabella and the Mamalēleqāla. |

Now I will talk about K'anēlk'as (III 2). She || married the chief 15
 of the Q!ōmoyā'yē, Yāqok!wālag'ilis (III 6). | He received the house

Wä, laxaē ēt!ēd xūngwadex'itsa ts!āts!edagemē. Wä, la'mēsē lēx'ē- 96
 des Melēdē lāq. Wä, laxaē ēt!ēd xūngwadex'itsa ts!āts!edagemē.
 Wä, laxaē lēgadex'īdēs Menlēdaasē. Wä, laxaē xūngwadex'itsa
 bābagūmē. Wä, lā lēx'ēts Laq!Eyōsē lāq. Wä, la'mē hēx'sāmē
 Lālak'ots!a ts!āsa lēlegemē lāxēs negūmpē Dōqūlāsela, qa lēlē- 100
 gemsēs sāsēmē. Wä, la'mē qōtex'īdē Lālak'ots!āx Dōqūlāsela.
 Wä, la'mē k'!ēs'ogūlx!āla hāyāq!entelalē, lē'wa 'walas'axaū-
 kwē, lē'wa tōx'widē, lē'wa sīseyūlelālē; wä, hē'mis lēgēmsa
 hāyāq!entelalē, Aōmalalē; wä, hē'mis lēgēmsa 'walas'axaūkwe
 Nōng'āxtā'yē; wä, hē'mis lēgēmsa tōx'widē 'wilenkūlag'ilisē; wä, 5
 hē'mis lēgēmsa sīseyūlelālē 'wāx'sgemlisē; wä, hē'mis bāxūs lēlē-
 gemsē, yīx Dōqūlāsela. Wä, laem lēgades 'wālasē Kwax'ilanō-
 kūma'yē. Wä, hē'mis lēgēmas sāsēmas. Wä, laemxaē g'āx
 nā'nakwa lāxēs g'ōkūlasē lāx Ts!ādē. Wä, la'mē yāwix'ilaxa la
 ts!āwūnxa. Wä, la'mē lēx'ētsa lēlegemg'elx!āyas Lālak'ots!a 10
 lāxēs sāsēmē. Wä, g'āx'mē lēlegēmasa Mamalēleqāla lāxa Dzen-
 dzenx'q!ayowē lē'wa lēlēdāsa ts!ēts!ēqa. Wä, laem g'wāl lāxa
 Hē!dza'qwē lē'wa Mamalēleqāla.

Wä, la'mēsen ēdzaqwa! gwāgwēx's'alal lāx K'anēlk'asaxs laē
 lā'wadex'īd lāxa Q!ōmoyā'yē yīs g'īgāma'yasē Yāqok!wālag'ilisē. 15
 Wä, la'mē lāyowēda g'ōkwē lāq, lē'wa hāmats!a, lē'wa hēlik'ī-

- 17 and the cannibal dance, and the cannibal-tamer | dance, and the rich-woman dance, and the fire-dance, and the names; | and therefore the Q!ōmoyâ'yē have Bellabella names. | This is all about the
 20 Q!ōmoyâ'yē; for Yāqok!wālag'ilis (III 6) had only one || child with K'anēlk'as (III 2), a boy, who was named | Pōlēlas (IV 5). He received the name from Dōqūlāsela (II 1). | K'anēlk'as (III 2) did not stay long with Yāqok!wālag'ilis (III 6), who | was chief of the numaym Yaēx'āgemē of the Q!ōmoyâ'yē. |
 25 Now I will talk about Dōqūlāsela (III 1), who next || took for his wife the princess of the chief of the Ts!ēts!ēlwālagāmē, | a numaym of the Nimkish—Lax'lēlīdzemga (III 7), the princess of | L!āqolas (II 4). They had a boy, who received the name | Yāqolas (IV 6); and they had another child, Pengwēd (IV 7). As soon as | he began
 30 to grow up, Yāqolas (IV 6) married the princess (IV 8) of || Hāmisk'enis (III 8), chief of the G'īg'īgām of the Nimkish. Now | Yāqolas's (IV 6) name was Dōqwāyis, for he changed his name. Now the marriage debt was paid to | Dōqwāyis (IV 6) by Hāmisk'enis (III 8). Then he gave him the names | A'māwiyus and K'!ādē for his secular names, and Lānalag'ilis for the | hāmshāmts!es-dance, and G'īgā-
 35 mēq!ōlela for the great-fool dance, || and 'wilenkūlag'ilis for the war-dance, and Nenq!ōlela for the | great-bear dance. These were his four names for the winter dance. | Now they changed the name of

17 lalela, Lēwa q!āmināwagāsē, Lēwa nōnltsē'stālālē, Lēwis Lēlēgemē. Wā, hē'mis lāg'ila Hē!dza'q!wālē Lēlēgemasa Q!ōmoyâ'yē. Wā, laemxaē gwāl lāxa Q!ōmoyâ'yē, qaxs 'nemōx'u'māē xūnōx-
 20 'widās Yāqok!wālag'ilisē lāx K'anēlk'asēxa bābagūmēxa lēgades Pōlēlasē. Wā, laemxaē hēm grayōla Lēgemē Dōqūlāsela, yixs Lōmāē 'nemāl'id lā'wadē K'anēlk'asas Yāqok!wālag'ilisē, yixa g'īgāma'yasa Yaēx'āgema'yasa Q!ōmoyâ'yē.

Wā, la'mēsen gwāgwēx's'ex'ēidē lāx Dōqūlāsēlaxs, laē gaga-
 25 k'!ex'ēid lāx k'!ēdēlasa g'īgāma'yasa Ts!ēts!ēlwālagāma'yasa 'nemēmōtē lāxa 'nemgēsē, yix lax'lēlīdzemga, yixs k'!ēdēlaas L!āqolasē. Wā, lā xūngwadex'ēitsa bābagūmē, yixa lēgadās Yāqolasē. Wā, lāxaē ēt!ēd xūngwadex'ēits Pengwēdē. Wā, g'il'mēsē q!ūlyax'wīdē Yāqolasaxs laē geg'adex'ēitsa k'!ēdēlas Hāmisk'enisē, g'īgāma'yasa G'īg'īgēmasa 'nemgēsē. Wā, laem lēgadē
 30 Yāqolasas Dōqwāyisaxs laē L!āyoxlā. Wā, la'mē qōtēx'ēitse'we Dōqwāyisas Hāmisk'enisē. Wā, la'mē lēgemg'elxlālāsa yisōx A'māwiyusē Lō' K'!ādē lāxa bāxūsē. Wā, lā lēgades Lānalag'ilisē lāxa hāmshāmts!esē; wā hē'mis G'īgāmēq!ōlela lāxa 'wālasē nūlemāla.
 35 Wā, hē'mis 'wilenkūlag'ilisē lāxa tōx'wīdē Lō' Nenq!ōlela lāxa 'wālasē nāna. Wā, laem Lēlēgēms lāxa ts!ēts!eqaxa mōsgēmē Lēlēgēma. Wā, la'mē L!āyoxlā'yē lax'lēlīdzemgās 'nā'nemp!en-

lax'lelidzemga (IV 8) to 'nā'nemp!eng'ilayugwa (IV 8) | because 38
her father paid the marriage debt. Now they had a | daughter, who
was named by Hāmisk'enis (III 8), 'māxūlayugwa (V 1). || Then 40
Dōqwāyis (IV 6) came to Fort Rupert with his wife, | 'nā'nemp-
p!eng'ilayugwa (IV 8), and their princess, 'māxūlayugwa (V 1).
Before | 'māxūlayugwa (V 1) had grown up, Dōqwāyis (IV 6)
became sick; | and the chief did not lie down long before he died. |
Dōqwāyis (IV 6) left a copper, the great expensive copper || Lōbīlila, 45
which he had obtained from his father-in-law Hāmisk'enis (III 8)
when the latter paid his marriage debt; | and when those who had
buried Dōqwāyis (IV 6) came home, | Āwadē invited all the men of
the Gwēṭela (that is, the real | Kwāg'uḷ) and the Q!ōmoyâ'yē. He
did not invite the | 'wālas Kwāg'uḷ, for the dead chief, Dōqwāyis
(IV 6), belonged to them. || And when all had come into the house of 50
Āwadē, he told them | why he had called them in. He said, "Now
we will go and comfort | 'māxūlayugwa (V 1), because she was the
princess of the past Dōqwāyis (IV 6); for | the girl 'māxūlayugwa
(V 1) is the only daughter of Dōqwāyis, | although Dōqwāyis (IV 6)
had a younger brother, Pengwēd (IV 7); but || he could not take the 55
place of his elder brother, because Dōqwāyis (IV 6) had | 'māxūla-
yugwa (V 1) for his daughter, and she belonged to the elder line of the
head family of | 'max'mewisagemē (II 1). The eldest brother and
his descendants are always the head family; | and they could not

gilayugwaxs laē qōtēx'idēs ōmpē. Wā, la'mē xūngwade- 38
x'ētsa ts!āts!edagemē. Wā, lā lēx'ēdē Hāmisk'enisas 'māxūla-
yugwa lāq. Wā, g'āx'mē Dōqwāyisē lāx Tsāxisē lē'wis genemē 40
'nā'nemp!eng'ilayugwa lē'wis k'!ēdēlē 'māxūlayugwa. Wā, k'!ēs-
'mēsē laem ēxent!ēdē 'māxūlayugwāxs laē ts!ēx'q!ēx'idē Dō-
qwāyisē, wā k'!ēst!a gaēl qelgwilexs laē wik!ēx'idēda g'īgāma-
yōla. Wā, la'mē l!āqwaēlālē Dōqwāyisaxa 'wālasē lāxūla l!āqwē 45
Lōbīlila, yīx g'āyānemas lāxēs negūmpē Hāmisk'enisaxs laē qōtē-
x'aq. Wā, g'il'mēsē g'āx nā'nakwa wunemtāx Dōqwāyisaxs laē
lēts!ōdē Āwadōlaxa 'nāxwa bēbegwānēmsa Gwēṭelaxa ālak'lāla
Kwāg'ula, lē'wa Q!ōmcyâ'yē. Wā, laem k'!ēs lālēts!ōtk'inaxa
'wālasē Kwāg'ula, qaxs hē'maē g'ixgwaḷex Dōqwāyisdē. Wā,
g'il'mēsē g'āx 'wī'laēl lāx g'ōkwās Āwadāxs laē nēlasēs lē'lāle- 50
laxa 'nāxwa begwānema. Wā, la'mēs 'nēk'a qa's lā ts!elwaqax
'māxūlayugwa lāx k'!ēdēlas Dōqwāyisdē, qaxs 'nemōx'maē xū-
nōx'dēs Dōqwāyisdēda ts!āts!edagemē, yīx 'māxūlayugwa, yīxs
wāx'maē tsā'yanōkwē Dōqwāyisdās Pengwēdē. Wā, la k'!ēās
gwēx'ēidaas hē lāx'stōdxēs 'nōlax'dē, qaxs xūngwadaē Dōqwā- 55
yisdās 'māxūlayugwa, yīxs 'nōlawālīlāē, qaxs kwēkwaē 'max-
mewisagemayōlē. Wā, hēx'sā'mēs kwēkwa 'nōlawālīlēxa g'a-
yāwē lāq. Wā, lāxaē k'!ēās gwēx'ēidaas lāyowa 'wālasē l!āqwē

- give the great copper | Lōbilila to Pengwēd (IV 7). Therefore
 60 Āwadē wished to go || and comfort 'māxūlayugwa (V 1) who was to
 take the place of her past father. | When Āwadē stopped speaking,
 the men went out | and entered the house of 'māxūlayugwa (V 1)
 and all the | 'wālas Kwāg'uł were inside and sitting down with
 'māxūlayugwa (V 1) in the rear | of the house. Then the Gwētela
 65 sat down at the right-hand side, || inside the house; and the Q'ō-
 moyâ'yē sat down on the left-hand side | of the house; and when
 they were all in, the head chief | of the Maāmtag'ila, Āwaxelag'ilis,
 stood up and comforted her; | and when he had ended his speech, he
 sat down. Then the | head chief of the Kūkwāk'ūm, Ōdzē'stālis,
 70 stood up and comforted her, || and when he had ended his speech he
 sat down; then the | head chief of the G'ig'ilgām of the Q'ōmoyâ'yē,
 Yāqoladzē, arose and | comforted 'māxūlayugwa (V 1), and when
 he had ended his speech | he sat down; then the head chief of the
 Yaēx'agemē, | Lālak'ōts!a, stood up and comforted her, and when
 75 he had ended his speech || he sat down. Now four chiefs had spoken. |
 Then Hāmasaqa, chief of the Dzendzenx'q!ayo, stood up. | He
 carried the great expensive copper, Lōbilila, and he | promised to sell
 it to give property to all the tribes on behalf of 'māxūlayugwa (V 1).

- Lōbilila lāx Pengwēdē. Wā, hē'mis lāg'ilas Āwadē 'nēx' qa's lā
 60 ts!elwaqax 'māxūlayugwa, qaxs lē'maē lax^ustōdēlxēs ōmpdē. Wā,
 g'il'mēsē q!wē'fidē Āwadāxs laē 'wī'la hōqūwelsēda bēbegwānemē,
 qa's lāx'da'xwē lāx g'ōkwās 'māxūlayugwa. Wā, la'mē 'wī'laēlē-
 lēda 'wālasē Kwāg'uł k!wēsēmēlex 'māxūlayugwa lāxa ogwiwālilas
 g'ōkwās. Wā, ā'misē k!ūs'ālilēlēda Gwētela lāxa hēk'!ōts!ālilas
 65 āwilelāsa g'ōkwē. Wā, hēt'alāda Q'ōmoyâ'ya gēmoxots!ālilas āwī-
 lelāsa g'ōkwē. Wā, g'il'mēsē 'wī'laēlexs laē lax'ūlilē xamāge-
 ma'yasa Maāmtag'ila, yix Āwaxelag'ilisē; wā, lā ts!elwax'ēda.
 Wā, g'il'mēsē lābē wāldemas laē k!wāg'alila. Wā, lā lax'ūlilē
 xamāgema'yasa Kūkwāk'ūmē Ōdzē'stālisē qa's ts!elwax'ēdē. Wā,
 70 g'il'mēsē lābē wāldemas laē k!wāg'alila. Wā, lā lax'ūlilē xamā-
 gema'yasa G'ig'ilgēmasa Q'ōmoyâ'ya, yix Yāqoladzē, qa's
 ts!elwax'ēdēx 'māxūlayugwa. Wā, g'il'mēsē lābē wāldemas laē
 k!wāg'alila. Wā, la lax'ūlilē xamāgema'yasa Yaēx'agemā'yē, yix
 Lālak'ōts!a, qa's ts!elwax'ēdē. Wā, g'il'mēsē lābē wāldemas laē
 75 k!wāg'alila. Wā, la'mē mōkwa g'ig'igāma'yē yaqlēg'a'la. Wā,
 la'mēs lax'ūlilē Hāmasaqa, yix g'igāma'yasa Dzendzenx'q!ayowē.
 Wā, la'mē dālx Lōbililaxa 'wālasē laxula l!āqwa. Wā, la'mē dzō-
 xwas qaēda 'nāxwa lēlqwālala'ya qa 'māxūlayugwa. Wā, la'em

Now | he changed her name to Dōqwāyis (V 1). Then they gave blankets || to the head man. That is all about this. | 80

Now Dōqwāyis (V 1) was wooed by Wāg'idis (V 2) | head chief of the Laā'lax'sēndayo, soon after Dōqwāyis (V 1) had invited | all the tribes.¹ |

Dōqwāyis had not had Wāg'idis for her husband for a long time when she had a || son . . . Then his name was Tsāxis (VI 1) [of that 85 boy,] | because he was born in Tsāxis. When he was ten months old, | the thunder-bird rings were put on him . . . |

Not long after this Dōqwāyis (V 1) gave away blankets on behalf of her son (VI 1). | Now Dōqwāyis herself spoke, and said to her numaym, || the Dzendzenx'q!ayo, that her son would take the | 90 head seat, and that she, Dōqwāyis (V 1), would stand at the end of the | Dzendzenx'q!ayo, and that the name of Dēyad (VI 1) would be Dōqwāyis (VI 1). | His mother's name was now Yāqolas (V 1). It was not | long before Wāg'idis (V 2) and his wife (V 1) Yāqolas had another son (VI 2); || and when he began to grow up, then 95 Wāg'idis (V 2) gave away blankets | on behalf of his new son (VI 2). He was going to place him in the seat | of his own father, of the numaym Laā'lax'sēndayo, who had died, and who was named | Lelbex'sālag'ilis (IV 9). Now the new child of Wāg'idis (VI 2) had

L!āyoxlā, laem lēgades Dōqwāyisē. Wā, laem yāqwasō^ε lāxa kwēkwē. Wā, laem gwāl laxēq. 80

Wā, la'mē gagak'!EX'itse^εwē Dōqwāyisas. Wāg'idisē, yix xamagema'yasa Laā'lax'sēndayowē nexwāg'ēqēxs lāx'dē lēlēlē Dōqwāyisaxa 'nāxwa lēlqwālaLa'ya.¹

Wā, k'lēstla gāla lā'wadē Dōqwāyisa Wāg'idisaxs laē xūngwadix'itsa bābagūmē . . . Wā, la'mē lēgades Tsāxisē, yixs bābagū- 85 maē, qaxs hāe māyōleme Tsāxisē. Wā, lā hēlogwilaxs laē kūnxwēdekwa . . .

Wā, k'lēstla ālaem gālaxs laē p!es'idē Dōqwāyisē qaēs xūnōkwē. Wā, la'mē xamōda'mē Dōqwāyisē nēlaxēs 'ne'mēmōtēda Dzendzenx'q!ayowaxs le'maē lalēs xūnōkwē L!āyostōdLEq lāxa 90 kwēkwē. Wā, ā'misē Dōqwāyisē la lāxwāla lāxa gwāxsde'yasa Dzendzenx'q!ayowē. Wā, la'mē lēgadē Dēyadās Dōqwāyisē. Wā, ā'misē lā ābempas la lēgades Yāqolasē. Wā, k'lēstla ālaem gālaxs laē ēt!ēd xūngwadex'idē Wāg'idisē lē'wiās genēmē Yāqolasē. Wā, gr'il'mēsē q!wāq!ūlyakwālaxs laē p!es'idē Wāg'idisē 95 qaēs ālē bābagūm xūnōkwa. Wā, la'mē lāx^ustōts lāx lāxwa'yasēs ōmpwūlē lāxa 'ne'mēmōtē, yīxa Laā'lax'sēndayowēxa lēgadōlas Lelbex'sālag'ilisē. Wā, la'mē lēgadēda ālē xūnōx^us Wāg'idisas.

¹ Here follows the description of the customs relating to pregnancy and birth, p. 649. In regard to this marriage, see also p. 1111.

a name. | Then the grandfather (III 8) of Yāqoḷas (V 1) — that is, the
 200 father (III 8) of the mother (IV 8) of Yāqoḷas (V 1), — || died, for her
 father was Hāmisk'enis (III 8). He was the chief of the numaym |
 Ts!ēts!ēlwālagāmē of the Nimkish; and the mother of | Yāqoḷas
 (V 1), 'na'nemp!eng'ilayugwa (IV 8), had no time to take her
 father's seat, when | she also was taken ill and died. Now Yāqoḷas
 (V 1) | was with child, and the chiefs of the Nimkish wished in vain ||
 5 for Yāqoḷas (V 1) to take the seat of her grandfather, Hāmisk'enis
 (III 8). | Then Yāqoḷas (V 1) said that she would take it after a
 while. Then she had another | son (VI 3); and when he began to
 grow up, | Yāqoḷas (V 1) and Wāg'idis (V 2) gave blankets to the
 Nimkish, | and then the new child took the seat of Hāmisk'enis
 10 (III 8) in his numaym the || Ts!ēts!ēlwālagāmē; and his name was
 Hāmisk'enis (VI 3), although he was | a child, and he also
 took his seat. That is all about this. |

Now I will speak again about Wāg'idis (V 2), when he wooed the
 princess of | 'māxwa (V 3), head chief of the Māmālēleqāla on behalf
 of his eldest son | Dōqwāyis (VI 1); for the princess of 'māxwa (V 3)
 15 was Hāmdzid (VI 4). Now || Dōqwāyis (VI 1) married her. It was
 not a long time before they had | a son (VII 1). When the son of
 Dōqwāyis (VI 1) was | ten months old, he was given the name
 Wāwālk'inē (VII 1), for this is the name of the child | of Dōqwāyis.
 Now the child got a name from his | mother's side. Then 'māxwa

Wā, la'mē lēlē gagempās Yāqoḷasē, yix ōmpas ābempas Yāqo-
 200 lasē, yixs āyadaas Hāmisk'enisē, yixa g'igāma'yasa 'ne'mēmāsa
 Ts!ēts!ēlwālagāma'yasa 'nemgēsē. Wā, wīsomālat!a ābempas
 Yāqoḷasē, yix 'nā'nemp!eng'ilayugwa la lāx'stōdxēs ōmpāxs laē
 ōgwaqa ts!ēx'q!ēx'ida, wā, lā wik!ēx'ēda, yixs la'maaxaa Yāqo-
 lasē bewēkwēkwa. Wā, laem wāx'a g'ig'egāma'yasa 'nemgēsē 'nēx'
 5 qa hē'misē Yāqoḷasē lā lāx'stōdxēs gagempdē Hāmisk'enisdē.
 Wā, lā 'nēk'ē Yāqoḷasē, qa's hayalālēs la. Wā, la'mē ēt!ēd
 xūngwadēx'ida, yisa bābagūmē. Wā, g'il'mēsē q!wāq!ūlyax'wī-
 dālaxs laē Yāqoḷasē lō' Wāg'idisē p!ēts!ēlēlaxa 'nemgēsē. Wā,
 la'mē lāx'stōdēda ālē xūnōx'sēx Hāmisk'enisdē lāxēs 'ne'mēmota
 10 Ts!ēts!ēlwālagāma'yē. Wā, la'mē lēgades Hāmisk'enisa wāx'ēmē
 g'inānema. Wā, laemxaē lālex k!wa'yas. Wā laemxaē gwāl lāq.

Wā, la'mēsen ēdzaqwaLES Wāg'idisaxs laē gagak!ax k!ēdēlas
 'māxwa, yix xāmagemayē g'igāmēsa Māmālēleqāla qaēs lāwūl-
 gāma'yē Dōqwāyisē, yixs k!ēdadaē 'māxwas Hāmdzidē. Wā,
 15 la'mē gegadē Dōqwāyisas. Wā, k!ēst!a gālaxs laē xūngwadēx'i-
 tsa bābagūmē. Wā, la'mēs hāyaqēda xūnōkwas Dōqwāyisaxēs
 hēlogwilaēna'yē, yix Wāwālk'ina'yē, qaxs hē'maē lēgēms xūnō-
 kwas Dōqwāyisē. Wā, laem gwēk!ōt!ēndalē lēgēmas xūnōkwas
 lāxēs ābask!ōtē. Wā, la'mē ts!ēx'q!ēx'idē 'māxwa. Wā, k!ēst!a

(V 3) was taken ill, and after a || short time he died. Before he died, 20 but | when he knew that he was not going to recover, because he was getting | weaker all the time, he asked his daughter (VI 4) to | call in his numaym, the Mamalēleq lām, for he said he wanted to speak to them. | Immediately Hāmdzid (VI 4) called in her numaym. || When 25 all came in, Chief ʿmāxwa (V 3) | spoke, and he told his numaym that his mind was getting weak | on account of his sickness. "I wish | my grandchild Wāwalk'inē (VII 1) to take my place. His name | shall be ʿmāxwa when I die." Thus he said to his tribe. || Now, what 30 should his numaym say? for really the child was of his own blood, | the child of Dōqwāyis (VI 1) and of his wife Hāmdzid (VI 4). | When night came, Chief ʿmāxwa (V 3) died, | and in the morning at day-break the Mamalēleqāla buried | their chief ʿmāxwa (V 3). When the people who had buried him came back, || the chief of the numaym 35 Wiwomasgem, | Neg'ā, called his tribe the Mamalēleqāla; and when | they were all in his house, Neg'ā said that he called them | to comfort Hāmdzid (VI 4) and her child Wāwalk'inē (VII 1). | Then all who were in the house of Neg'ā went out and || went into the 40 house of Wāwalk'inē (VII 1); and the | chiefs of the Mamalēleqāla spoke in turns, comforting Wāwalk'inē (VII 1) | and his mother

gālaḡs laē wik'lex'ida. Wā, hēxōlēxs k'les'maē wik'lex'ida. Wā, 20 laem q'lālelē ʿmāxwāxs k'lesāē la ēk'lēma, yīxs ā'maē hēxtāla wālēmadzē'nākūla. Wā, hē'mis la āxk'lātsēxs k'lēdēlē qa lēts'lōdēsēxs ʿnē'mēmōtēda Mamalēleq'ēmē, qaxs ʿnēk'aaxs wāldem-nōk'wēxsdaaq. Wā, hēx'ida'mēsē Hāmdzidē lēts'lōdex ʿnē'mēmōtas. Wā, g'il'mēsē g'āx ʿwīlaēlexs laasa g'igāma'yē ʿmāxwa 25 yāq'eg'a'la. Wā, la'mē nēlaxēs ʿnē'mēmōtaxs lē'maē ʿwīwēl'ē-x'ēdē nāqa'yas lāxēs ts'lex'q'lēna'yē: "Wā, yu'mēsen g'wē'yō qa l'lāyo g'axenen ts'lōx'LEMāqōx Wāwalk'ina'yē. Wā, lā'mōx lēgad-LES ʿmāxwa qenlō lāl weyemsalēlō;" ʿnēk'ēxs g'ōkūlōtē. Wā, qa ʿmāsēs wāldemas ʿnē'mēmōtas, qaxs āla'maē hešemq elkwēda 30 g'inānemē, yīx xūnōkwas Dōqwāyisē lē'wis genemē Hāmdzidē. Wā, g'il'mēsē gānul'idexs laē wik'lex'ēdēda g'igāma'yē ʿmāxwa. Wā, g'il'mēsē ʿnāx'idxa gālaḡs laē wūnemtlēdēda ʿnāxwa Mamalēleqālāxēs g'igāmēx'dē ʿmāxwa. Wā, g'il'mēsē g'āx nā'nakwa w'nemtax'daq, laē hēx'ida'mē g'igāma'yasa ʿnē'mēmōtasa Wiwo- 35 masgemē Neg'ā lēx'lelsaxēs g'ōkūlōtēxa Mamalēleqāla. Wā, g'il'mēsē ʿwīlaēl lāx g'ōkwasēxs laē nēlē Neg'āxs hē'maē lēts'lōdeg'il, qa's lā ts'elwaqax Hāmdzidē lē'wis xūnōkwē Wāwalk'ina'yē. Wā, la'mē ʿwīla lā hōqūwēls lāx g'ōkwas Neg'ā qa's lā hogwīl lāx g'ōkwas Wāwalk'ina'yē. Wā, la'mē l'lāl'ayogūlilela ts'elwa- 40 qēda g'ig'egāma'yasa Mamalēleqāla ts'elwaqax Wāwalk'ina'yē, lē'wis ābempē Hāmdzidē lō'mē Dōqwāyisē. Wā, g'il'mēsē ʿwiltōd

43 Hāmdzid (VI 4), and Dōqwāyis (VI 1). After all | the chiefs had comforted her, Hāwaselā, who was chief | under ^εmāxwa, arose and
45 promised to give away blankets to all the tribes || on behalf of Wāwalk'inē (VII 1); and now his name was to be changed, and his name was | ^εmāxwa (VII 1); and he was the highest among all the Mamalēleqāla, | although he was a child. That is all about this. |

Now, you know there was one daughter of | ^εmāx'mewisagemē^ε
50 (II 1), L!āqwaēl (III 3), and also one son, || Gwēnō (III 4), who were left behind among the ^{Awil!ēdex^u}, when he went | home with his prince Lālelil!a (II 1) and K'anetk'as (II 2) to | Ts!ādē. As soon as Gwēno (III 4) was a young man, he married | the princess of Wāk'as (II 5), chief of the ^{Oyalaīdex^u}; and the name of | the princess
55 of Wāk'as (II 5) was Q!ākūyig'ielak^u (III 9). They had a son, || and the name of this child was Gwāyōtelas (IV 10). | He took this name from the names of ^εmax'mewisagemē^ε (II 1). | That is all that I will say about this. |

Now, L!āqwaēl (III 3) married Chief Ts!esē (III 10) of the
60 Xaēsela, | and she had a son, and the name of the son || was ^εmax'-mewisagemē^ε (IV 11). The boy obtained his name | from the Dzendzenx'q!ayo; and | L!āqwaēl (III 3) was also given in marriage the name L!āqwaēlax ^εmaxūyalidze (III 3). These names also came from | the Dzendzenx'q!ayo. And she had another child, a girl. |

43 la ts!elwax^εidēda g'ig'egāma^εyaxs laē lāx^εūlilē Hāwaselālēxa g'igabā^εyax ^εmāxwa. Wā, la^εmē dzōxwa qaēda ^εnāxwa lēlqwalā^εya
45 qa Wāwalk'ina^εyē, yixs le^εmaē L!āyōxlā. Wā, laem lēgades ^εmāxwa. Wā, laem kwēkwa yisa ^εnāxwa Mamalēleqāla, yixs wāx'^εmaē g'inānema. Wā, la^εmē gwāl laxēq.

Wā, laemlas q!ālelaqēxs ^εnemōkwaēda ts!edāqē xūnōx^s ^εmāx'-mewisagemāē, yix L!āqwaēlē; wā, hē^εmisa ^εnemōkwē bābagūm
50 xūnōx^s, yix Gwēnawē lō^εwales lāxa ^{Awil!ēdexwaxs} g'āxaē nā^εnak^u lē^εwis lēwūlgāma^εyē Lālelil!a; wā hē^εmisē K'anetk'asē lāx Ts!ādē. Wā, g'il^εmēsē hēlak'!ōx^εwidē Gwēnawaxs laē gegradex^εits
k'!ēdēlas Wāk'asē, yix g'igāma^εyasa ^{Oyalaīdexwē}. Wā, la lēgadē k'!ēdēlas Wāk'asas Q!ākūyig'ielakwē. Wā, la^εmē xūngwadex^εitsa
55 bābagūmē. Wā, la^εmē lēgadēda g'inānemas Gwāyōtelas. Wā, la^εmē gwēk'!ōt!endāla lāx lēx'lēgemēlas ^εmax'mewisagemā^εyē. Wā, hēemlen walox^εwalelal lāq.

Wā, lā hēwadē L!āqwaēlē lāxa Xaēsela lāx g'igāma^εyasē Ts!esē. Wā, laem xūngwadex^εitsa bābagūmē. Wā, la^εmē lēgadē xūnō-
60 kwas ^εmāx'-mewisagemā^εyē. Wā, laemxaē gwēk'!ōt!enalē lēgemasa bābagūmē lāxa Dzendzenx'q!ayowē. Wā, laemxaē lēgemg'elxlālē L!āqwaēlax ^εmaxūyalidzēx. Wā, laemxaē g'āyōla lēgemē lāxa Dzendzenx'q!ayowē. Wā, la et!ēd xūngwadex^εitsa ts!āts!ēdagēmē. Wā, la lēgades ^εwālaslāla. Wā, laemxaē g'āyōla lē-

Her name was ^εwālaslāla (IV 12), and she obtained || the name from ⁶⁵ the Dzendzenx'q'layo, and the winter dances which she gave in marriage | to her husband. It is said that L!āqwaēl (III 3) had many children by her | husband; and it is said the children married other women | among the Xaēsela, and therefore the northern tribes have the names Hāmdzid and | L!āqwag'ila. At last this is the end. ||

This is the reason why the names of the Dzendzenx'q'layo are ⁷⁰ scattered. | It is on account of their chief ^εmax'mewisagemē^ε because he went far away to marry, | and on account of his children and grandchildren. That is all. |

THE LĀXSĀ

I shall begin with L!ōl!otsa, the poor one who helped | ¹ ^ōmaxt!ālā, when they lived in the village K'!āq'a. Nobody | knows where L!ōl!otsa came from. He would have been chief on account of his supernatural treasure, | the canoe found on the river G'eyōx^u, but he just gave it to ^ōmaxt!ālālē, || when he first came home ⁵ sitting in the hunting- | canoe, which he obtained as a supernatural treasure from Blue-Grouse. Then L!ōl!otsa was foolish, | and he was only the steersman of ^ōmaxt!ālālē. He | never became rich, for he was made unlucky by the hunting-canoe which he obtained as supernatural treasure. | He only continued skinning sea-otters which were speared by || ^ōmaxt!ālālē, and only was looking on when ¹⁰

gemē lāxa Dzendzenx'q'layowē L^εwa ts!ēts!ēxlenē lā lāg'elxlēs ⁶⁵ lāxēs lā^εwūnemē. Wā, lā^εlāē q!ēnemē sāsēmas L!āqwaēlē L^εwis lā^εwunēmē. Wā, laem^εlaxaāwisē laelwadē waōkwē ts!ēdaq sāsēms lax gwāyasa Xaēsela, yix lāg'ila Lēlēgadēda gwāyasēs Hāmdzid L^ε L!āqwag'ila. Wā, ladzāla^εmē lāba lāxēq.

Wā, hēem lāg'ilas gwē^εidē Lēlēgemasa Dzendzenx'q'layowē ⁷⁰ qaēs g'igāma^εyē ^εmāx^umewisagemā^εyaxs qwēqūsg'ilaē lāx geg'adē L^ε^εwis sāsēmē L^ε^εwis ts!ōts!ōx^uLEma. Wā, laem gwāla.

THE LĀXSĀ

Hēemlen g'äg'ilelālē L!ōl!otsa, yixa wīwosilaga hēlōba^εts!anēs ¹ ^ōmaxt!ālālē, yixs g'ōkūlaē lāx K'!āq'a. Wā, hē^εmēsēx k'!ēsāē q!ālē g'āyolasas L!ōl!otsa, yixs wāx'ilaxsdē g'igāmē qaēs Lōgwa^εya xwāk'lūna lāx wās G'eyōxwē. Wā, ā^εmēsē la ts!ās lax ^ōmaxt!ālā- ⁵ la^εyaxs g'ālaē g'āx nā^εnakwa k!waxsāla lāxēs Lōgwa^εya ālē^εwats!ē xwāk'lūna lāxa māg'ag'u. Wā, la^εmē gwāfēlaem nenōlowē L!ōl!o- ^{tsa}. Wā, la^εmē āem la k!waxlēs ^ōmaxt!ālāla^εyē. Wā, la^εmē hēwāxa q!ōmx^εida qaxs l^εmaē amēlamatsōsēs Lōgwa^εya ālē^εwats!ē xwāk'lūna. Wā, laem^εlāē āem hēmenāla sāpaxa q!āsa ālē^εwānems ^ōmaxt!ālāla^εyē. Wā, laem^εlāē āem x'its!ax'ilax ^ōmaxt!ālāla^εyaxs ¹⁰

12 Ō^maxt!ālalē | invited all the villages in the bay of Tsāxis. | Many
tribes lived there — Lā^lax's^eendayo, and Dzenx'q'ayo, | and the
others. L!ōL!otsa was always walking, | and he went to the village
15 of Lā^lax's^eendayo at Tāyagol. He would || always come home when
it was nearly morning, for | Lā^lax's^eendayo had a pretty woman for
a slave. Her name was Tsēlē. It is | not known where she came
from. L!ōL!otsa went to her | every day. Now Tsēlē was preg-
nant. | L!ōL!otsa took Tsēlē for his wife. After some time she
20 gave || birth to a child, and L!ōL!otsa did not marry his wife Tsēlē in
the formal way. | This is called an illegitimate marriage (sticking
together). Now Tsēlē gave birth | to a boy, and Lā^lax's^eendayo was
ashamed of what had been done | by his slave Tsēlē. He thought
about the name which he was to give | to L!ōL!otsa. Then he gave
25 him [the name in marriage] Nenōlogemē^e as || a marriage-name for
L!ōL!otsa, and also L!ēsp!ēgaak^u for the name of his child. | Lā^lax'-
s^eendayo just invented these two names. | Now Nenōlogemē^e
wished to remain with Lā^lax's^eendayo. Then | Nenōlogemē^e left
Ō^maxt!ālalē. Now | his wife Tsēlē was again with child, and she
30 gave birth to a boy, || and his children were called illegitimate chil-
dren. | Then Lā^lax's^eendayo made a name for him [his name], and he
named him | Bawelē. Then Tsēlē had another child; and | Lā^lax'-

11 lēlēlaaxā' ēnāxwa g'ōx^ug'egwēs lāxg'a ōts!ālisg'as Tsāxis. Wā, laem-
ēlāē q!ēnem la lēlqwalala^ya g'ōkūlotas Lā^lax's^eendayo Lō^e Dzenx'q'ā-
yo Lē^ewis waōkwē. Wā, laem^elāwisē hēmenala^mē L!ōL!otsa la qās'ida
qa^s lē lāx g'ōkūlasas Lā^lax's^eendayo lāx Tāyagolē. Wā, lā^elāē āna-
15 xwaem g'āx nā^enax^uxa la elāq ēnāx'ēidxa gaāla, yīxs q!āgwadaē Lā-
lax's^eendayāsa ēx'sōkwē ts!ēdāqaxa lēgādās Tsēlē. Wā, laemxāē
k!ēs q!ālē g'ayolasas. Wā, hē^emis lānaxwa hēlensōs L!ōL!otsaxa
ēnāxwa gāgenola. Wā, laem^elāwisē bewēx^ewidē Tsēlē. Wā, āem-
ēlāwisē L!ōL!otsa la geg'adex'ēides Tsēlē, g'āgalagemaqēxs k!ēs^emaē
20 māyul'ida. Wā, la^mē hēwāxa qādzēlē L!ōL!otsāxēs genemē
Tsēlē. Wā, hēem lēgades k!ūt!exsdē. Wā, la^mē Tsēlē māyul-
ēitsa bābagūmē. Wā, lā^elāē Lā^lax's^eendayo max'tlas g'wēx'ēidaa-
sasēs q!āk'owē Tsēlē. Wā, la^mē senx'ēid qa^s lēgemg'elx!ā^yē
lax L!ōL!otsa. Wā, laem^elāē lēgemg'elx!ā^lax Nenōlogema^yē qa
25 lēgēms L!ōL!otsa; hē^emisē L!ēsp!ēgaak^u qa lēgēms xūnōkwās. Wā,
laem ā^mē Lā^lax's^eendayo senēnōx^usa ma^titsemēx lēlēgema. Wā,
la^mē Nenōlogema^yē hēla dzenaasē Lā^lax's^eendayowē. Wā, la^mē
ā^lax'ēid bewē Nenōlogema^yas Ō^maxt!ālalā^yaxs laē ēt!ēd bewē-
kwēs genemē Tsēlē. Wā, laemxāē māyul'idē Tsēlasa bābagūmē.
30 Wā, hēem lēgades k!ūt!exsdānem g'īng'īnānemē sāsemas. Wā,
la^mē Lā^lax's^eendayowē lēqēla qa lēgēms. Wā, la^mē lēx'ēts
Bawelē. Wā, la^mē wāx'dzāla māyolē Tsēlē. Wā, laemxāē
Lā^lax's^eendayowē L!āyux lēgēmas Tsēlē. Wā, laem lēx'ēdes

ʼsendayo changed the name of Tsēlē and he named her | Lālaḡ-
sʼaqʼlanakʷ, for he was helped by || Nenōlogēmēʼ, his wife and his 35
children, for they all were working. | And therefore Lālaḡ-sʼendayo
treated Lālaḡ-sʼaqʼlanakʷ as his own daughter. | Now Lālaḡ-sʼaqʼla-
nakʷ gave birth to a girl | next to the two boys which were first
born. | Then Lālaḡ-sʼendayo named her Ālākʼilayugwa, || and he also 40
only made up this name. "The name means," | thought Lālaḡ-
sʼendayo, "that she will make dressed skins for me." | Thus he
thought. Therefore he named the girl Ālākʼilayugwa. | Then the
many children of Nenōlogēmēʼ grew up. | Then Lālaḡ-sʼendayo saw
that || Lʼēspʼlēgaakʷ, the eldest one of the children of | Nenōlogēmēʼ, 45
was wise. He took care of his property. Then | Lʼēspʼlēgaakʷ said
that he would invite the people living at Kʼlāqʼla | —ʼwālas Kwaxʼila-
nōkūmēʼ, and his prince Ōʼmaxtʼālālē, and his younger brother |
ʼwālas ʼnemōḡwis — to give a potlatch. As soon as they came into ||
the house of Lālaḡ-sʼendayo, ʼwālas Kwaxʼilanōkūmēʼ felt sick at 50
heart | when he saw Lʼōlʼlotsa, who had now the name Nenō-
logēmēʼ, | who formed now a great tribe with his children; for |
ʼwālas Kwaxʼilanōkūmēʼ had given Nenōlogēmēʼ to Lālaḡ-sʼendayo |
to be his slave. And then Lālaḡ-sʼendayo said that || Nenōlogēmēʼ 55
and his children should now form another tribe. | And the name of

Lālaḡ-sʼaqʼlanakwē lāq, qaxs ālāē Lālaḡ-sʼendayowē la hēlemālas
Nenōlogemaʼyē lēʼwis genēmē lēʼwis sāsēmē, qaxs ēaxelāē ʼnāxwa; 35
wā hēʼmis lāḡʼilas Lālaḡ-sʼendayowē ʼnemāxʼisʼēm lā lōʼ xūngwades
Lālaḡ-sʼaqʼlanakwē. Wā, laēmʼlāē tsʼlātsʼedagemē māyūʼēmas Lā-
laḡ-sʼaqʼlanakwē māʼkʼilāxa maʼlōkwē bābebāḡmē ḡʼil māyūʼēms.
Wā, laēmʼlāē Lālaḡ-sʼendayowē lēxʼēdes Ālākʼilayugwa lāq. Wā,
laēmʼxāē āem senānemaxa lēḡem, yix ʼnēʼnakʼilasa lēḡēmē, yix 40
ʼnēnkʼlēqelāē Lālaḡ-sʼendayo, "lēʼmaas ālākʼilal qaen," ʼnēxʼlāē
nāqaʼyas. Wā, hēʼmis lāḡʼilas lēxʼēdes Ālākʼilayugwa lāxa tsʼlā-
tsʼedagemē. Wā, lāʼlāē qʼlūsqʼlūlyaxʼwidēda qʼlēmē sāsēms
Nenōlogemaʼyē. Wā, laēmʼlāē Lālaḡ-sʼendayowē dōqūlaqēxs nāḡā-
dāē begwānemē Lʼēspʼlēgaakwēxa ʼnōlastʼēḡemaʼyas sāsēmas Nenō- 45
logemaʼyē. Laēmʼlāē axēlaxēs dādekʼasē. Wā, laēmʼlāē ʼnēkʼē
Lʼēspʼlēgaakwē qaʼs lēʼlēlēxa ḡʼōkūla lāx Kʼlāqʼla lāx ʼwālas Kwaxʼi-
lanōkūmaʼyē lēʼwis lēʼwelḡāmaʼyē Ōʼmaxtʼālālāʼyē lēʼwis tsʼlāʼyē
ʼwālas ʼnemōḡwisē qāʼs pʼlēsq. Wā, ḡʼilʼēmʼlāwise ḡʼāx hōḡwila
lāx ḡʼōkwās Lālaḡ-sʼendayo lāaʼlasē tsʼlēxʼila nāqaʼyas ʼwālas Kwaxʼi- 50
lanōkūmē lāē dōxʼwalelax Lʼōlʼlotsaxa la lēḡades Nenōlogemaʼyaxs
lāē la qʼlēmē lēlqwālāʼyā lēʼwis sāsēmē. Wā, hēʼmis lāḡʼilas
ḡʼēxʼēdē ʼwālas Kwaxʼilanōkūmaʼyas Nenōlogemaʼyē lāx Lālaḡ-
sʼendayowē qa qʼlākʼōs. Wā, hēʼmis la ʼnēḡʼats Lālaḡ-sʼendayowaxs
ōḡūʼlāʼmaē la lēlqwālāʼyē Nenōlogemaʼyē lēʼwis sāsēmē. Wā, 55
laʼmēsōx lēḡūxlālaḡ elḡūnwē ḡʼāḡʼilēla lāxwa ʼnālaḡ, ʼnēxʼlāē

- 57 that tribe was Elgūnwē^ε beginning that day. Thus said | Lā^{lax}-
s^εEndayo to ^εwālas Kwax'īlanōkūmē^ε, and now the name of the
tribe | of Nenōlogemē^ε and his children was Elgūnwē^ε. Now |
L^lēsp^lēgaak^u gave away property to his guests. And then L^lēsp^lē-
60 gaak^u || said that he would change his name, and he said his name
would be | G'ēxk'enis. He did not get the name G'ēxk'enis from
any place. | He only thought that he was a chief, because he invited
the tribe from | K' lāq^la. But they can not wipe off their ancestors: |
his father L^lōl^lotsa and his mother Tsēlē had been slaves. This is
65 called by the || Indians "not-noble stock," because they are slaves on
both sides, those whose tribal name is | Elgūnwē^ε. It is a great dis-
grace to the numaym Elgūnwē^ε that | both were slaves — the father of
G'ēxk'enis and his mother — | and also that ^εwālas Kwax'īlanōkūmē^ε
gave away Nenōlogemē^ε | that is L^lōl^lotsa, to Lā^{lax}-s^εEndayo. ||
- 70 Now G'ēxk'enis and his younger brother Bawelē | were grown up,
and also their sister Ālāk'ilayugwa. Now he tried in vain | to marry
the princess of Dzenx'q'layo, whose name was ^εmāxūlayugwa. |
Now Dzenx'q'layo had also changed his name Dzenx'q'layo; | and he
75 had the name Hayalk'engemē^ε. He laughed, and || said, "Don't try
too much G'ēxk'enis. Evidently you believe | that you are a chief,
G'ēxk'enis, that you ask for your wife Dzenx'q'layugwa." | Thus said
Hayalk'engemē^ε, and called him his slave. Then | G'ēxk'enis

- 57 Lā^{lax}-s^εEndayo lāx ^εwālas Kwax'īlanōkūma^εyē. Wā, la^εmē legūxlā-
lax Elgūnwa^εyē Nenōlogema^εyē lē^εwis sāsēmē. Wā, lā^εlāē yāx-
^εwidē L^lēsp^lēgaakwaxēs lē^lelakwē. Wā, la^εmē ^εnēk'ē L^lēsp^lēga-
60 kwēs qā^εs L^lāyoxlēxēs lēgemē. Wā, laem^εlāē ^εnēx' qā^εs lēgadēs
G'ēxk'enis. Wā, laem k'lēās g'ayolatsēxēs lēgemē G'ēxk'enisē,
yīxs ā^εmaē k'ōta laem g'īgāma^εya qāēs lēlēlaēna^εyaxa g'ōkūla lāx
K' lāq^la. Wā, la k'lēās gwēx'īdaas dēg'īlēlē q' lāq' lēk'āēs g'īlg'ali-
sēxēs ōmpē L^lōl^lotsa lē^εwis ābempē Tsēlē. Wā, hēem gwe^εyāsa
65 bāk'lūmē k'lēās āwānāya ōgū^εla lāx q' lāq' lēgūnōsē, yīxa la legūxlā^{lax}
Elgūnwa^εyē. Wā, laem ^εwālas q' lēmāsa ^εnē^εmēmotasā Elgūnwa^εya,
yīxs malēdāla, yīxs q' lāq' lēk'āē ōmpas G'ēxk'enis lē^εwis ābempē.
Wā, hēemisē ^εwālas Kwax'īlanōkūma^εyaxs lāē g'ēx'its Nenōloge-
ma^εyē, yīx L^lōl^lotsa lāx Lā^{lax}-s^εEndayowē.
- 70 Wā, laem^εlāwisē q' lūs^q lūlyakwē G'ēxk'enisē lē^εwis ts^lā^εyē Bawelē.
Wā, hē^εmislēs weq' lēwē Ālāk'ilayugwa. Wā, laem^εlāē wāx' ^εnēk'
qā^εs geg'adēs k' lēdēlas Dzenx'q'layāxa lēgadā las ^εmāxūlayugwa.
Wā, āem^εlāwisē Dzenx'q'layāxa lē^εmāxat! L^lāyoxlā Dzenx'q'la-
yowē. Laem^εlāē lēgadēs Hayalk'engemē, dā^εīda. Wā, lā^εlāē
75 ^εnēk'a: "Gwāldzās xēnlāla G'ēxk'enis lē^εmaaxēnqōs ōq' lūs^εem la
g'īgāma^εya G'ēxk'enis, yūdzāx'ē genemsē yūx Dzenx'q'layugwax,"
^εnēx' lāē Hayalk'engema^εyē lēx'ēdxēs q' lāk'owē. Wā, laem^εlāē
G'ēxk'enisē q' lāl^εalēlaqēxs q' lāq' lēk'āēs g'īg'āōlnuk^u lāxēq qaxs we-

found out that his parents had been slaves; for he did | not believe it, 79
 although he had been told by them that his parents had been slaves. ||
 Now he only had DZENX'q!ayugwa for his sweetheart. He had not 80
 been long | in the house of Hayalk'ENGEMĕ, when DZENX'q!ayugwa
 left | and went into the house of Lālx's'endayo. Now Lālx's'EN-
 dayo changed his name | and his name was L!āqwalat; for | Nenō-
 logemĕ and his children still remained there. The reason why ||
 DZENX'q!ayugwa went away was that she discovered that she was 85
 with child. Then she | gave birth to a girl. Now L!āqwalat thought
 up a | name for her, and a name occurred to him, and he called | the
 child of G'ēxk'enis Ālāg'imil. Then DZENX'q!ayugwa | gave birth
 to a boy, who was born next to || Ālāg'imil. Then G'ēxk'enis 90
 invented a name, | and his invention was Ēk'lawig'īlak^u. That was
 the name of the boy. | He named him Ēk'lawig'īlak^u. The name
 was | only an invention. |

Now I stop for a while to talk about G'ēxk'enis, and I || shall talk 95
 about the sister of G'ēxk'enis, Ālāk'ilayugwa, who became | the
 sweetheart of Ts!āg'īlak^u, a foolish man, the youngest one | of the
 five sons of the chief of the numaym | Haāyalik'awĕ, who was
 named Hāxūyōsemĕ; for | the youngest one is never taken care
 of by his father, there being five sons and || he was like a slave and a 100

yōq!ūsaxs wāx'aē 'nēx'sēwa, yixs q!āq!ēk'āēs g'īg'aōlnukwē. Wā,
 la'mē ā'mel wāladex'īdes DZENX'q!ayugwa. Wā, k'!ēs'lat!a gāla 80
 hēla g'ōkwas Hayalk'ENGEMA yixs g'āxāē bewē DZENX'q!ayugwa
 qa's g'āxē lāx g'ōkwas Lālx's'endayo yixs le'maaxat! L!āyuxlā
 Lālx's'endayowē. Wā, laem lēgades L!āqwalat qaxs hēx'sā'māē
 lā Nenōlogemĕyē lē'wis sāsēmē. Hēel lāg'ilas g'āx mā'wa laē
 DZENX'q!ayugwa, qaxs laē q!ālxas le'māē bewēkwa. Wā, lā'laē 85
 māyul'itsa ts!āts!edagemē. Wā, laem'laē L!āqwalat sena qa
 lēgēms. Wā, lā'laē g'īg'aēx'ēd qa lēgēms. Wā, la'mē lēx'ēts
 Ālāg'imilē lāxa xūnōkwas G'ēxk'enisē. Wā, laem'laē DZENX'q!a-
 yugwa yāla māyulasa bābagūm laē ēt!ēdē māyulēms māk'ilax
 Ālāg'imilē. Wā, hē'lat!a G'ēxk'enisē senx'īd qa lēgēms. Wā, 90
 laem'laē senānemax Ēk'lawig'īlak^u. Laem'laē lēx'ēts lāxēs bāba-
 gūmē xūnōkwa. Wā, la'mē lēgades Ēk'lawig'īlak^u lāq. Wā, la-
 emxāē āem senānemaxa lēgēms.

Wā, la'men gwāl gwāgwex's'āla lāx G'ēxk'enisē yāwas'īda qen
 gwāgwex's'alē lāx wūq!wās G'ēxk'enisē lāx Ālāk'ilayugwa, yixs 95
 laaxat! wālates Ts!āg'īlax'xa nenōlowē begwānema āmāyinxayās
 sek'!ākwē bēbegwānem sāsēm bagwanemx'sās g'īgāma'yasa 'ne-
 mēmotasa Haāyalik'awa'yēxa lēgades Hāxūyōsema'yē, yixs k'!ēsāē
 q!ādzayo āmāyinxayāsēs ōmpax sek'!ākwaē bagwanemx'sāyē sāsē-
 mas, yixs ā'māē 'nemāx'is lē'wa q!āk'ō lē'wa 'wats!ē. Wā, laem'laē 100

- 2 dog. Now | Ālāk'ilayugwa really loved Ts!āg'ielak^u, and | Ts!āg'ielak^u never left the house of L!āqwalat; for | Ts!āg'ielak^u came as a stranger from south of Tsāxis. Now | Ālāk'ilayugwa really did not
 5 mind that her brother G'ēxk'enis tried to tell her || in vain that she should not make known that Ts!āg'ielak^u was her lover. | Ālāk'ilayugwa only said that she was proud | to have for her lover the prince of Hāxūyōsemē. Then | G'ēxk'enis was silent. Now Ālāk'ilayugwa was with child. | Then she was driven away by her brother
 10 G'ēxk'enis, when he found out that || Ālāk'ilayugwa was with child. Immediately Ts!āg'ielak^u | asked Ālāk'ilayugwa to carry their goods to | a cave this side of K'!āq!a. Then the lovers carried their goods there. | Then Ts!āg'ielak^u and his beloved Ālāk'ilayugwa | staid there a long time. Then she gave birth to a boy in the cave. They ||
 15 lived there a long time in the cave. Then Ālāk'ilayugwa | asked her lover Ts!āg'ielak^u to go with their goods to Wādzolis. | Immediately Ts!āg'ielak^u loaded his small canoe, and | they went to Wādzolis. When they arrived there, | Ts!āg'ielak^u took his slow-match box and
 20 he took out || his slow-match, which was burning at one end just like a rope of soft cedar bark. | Then he made a fire; and when the fire blazed up, | he put out his slow-match, and put it into the slow-match box. | Now he was already making fires wherever he went

- 1 ālak'!āla lāxūlanōkwē Ālāk'ilayugwas Ts!āg'ielakwē. Wā, la'mē Ts!āg'ielakwē k'!ēs bēx'!bōkwās g'ōkwās L!āqwalatē, yixs bāgūnsaē Ts!āg'ielakwē g'āx'!id lāxa 'nūlēnak'!āls Tsāxisē. Wā, la'mē ālak'!āla k'!ēs āwilag'ilē Ālāk'ilayugwa lāx wāx'aēs wūq!wa yix G'ēxk'enisaxs
 5 wāx'aē āxk'!āla qa k'!ēsēs xēnlela nēftsemāfax wāladaas Ts!āg'ielakwē. Wā, āem'!āwisē Ālāk'ilayugwa 'nēk'ēxs lemqaēs nāqa'yaxs wāladaasa lāwēlgāma'yas Hāxūyōsema'yē. Wā, āem'!āwisē G'ēxk'enisē la q!wē!ēda. Wā, laem'!aē bewēx'widē Ālāk'ilayugwa. Wā, la'mē k'āyōlemsēs wūq!wē G'ēxk'enisē, yixs laē q!ā'staqēxs laē
 10 bewēkwē Ālāk'ilayugwa. Wā, āmēsē hēx'ida'mē Ts!āg'ielakwē āxk'!āfax Ālāk'ilayugwa qa's lāx'da'xwē ma'wa lāxa gwāsa'yas K'!āq!a lāxa x'opēsē. Wā, laem'!āwisē māwēda wā!āla. Wā, laem'!āwisē gālak'as hēlē Ts!āg'ielakwē lē'wis wā!ēlē Ālāk'ilayugwa. Wā, laem'!aē māyufitsa bābagūmē lāxa x'opēsē. Wā, laem'
 15 'lāwisē gālak'as'em g'ōkūla lāxa x'opēsē. Wā, lā'laē Ālāk'ilayugwa āxk'!āfaxēs wā!ēlē Ts!āg'ielak^u qa's lā ma'wa lāx Wādzolis. Wā, hēx'idaem'!āwisē Ts!āg'ielakwē mōxsaxēs xwāxwāgūmē. Wā, la'mē lāx'da'x lāx Wādzolis. Wā, g'il'em'!āwisē lāg'aa laē hēx'ida'mē Ts!āg'ielakwē āx'ēdxēs penāgats!ē g'ildasa. Wā, lā'laē āxwūts!ōd-
 20 xēs penaqēxa x'ixbala g'ilt!a hē gwēx'sa denema k'ādzekwē. Wā, la'mē lex'wālisa. Wā, g'il'mēsē x'ik'ōstāwē lēqwēla'yas laē k'!lax'ēdxēs penaqē, qa's g'ēts!ōdēs lāxēs penāgats!ē g'ildasa. Wā, la'mē gwā!ēlaem lāxsā lāxēs lēqwi'lālasē. Wā, la'mē 'nēx'xēs

(Lāxsā). Now he said to his | beloved Ālāk'ilayugwa, "Let our child have a name, || and his name is Mā'nakūla (Moving-along), as 25 we were doing when we went | moving our goods to Wādzolis." Thus said Ts!āg'i!lak^u to his beloved | Ālāk'ilayugwa. Now their illegitimate child had the name | Mā'nakūla. He also just invented this name for his | son. These are the ancestors of the numaym Lāxsā. || And therefore the people of the numaym are ashamed of the 30 name Lāxsā, | for Ts!āg'i!lak^u was the youngest of the children of Hāxūyōsemē, the | head chief of the numaym Haāyalik'awē of the Q!ōmoyā'yē. |

And Ālāk'ilayugwa gave birth to a girl, | and Ts!āg'i!lak^u invented a name for her, || and the name he invented for his daughter was 35 Ālē'stalidzemga. | Then he named her Ālē'stalidzemga. | Now Ts!āg'i!lak^u and his wife | Ālāk'ilayugwa had two children, the boy Mā'nakūla and Ālē'stalidzemga. | Then Ts!āg'i!lak^u moved again, and went to G'eyōx^u. || There he lived; and now his two children 40 grew up. | Now Ālē'stalidzemga was grown up, and | Mā'nakūla also was a full-grown man. Then | Ts!āg'i!lak^u saw a canoe coming along towards them | from the south. It arrived at the beach of the house of Ts!āg'i!lak^u. || Then Ts!āg'i!lak^u and his two children went to 45 meet them. | And immediately Ts!āg'i!lak^u asked the stranger why

wālela, lāx Ālāk'ilayugwa: "Wā, g'adzāx'ōx lēgadens xūnōkwēx qa hēmes lēgēmsōqē Mā'nakūla lāxen g'wēg'ilasē g'axēg'ins 25 ma'wa laxōx Wādzolisē," 'nēx'laē Ts!āg'i!lakwaxēs wālelē Ālāk'ilayugwa. Wā, laem'laē lēgadē k'lūtexsdānemē xūnōkwa, yis Mā'nakūla. Wā, laemxaē āem senānemaxa la lēgēmsēs bābagūmē xūnōkwa. Wā, hēem g'ilg'alitsa 'nē'mēmōtasa Lāxsā. Wā, hēmis lāg'ilas la max'ts!ōlem lēqelase'wē 'nē'mēmōtasa Lāxsā, 30 yixs āmāyinxayē Ts!āg'i!lakwas sāsēmas Hāxūyōsema'yē yix xāmagēma'yē g'igāmēsa 'nē'mēmōtasa Haāyalik'awa'yasa Q!ōmoyā'yē.

Wā, laem'laxaē ēt'lēd māyut'idē Ālāk'ilayugwa yisa ts!āts!ēdagēmē. Wā, laem'laxaāwisē Ts!āg'i!lakwē sena qa lēgēms. Wā, lā'laē senānemax Ālē'stalidzemga qa lēgēmsēs ts!āts!ēdagēmē 35 xūnōkwa. Wā, laem'lāwisē lēx'ēdes Ālē'stalidzemga lāq. Wā, laem'laē ma'lōkwē sāsēmas Ts!āg'i!lakwē lē'wis genēmē Ālāk'ilayugwa, yixa begwānemē xūnōx'sē Mā'nakūla lō' Ālē'stalidzemga. Wā, laem'laxaē ma'wa yix Ts!āg'i!lakwē qa's lā lāx G'eyōxwē. Wā, hēx'sāem'lāwisē la g'ōkūlē. Wā, laem'laē q!ūlsq!ūlyax'widē ma'lō- 40 kwē sāsēms. Wā, laem'ēxentē Ālē'stalidzemga. Wā, laem'laxaāwisē la nexlaala begwānemē Mā'nakūla, laa'lasē dōx'wālelē Ts!āg'i!lakwaxa siō'nakūla xwāk!ūna g'wasx'āla g'āya'nakūla lāxa 'nalenak'āla. Wā, g'āx'laē g'ax'alis lax l'ēma'isas g'ōkwās Ts!āg'i!lakwē. Wā, laem'lāwisē 'wī'la lālālē Ts!āg'i!lakwē lē'wis ma'lōkwē 45 sāsēmq. Wā, hēx'idaem'lāwisē Ts!āg'i!lakwē wūlaxa lēlakūmē lax

48 he came | paddling. The man replied to him. Now | the visitor saw that *Ālēstaldizemga* was a pretty woman, | and he guessed that she must be the daughter of *Ts!āg'īlak^u*: therefore he said, ||
 50 "I came to marry your princess, chief. I am *εmāxūyalisemē*, | head chief of the numaym *Haāyalik'awē*, and my father is *Hāxūyōsemē*." | Thus said the visitor. He did not recognize that this was | his younger brother *Ts!āg'īlak^u*, from whom he asked a wife. *Ts!āg'īlak^u* | just said, "Go, son-in-law, to your wife *Ālēstaldizemga*." || Now she had her uncle for her husband. | *εmāxūyalisemē* and his wife *Ālēstaldizemga* had not been married long | when she was with child. Then she gave birth to a boy. | Now *εmāxūyalisemē* was | really glad, because he had a son. | He felt only badly because
 60 he did not know || the name of his father-in-law; for the children never named him anything but | *Dāda*, and *Ālāk'ilayugwa* also called her husband *Dāda*, | and *εmāxūyalisemē* hesitated to ask for the name of his father-in-law. | But *Ts!āg'īlak^u* knew already that he was his eldest brother | *εmāxūyalisemē* when he said that his
 65 father was *Hāxūyōsemē*, head chief of the numaym || *Haāyalik'awē*. Then | *Ts!āg'īlak^u* was glad on account of what his brother had done; for | *εmāxūyalisemē* had always tormented his youngest brother *Ts!āg'īlak^u* | — |.

47 *sēwēna^{yas}*. *Wā, lā^{laē} nānaxma^{yēda} begwānemaq*. *Wā, laem^{laēda} lēlakūmē dōqūlax Ālēstaldizemgāxs ēx^{sōkwaēs} ts!ēdāq!ēna^{yē}*. *Wā, lā^{laē} k'ōtaq xūnōx^{us} Ts!āg'īlakwē, lāg'ilas ēnēk^ē*: "*Gāga-*
 50 *k'ēnlaxs k'ēdēlaqōs, g'īgāmē*. *Wā, nōgwaem εmāxūyalisema^{yā} ōgūmēsa ēne^{mēmotasa} Haāyalik'awayen ōmpē Hāxūyōsema^{yē},*" *ēnēx^{laēda} lēlakūmē*. *Wā, la^{mē} k'lēs ma^{t!}lālaqēxs hēmaē ts!ā^{yēs} la g'āyālasa lāx Ts!āg'īlakwē*. *Wā, āem^{lāwīsē} Ts!āg'īlakwē ēnēk^a*: "*Gēlag'a, negūmp, laxgas genemg'ōs lāxg'a Ālēstaldizemgak*." *Wā, la^{mē} lāwatsēs q!ūlēyē*. *Wā, k'lēst!a gāla hayasek'ālē εmāxūyalisema^{yē} lē^{wis} genemē Ālēstaldizemgāxs laael bewēx^{wida}*. *Wā, lā^{laē} māyul'itsa bābagūmē*. *Wā, laem^{laē} lōma ēk^ē nāqa^{yas} εmāxūyalisema^{yē} qaxs begwānemaēs xūnōkwa*. *Wā, lēx'a^{mēs} yāg'ems nāqa^{yasēs} k'lē^{smaē} q!ā^{laē} lē-*
 60 *lax lēgemasēs negūmpē, qaxs hēwāxā^{maēs} sāsemē lēqelas ōgū^{lax} Dāda*. *Wā, lāxāē Ālāk'ilayugwa lēqelas Dāda lāxēs lā^{wūnemē}*. *Wā, la εmāxūyalisema^{yē} hālala wūlax lēgemasēs negūmpē, yīxs g'wālela^{maē} q!ā^{laē} lē^{lē} Ts!āg'īlakwaqēxs hēmaē ēnōlast!ēgema^{yē} εmāxūyalisema^{yē}, yīxs laē ēnēk^{exs} ōgūma^{yāēs} ōmpasa ēne^{mē}motasa Haāyalik'awa^{yē}, yīx Hāxūyōsema^{yē}*. *Wā, la^{mē} ēk^ē nāqa^{yas} Ts!āg'īlakwē qa g'wēx^{idaasasēs} ēnōla, qaxs hēmaē εmāxūyalisema^{yē} hēmenala mōmayalaxēs āmāyēnxa^{yē} Ts!āg'īlakwē*.

Now ^εmāxūyalisemē^ε said that he was very happy || on account of 70
his son. "Now I | shall give my name to be his name. Now you
will call him ^εmāxūyalisemē^ε." | Thus he said. Then Ts!āg'ielak^u
had obtained what he was wishing for (to | be said by his son-in-
law), and Ālāk'ilayugwa thought in the same way. | Now ^εmāxūya-
lisemē^ε wished to || go home to his village in LEX'siwē^ε with his wife | 75
ĀLē^εstalidzemga, and his father-in-law Ts!āg'ielak^u, and his wife
Ālāk'ilayugwa, | and also Mā^εnakūla, the elder brother of ĀLē^ε-
stalidzemga. | Then they loaded their traveling-canoe with their
belongings; | and when all their belongings were in, they paddled. ||
Now ^εmāxūyalisemē^ε — for I continue to call him so, | for now 80
^εmāxūyalisemē^ε, the child of the | former ^εmāxūyalisemē^ε, had that
name — sat in the bow of the canoe of his wife | ĀLē^εstalidzemga,
who was carrying in her lap her son. | Then they arrived at LEX'siwē^ε
where his village was. Then || his three younger brothers came down 85
to meet him, and they | unloaded the goods. Then Ts!āg'ielak^u and
his wife Ālāk'ilayugwa | and his son Mā^εnakūla went into the house
of his son-in-law. | Now the former ^εmāxūyalisemē^ε was asked by
his father Hāxūyōsemē^ε. | He said, "Now tell me where did your
father-in-law come from. || What is his name, and that of your wife?" 90
Thus he said. | Then the former ^εmāxūyalisemē^ε said, "I don't

Wā, laem^εlāwisē ^εnēk'ē ^εmāxūyalisema^εyē ^εnēk'exs: "Lōmak.
ēx'g'en nāqēk' qaen xūnokwaxs begwānemaēx. Wā, la^εmēsen 70
lēqosaltsg'en lēgemk' laq^u. Laems lēqelales ^εmāxūyalisema^εyē
lāq^u," ^εnēx'laē. Wā, la^εmē lālē Ts!āg'ielakwaxēs wālagelē qa
wāldemsēs negūmp. Wā, hēemxaāwisē gwāla nāqayās Ālāk'ila-
yugwa. Wā, laem^εlaē ^εnēk'ē ^εmāxūyalisema^εyē qa's lālag'ī nā-
^εnakwa lāxēs g'ōkūlasa lāx LEX'siwa^εyē LEX^εwis genemē ĀLēsta- 75
lidzemga LEX^εwis negūmpē Ts!āg'ielakwē LEX^εwis genemē Ālāk'i-
layugwa; wā, hē^εmisla Mā^εnakūla, yix ^εnōlās ĀLē^εstalidzemga.
Wā, lāx'da^εx^ulaē mōxsasēs memwāla lāxēs yaē^εyats!ē xwāxwāk'lūna.
Wā, g'il^εm^εlāwisē ^εwilxsē memwālās lax'da^εxwāē sēx^εwida. Wā,
laem^εlaē ^εnēk'ē ^εmāxūyalisema^εyē;—qen hēx'sā^εmē lēqelayōq, 80
yixs hāa^εla^ε la lēgades ^εmāxūyalisema^εya g'inānemē, yix xūnō-
kwas^εmāxūyalisemēmōt!a. Wā, laem^εlaē k!wāg'iwala, yixēs genemē
ĀLē^εstalidzemga q!elk'!eqelaxēs bābagūmē xūnōkwa. Wā, laem-
^εlāwisē lāg'aa lāx LEX'siwa^εyē lāxēs g'ōkūlasē. Wā, g'āx^εm^εlāwisē
g'āg'axalasōsēs yūdukwē ts!āts!a^εya. Wā, hēx'idaem^εlāwis mōltoye- 85
wē memwālās. Wā, la^εmē Ts!āg'ielakwē LEX^εwis genemē Ālāk'ilayu-
gwa LEX^εwis xūnōkwē Mā^εnakūla, hēem g'aēlelē g'ōkwasēs negūmpē.
Wā, laem^εlāwisē wūlase^εwē ^εmāxūyalisemēmōt!a yīsēs ōmpē Hāxū-
yōsema^εyē. Wā, lā^εlaē ^εnēk'a: "Wāg'adzā gwās^εides g'āyemaxaa-
sasōx negūmpēx. Āngwax'lōx LEX^εwōs genemak'ōs," ^εnēx'laē. 90
Wā, āem^εlāwisē ^εmāxūyalisemēmōt!a ^εnēk'a: "K'!ēdzen q!āla-

- 92 know | any other name of my father-in-law but Dāda, and | my mother-in-law has the name Ālāk'ilayugwa, and my brother-in-law's name is Mā^εnakūla, | and my wife's name is Ālē^εstalidzemga."
- 95 Thus he said. || Then the chief, his father, Hāxūyōsemē^ε, spoke again, | and said, "He must be a great man on account of these | names, for they seem to be very high names. Let me ask | your father-in-law where he came from." Thus he said to his | prince.
- 200 Now Hāxūyōsemē^ε called his whole || numaym, the Haāyalik'awē^ε, to come into his house | with his children. When they were in, | Ts!āg'īlak^u with his wife Ālāk'ilayugwa and his son | Mā^εnakūla and Ālē^εstalidzemga, the wife of the | former ^εmāxūyalisemē, sat
- 5 among them. Chief || Hāxūyōsemē^ε did not stand up, and he was just sitting in the house, when he spoke, and | said, "The reason why I call you, tribe, is that you shall listen to the | answer of the father-in-law of my prince ^εmāxūyalisemē^ε | to my question." Thus he said. Then he turned | towards Ts!āg'īlak^u and said, "O chief! do ||
- 10 tell me where you come from, and your name, and the name of | your father." Thus he said. Then Ts!āg'īlak^u arose and | said, "I will answer your question, chief, indeed, since you really | ask for my name. Evidently this your prince did not recognize | me. I

- 92 xōx lēgemaxsen negūmpēx ōgū^εlā lēgēmsōx la Dāda. Wā, lālōx Ālāk'ilayugwax^{LEN} ts!edāqēx negūmpa. Wā, lōx Mā^εnakūlax^{LEN} q!ūlēxēx. Wā, lāx Ālē^εstalidzemgax^{LEN} genēmēx," ^εnēx^εlaē.
- 95 Wā, lā^εlaē ēdzaqwa yāq!eg^εā^εlēda g'īgāma^εyē, ōmp^εsē Hāxūyōsaāma^εyē. Wā, lā^εlaē ^εnēk'a: "Āwilaemxentōx bek!wēna^εyaxs qaōs lēlēgemēx, yīxs lōmaēx eālasgem lēlēgema. Wēg^εax^{LEN} wūlaxōx begwānemēx negūmpa lāx g'āyemamaxālasasōx," ^εnēx^εlaēxēs lāwelgāma^εyē. Wā, laem^εlāwisē lē^εlālē Hāxūyōsema^εyē ^εwī^εlaxēs
- 200 ^εne^εmēmota Haāyalik'awa^εyē qa g'āxēs ^εwī^εlaēlela lāx g'ōkwas lē^εwis sāsēmē. Wā, g'ī^εem^εlāwisē ^εwī^εlaēla, wā, g'āx^εem^εlaē Ts!āg'īlakwē lē^εwis genēmē Ālāk'ilayugwa lē^εwis begwānemē xūnōkwē Mā^εnakūla; wā, hē^εmisla Ālē^εstalidzemga, yīx genemas ^εmāxūyalisemēmōt!a k!wagelīteq. Wā, k'!ēs^εlat!a lāx^εūlīlēda g'īgā-
- 5 ma^εyē Hāxūyōsema^εyē. Āem^εlaē k!waēla laē yāq!eg^εā^εla. Wā, lā^εlaē ^εnēk'a: "Hēden lāg'īla lēlts!ōdōt, g'ōkūlot, qa^εs hōlēlaōs lāx nānaxma^εyayōlasōx negūmpaxsen lāwelgāma^εyē ^εmāxūyalisema^εyē lāxen wūlāsōla lāq^u," ^εnēx^εlaē. Wā, lā^εlaē gwēgemx^εid lāx Ts!ālag'īlakwē. Wā, lā^εlaē ^εnēk'a: "Yūl, g'īgāmē^ε; wēg^εadzāx^ε-
- 10 nu^εx^u q!ā^εalelaxēs g'āyemaxaasaōs lē^εwis lēgemaōs lō^ε lēgemas āsa," ^εnēx^εlaē. Wā, lā^εlaē lāx^εūlīlē Ts!āg'īlakwē. Wā, lā^εlaē ^εnēk'a: "La^εmen nānax^εmēlxēs wāldemōs, g'īgāmē^ε. Āla^εmas wūlaxen lēgema. Wā, laxentōx lāwelgāma^εyaqōs k'!ēs malt!āla g'āxen. Nōgwaem Ts!āg'īlakwa, āmā^εyēnxēsōs sāsemaqōs, ōmp,"

am Ts!âg'îlak^u, the youngest of your children, father." || Thus he 15 said. As soon as he ended his speech, they saw that | their chief was dead. He died of shame on account of what had been done | by his prince, who married the (common) little daughter of his | youngest son: therefore the breath of the past chief Hâxûyôsemê^e jumped out of his body | — ||.

I forgot part of what Ts!âg'îlak^u said to his father | when he said 20 at the end, "My tribe, and that of my children are the Lâxsâ. | Now my grandson, whose name is 'mâxûyalisemê^e, | stands at the head of the Lâxsâ." Thus he said. |

As soon as the former 'mâxûyalisemê^e found that his father the chief || was dead, because he had died of shame, he arose and | spoke. 25 He said, "O tribe! Let my | past father-in-law and the whole number of them and my child stay away for a while. | Now my former name, 'mâxûyalisemê^e, shall be his true name, for the | head chief for the Lâxsâ." Thus he said. "Now I shall have the name Hâxûyôsemê^e, || the former name of my father." Thus he said. 30 Immediately | Ts!âg'îlak^u, and his wife Ālak'ilayugwa, and | Mâ'nakûla, and Ālê'stalidzemga, and her child | 'mâxûyalisemê^e got ready and went aboard their traveling-canoe. They | went home to G'eyôx^u. Ts!âg'îlak^u was happy because he had fooled || his eldest brother, and because he had obtained the true name | 35

'nêx'elâe. Wâ, g'il'em'elâwisê q'ûlbê wâldemasêxs laê dōx'walela 15 g'igāmêx'dâxs l'e'maalaxōl l'e'la. Laem max'ts!âlisem qa gwêx'î-daasasê l'âwelgâma'yaxs laê geg'ades ts!âts!edagemê xûnōx'sês âmâ'yenxa'yê, lāg'ilas dex'âwê hasâ'yasa g'igāmayōlê Hâxûyōse-mayōla.

Wâ, hêxōlen l'elêwêse'wê wâldemas Ts!âg'îlakwaxês ômpdê, 20 yîxs laê âlxlâla 'nêk'a: "Hê'men legûxlâyo l'ôgûn sâsemg'ê Lâxsâ. Wâ, g'âx'mêsg'en ts!ôx'LEMak l'êgades 'mâxûyalisema'yê qa l'âxû-mêsa Lâxsâ," 'nêx'elâe.

Wâ, g'il'em'elâwisê q'âk'alelê 'mâxûyalisemēmōt!âxês g'igāmêx'dê ômpexs l'e'maê l'e'la, yîxs māk'ts!âlisemaê, wâ, lā l'âx'ûlila qa's 25 yâq!eg'a'lê. Wâ, lā'laê 'nêk'a: "êya, g'ôkûlôt, hāg'aeml laslak' qwêdg'en negûmpdg'en l'ôgwas 'wâxaasek', l'ôgûn xûnōx'dek'. Wâ, la'mês lālen l'êgemx'dê 'mâxûyalisema'yê qa âla l'êgêms lāxa l'âxuma'yasa Lâxsâ," 'nêx'elâe. "Wâ, la'mêsen l'êgadełts Hâxûyōsema'yê lāx l'êgemx'dâsen ômpdâ," 'nêx'elâe. Wâ, hêx'idaem'elâ- 30 wisê xwānâ'idê Ts!âg'îlakwê l'e'wis genemê Ālak'ilayugwa l'ô' Mâ'nakûla; wâ, hê'misê Ālê'stalidzemga l'e'wis xûnōkwê 'mâxûyalisema'yê, qa's hōgûxsê lāxês yā'yats!ê xwāk'lûna. Wâ, g'âx'mê nā'nak' lāx G'eyôxwê êk'!êqela laê Ts!âg'îlakwê qaês nanōłtsêlax'idaaxês 'nōlast!egema'yê. Wâ, hê'misêxs laê lāłxa âlaem l'êgemê 35

37 'māxūyalisemē^ε for his grandchild. Only once | did the numaym
 Lāxsā obtain a name from their relatives; for | their other names
 were invented: therefore they have only one | true name 'māxū-
 40 yalisemē^ε. They have no privileges, because || nobody allowed the
 sons (of the Lāxsā) to marry the princesses of the | chiefs of the
 tribes; for only that way do | the chiefs of the tribes obtain privi-
 leges. The | Lāxsā are called "slaves-born-from-the-youngest-one,"
 and here the one who told me the story stopped. | He said that he was
 45 ashamed to talk || about the clan Lāxsā, because Ts!āg'īlak^u just
 made up | the names. The past chief | Hāxūyōsemē^ε gave the
 name Ts!āg'īlak^u to his youngest son. | Therefore there are two
 names obtained from their relatives, | 'māxūyalisemē^ε and the name
 of the wife of Ts!āg'īlak^u. ||

THE ELGŪNWĒ^ε

1 Now Lālx's^εendayo, he who changed his name | Lālx's^εendayo
 to the name L!āqwalal, had a slave. He also changed | the name of
 his slave Tsēlē, and gave her the name Lālx's^εaq!anak^u. | Then he
 5 regretted what he had done with his name || Lālx's^εendayo, and
 therefore he changed his name to L!āqwalal. Now he only | invented

36 'māxūyalisema^εyē qa lēgēmsēs ts!ōx^ulema. Wā, 'nemp!ena-
 em^εlaē lālē 'ne^εmēmōtasa Lāxsāxa lēlēlādzesē lēgēma, yīxs ā^εmaē
 'wīla senānemaxēs lēlēgemē. Wā, hē^εmis lāg'īlas 'nemsgem āla-
 k'āla lēgēmsē 'māxūyalisema^εyē. Wā, laem k'leās k'ēs'ōs qaxs
 40 k'lesāē hēlq!ōlem geg'adēs bēbegwānemē sāsemsa k'lesk'!edēlasa
 g'īg'egāma^εyasa lēlqwāla^εyē, yīxs lēx'a^εmaē āxnōgwatsa al'ōgū-
 qāla k'lek'!es'āxa g'īg'egāma^εyasa lēlqwāla^εyē. Wā, hēem āmā-
 'yenxa^εyawā q!āx^uk'!ōtemx'lēda Lāxsā. Wā, hēem wālaē wāde-
 masa nōsa qaen. Wā, laem 'nēk'exs māx'ts!aē ēt!ēd gwāgwēx'-
 45 s'āla lāxa 'ne^εmēmōtasa Lāxsā yīx lāg'īlas 'nēx'sō āem senānemē
 Ts!āg'īlakwaxēs lēlēgemē. Wā, laem^εlaē hās'emxa g'īgāmayōlaē
 Hāxūyōsemayōla lēqelaē Ts!āg'īlakwē qaēs āmā'yenxa^εyē xūnōkwē
 Ts!āg'īlakwē. Wā, la^εmē maltsemxōxa lēlēlādzesē lēgem lō^ε
 'māxūyalisema^εyē. Wā, hē^εmaē lēgēmas gēnemas Ts!āg'īlakwē.

THE ELGŪNWĒ^ε

1 Wā, la^εmē q!āgwidāsē Lālx's^εendayo, yīxa la L!āyoxlā Lālx'-
 s^εendayowē, yīxs laē lēgades L!āqwalal. Wā, laemxaē L!āyox
 lēgēmasēs q!āk'owē Tsēlē. Wā, laem lēx'ēdes Lālx's^εaq!anakwē.
 Wā, laem^εlaē māyatasēs gwēx'idaasasēs lēgemē Lālx's^εenda-
 5 yowē, lāg'īlas L!āyox'lālabents L!āqwalal. Wā, laemxaē āem
 senēnu^x la lēgēms L!ōl!otsa, yīxs laē lēgades Nenōlogema^εyē

a name for L!ōL!otsa when he named him Nenōlogēmē, | because he 7
 was a foolish man. Then the latter had a boy, | and L!āqwalal
 thought about a name. Then he invented the name | L!ēsp!ēgaak^u.
 Then (L!ōL!otsa) had another son, and || L!āqwalal named him 10
 Bawelē, and he also invented this | name. Then he had a daughter,
 and it occurred to | L!āqwalal that she should work dressing skins
 when she was grown up, | and therefore L!āqwalal named her Ālā-
 k'ilayugwa. | Now the eldest of the children of Nenōlogēmē, || L!ēsp!ē- 15
 gaak^u, invited the tribe living at K'!āq!a, 'wālas Kwax'īlanōkūmē |
 and his children; and L!ēsp!ēgaak^u planned to change his name. |
 Then he invented the name G'ēxk'enis for his new name. Then |
 his name was G'ēxk'enis. All his names were invented, | and these
 were the ancestors of the numaym elgūnwē of the || Gwētela who 20
 are now called Kwēxāmōt. | Gēxk'enis was the head chief of the num-
 aym elgūnwē. He had for a | sweetheart the slave of Dzenx'q!ayu,
 whose name was Dzenx'q!ayugwa; | for the house of L!āqwalal and
 Dzenx'q!ayu were close together | at Tayagōl. As soon as Dzenx'q!a-
 yugwa had found that she was || with child, she loaded her belong- 25
 ings, and went to the house of L!āqwalal, | and there she lived with
 her illegitimate husband. And Dzenx'q!ayugwa gave birth to a |
 girl, and L!āqwalal invented a | name for the girl. Then it occurred

qaēs nenōlāē begwānema. Wā, lā xūngwadex'ēitsa bābagūmē. 7
 Wā, lā L!āqwalal senx'ēid qa lēgēms. Wā, lāxāē senānemax L!ēs-
 p!ēgaakwē. Wā, lāxāē ēt!ēd xūngwatsa bābagūmē. Wā, laemxāē
 L!āqwalal lēxē'des Bawelē lāq. Wā, laemxāē āem senānemaxa 10
 lēgemē. Wā, laemxāē ēt!ēd xūngwatsa ts!āts!edagemē. Wā, lā
 L!āqwalal g'īg'aēx'ēdqēxs ēaxelēlaxa ālāg'ēmē qō q!ūlyax'widla
 ts!āts!edagemē, lāg'ilas L!āqwalal lēx'ēdes Ālāk'ilayugwa lāq. Wā,
 g'īlēmēsē 'nōlast!egema'yas sāsēmas Nenōlogema'yē, yīx L!ēsp!ē-
 gaak^u lēlēlaxa g'ōkūla lāx K'!āq!a, yīx 'wālas Kwax'īlanōkūma'yē, 15
 lē'wis sāsēmē laē senx'ēidē L!ēsp!ēgaak^u qa's L!āyuxlālabendayā.
 Wā, lā senānemax G'ēxk'enisē qa's āl lēgēma. Wā, la'mē
 lēgades G'ēxk'enisē. Wā, la'mē āem 'nāxwa senānu'xsēs
 lēlēgemē. Wā, hēem g'īlg'alitsa 'nēmēmōtasa elgūnwa'yasa
 Gwētelaxa gwe'yo Kwēxāmōta. Wā, laem'laē lāxuma'yē 20
 G'ēxk'enisasēs 'nēmēmōta elgūnwa'yē. Wā, laem'lawisē
 wāladex'ēides q!āk'ās Dzenx'q!ayāxa lēgades Dzenx'q!ayugwa
 qaxs nenxwag'ālaē g'ōkwas L!āqwalalē lō'ē g'ōkwas Dzenx'q!ayo
 lāx Tayagōlē. Wā, g'īlēm'lawisē Dzenx'q!ayogwa q!ālelaxs le-
 'maē bewēx'wida, laē hēx'idaem lāel mā'wa lāx g'ōkwas L!āqwalal. 25
 Wā, la'mē klūtexsda. Wā, lā'laē māyul'idē Dzenx'q!ayugwāsa
 ts!āts!edagemē. Wā, hēem'laxaāwisē L!āqwalal senx'ēid qa lē-
 gēmsa ts!āts!edagemē. Wā, lā'laē g'īg'aēx'ēdqēxs ēaxelēlaxa ālā-

to him that she would work dressing skins | in his house, and there-
 30 fore he named her *Ālāg'imil*; || and it was not long before *Dzenx'q'layugwa* was again with child, | and she gave birth to a boy. And then *G'ēxk'enis* | thought up a name for the boy, and he invented the name | *Ēk'lawig'ielak^u* for him. Then the | two children of
 35 *G'ēxk'enis* and of his illegitimate wife || *Dzenx'q'layugwa* grew up. When *Ālāg'imil* was grown up, | *Ts!āg'ielak^u* was looking for a wife for his son *Mā'nakūla* | of the *Lāxsā* of the *Q!ōmoyā'yē*. None of the chiefs who had | daughters wanted *Mā'nakūla*, for it was known that | his father *Ts!āg'ielak^u* was the youngest of the children of
 40 Chief || *Hāxūyōsemē^e*, who was the head chief of the numaym *Haāyalik'awē^e*, | and also that *Ts!āg'ielak^u* had contracted an illegitimate marriage with the slave *Ālāk'ilayugwa*: | therefore they were unwilling. Then | *Ts!āg'ielak^u* learned that *G'ēxk'enis* had a daughter who was just | grown up, namely, *Ālāg'imil*. Then
 45 *Mā'nakūla* || tried to get *Ālāg'imil* for his wife, and *G'ēxk'enis* asked | *Mā'nakūla* to marry her at once. Now *Mā'nakūla* did so, | and *Mā'nakūla* at once was married. Now | he had *Ālāg'imil* for his wife. This was the first time that | those descended from
 50 *Ts!āg'ielak^u* bought a wife. They had not been || married for a long time, when *Ālāg'imil* was with child. Then she gave birth to a girl. | And the father of the girl *Mā'nakūla* | thought of the name of

g'imē lāx g'ōkwās. Wā, hē'mis lāg'ilas lēx'ēdes *Ālāg'imilē lāq*.
 30 Wā, k'!ēs'lat!a gālaxs laē ēt!ēd bewēx'wida, yix *Dzenx'q'layugwa*. Wā, lā'laē māyul'idxat! yisa bābagūmē. Wā, laem'laē hē'mē *G'ēxk'enisē sena qa lēgēmsēs bābagūmē xūnōkwa*. Wā, lā'laē senā-nemax *Ēk'lawig'ielakwē qa lēgēms*. Wā, laem'lāwisē q!ūlsq!ūl-yax'widē ma'lōkwē sāsēms *G'ēxk'enisē lē'wis k!ūtēxsdōtē*
 35 *Dzenx'q'layugwa*. Wā, laem'laē ēxentē *Ālāg'imilē*. Wā, laem'lāwisē yāla *Ts!āg'ielakwē ālā qa genēmsēs xūnōkwē Mā'nakūla*, yixa *Lāxsāsa Q!ōmoyā'yē*. Wā, lā'laē k'!eās āx'ēxsdesa sāsēmnō-kwasa ts!ēdaqē g'ig'egāmēx *Mā'nakūla qaxs q!Eq!ālagālayāaxs āmā'yenxa'yaē ōmpasē Ts!āg'ielakwaxs sāsēmas g'igāmāyōlāē Hā-*
 40 *xūyōsemāyōla*, yix *laxūma'yasa nē'mēmōtasa Haāyalik'awa'yē*. Wā, hē'mesēxs k!ūtēxsdaē *Ts!āg'ielakwē lē'wa q!āk'owē Ālāk'ilayugwa*. Wā, hē'mis lāg'ilas k'!ēs nānagēg'ēsēwē. Wā, lā'laē q!ālē *Ts!āg'ielakwē yixs xūngwadaē G'ēxk'enisē yisa hē'ma ātē ēxentē xūnōkwasē Ālāg'imilē*. Wā, g'āx'em'laē gāgēk'lē *Mā'na-*
 45 *kūla lāx Ālāg'imilē*. Wā, āem'lāwisē *G'ēxk'enisē āxk'lālax Mā'nakūla qa hēx'ida'mēsē qādzēla*. Wā, hēem'lāwisē gwēx'idē *Mā'nakūla*. Wā, la'mē hēx'idaem qādzēlē *Mā'nakūla*. Wā, la'mē gēg'ades *Ālāg'imilē*. Wā, hēem ālēs nēmp'lēna qādzēlaxēs genema g'āg'ilela lāx *Ts!āg'ielakwē*. Wā, k'!ēst!a laem gāla hāyase-
 50 *k'ālaxs laē bewēx'widē Ālāg'imilē*. Wā, lā'laē māyul'itsa ts!āts!edagemē. Wā, lā'laē ōmpasa ts!āts!edagemē, yix *Mā'nakūla sen-*

his father Ts!âg'îlak^u, who had died. | Then he cut in two the name 52
of Ts!âg'îlak^u, and he named | the girl Ts!âlalîîlak^u. Now Âlâg'î-
mîl was a Lâxsâ woman, || because her husband was Mâ'nakûla, 55
and she turned | to the numaym Lâxsâ. |

Here the story-teller said to me that he had forgotten the middle
part of the story which he was telling | me, and he said that he would
jump a long way to the latter half of the | story of the ancestors of
two numayms Lâxsâ and || elgünwê^e. | 60

Now G'ëxk'enis remained head chief, and his | name was always
given to the eldest son of G'ëxk'enis, whenever the father died. |
Now there were many people in the numaym of the | elgünwê^e, who
had for their chief G'ëxk'enis, and the || numaym elgünwê^e still 65
keeps together witht he Lâälax's'endayo, for they | also had for their
chief L!âqwalat, and he did the same; for when a | L!âqwalat dies,
then his eldest | son takes the name L!âqwalat; even if the eldest
child is a woman, she | takes the place of her father. Although she
may have many || younger brothers, they can not even take it away 70
from their | eldest sister. |

Now all the seven numayms had gathered | at Qâlogwis. G'ëxk'E-
nis had many children. | The youngest one of his children was a

g'aalelax lëgemasēs ömpdē Ts!âg'îlakwē, yîxs le'maē le'la. Wä, 52
hē'mis la mâtst!endzōsxa lëgemē Ts!âg'îlak^u. Wä, la'mē lëx'ēdes
Ts!âlalîîlakwē lāxēs ts!āts!edagemē xūnōk^u. Wä, la'mē Lâxsāax-
semē Âlâg'îmîl qaxs laē lā'wades Mâ'nakûla. Wä, laem g'wägwa- 55
aqa lax 'ne'mēmōtasa Lâxsâ.

Wä, laem 'nēk'ēda nōsa qaenlaxs lenoyox'widaaxēs nōyemē
qaen. Wä, la 'nēk'exs g'wāsg'ililē dex'seq'laxa negoyâ'yasa nōye-
maxs g'ilgalisasa ma'ttsemak!ūsē 'nāl'ne'mēmōmatsa Lâxsâ lē'wa
elgünwa'yē. 60

Laem'laē hēx'sāem laxūma'yē G'ëxk'enisēxa âem hayōsela lē-
gem lāxa 'nōlast!egema'yas sāsēm'nākūlāsa G'ëxk'enisaxs laē le-
'lēs ömpē. Wä, laem'laē q'lēnem'el la lēlqwalala'ya 'ne'mēmōtasa
elgünwa'yēxa g'igades G'ëxk'enisē. Wä, laem'laē q'ap!lēx'sāem-
'laēda 'ne'mēmōtasa elgünwa'yē lē'wa Lâälax's'endayoxa hēx'sā- 65
'maxat! g'igāma'yē L!âqwalat, yîxs â'maaxat! hē g'wēg'ilē g'il'maē
le'lē L!âqwalatē laē hēx'idaem L!āyo L!âqwalatlē 'nōlast!egema'yas
sāsēmsxa begwānemē xūnōx'us, wāx'ē ts!edāqa 'nōlast!egema'yē, lā
hēem L!āyostōdxēs ömpdē. Wāx'maē q'lēnemē bēbegwānem ts!ā-
ts!a'yas. Wä, lā k'leās g'wēx'idaas dāxleyaq lāxēs ts!edāqē 'nōla- 70
st!egema'ya.

Wä, laem'laē 'wī'la la q'ap!lēx'idēda ālēbōsgemak!ūsē 'nāl'ne-
'mēmas lax Qâlogwisē. Wä, laem'lāwisē q'lēnemē sāsēmas G'ëxk'E-
nis. Wä, laem'lāwisē Lōma ēx'sōk^u begwānemē āmā'yēnxa'yas

75 handsome boy, || whose name was Häwas. And the youngest |
daughter of Wäg'ides, the speaker of the house of L!äqwalal, | chief
of the numaym Laälax's'endayo, whose name was L!äx'L!Elëdzemga,
was also very pretty. | Now G'ëxk'enis and his children lived
together in a house; | and Wäg'ides and his children lived in the
80 house of L!äqwalal. || Then Häwas was in love with L!äx'L!Elë-
dzemga, and went to her | every night. They never guessed that
Häwas was the | lover of L!äx'L!Elëdzemga. When it was | seen
that L!äx'L!Elëdzemga was stout, she was called by her father
Wäg'ides, | and she was asked by her father: "Why are you ||
85 stout and has your face so much | changed?" he said to her. L!äx'-
L!Elëdzemga did not try to deceive | her father Wäg'ides. She told
him at once that | Häwas lay with her every night and that he was
the cause of her | pregnancy. (She said) "I do not love any one
90 except Häwas:" || therefore what could her father Wäg'ides say?
What could he do, when he | saw that his youngest daughter was
really in love with | Häwas? Therefore he only said, "Really show
yourself with him, | that it may be the same as though Häwas were
your husband." Thus he said. Then | Häwas and L!äx'L!Elëdzem-
ga lived together as illegitimate husband and wife. Häwas belonged ||
95 to the numaym Elgünwë and his illegitimate wife | L!äx'L!Elëdzemga,
whose father was Wäg'ides, belonged to the numaym | L!äälax'-

75 säsemasxa lëgadäs Häwasa. Wä, lä'läxaë löma ëx'sökwe ämä-
'yënxä'yë ts!edäq xünöx'us Wäg'idesë yë'lax yäq!endëlas L!äqwalal,
yix g'igäma'yasa 'ne'mëmotasa Laälax's'endayo, L!äx'L!Elëdzem-
gax'lëda ts!edäqë. Wä, lä'më q!äp!älë G'ëxk'enisë lë'wis
säsëmë lö' Wäg'idesë lë'wissäsëmë läx g'ökwas L!äqwalal. Wä,
80 hëem'läwis laats Häwasaxa gägenölë qa's lä kü'li' lö' L!äx'L!E-
lëdzemga, hëmenälaxa gägenölë. Wä, hëwäxaem'läwisë k'ötäsö'
wäladë Häwasäs L!äx'L!Elëdzemga. Wä, ä'lëm'läwise döx'wälelë,
L!äx'L!Elëdzemgaxs läë penla, wä, lä'laë lë'lalasösës ömpë Wä-
g'idesë. Wä, lä'laë wülase'wa yisës ömpë: "ëmadzës xenlelag'i-
85 laös la penla. Wä, yö'mësöxda gögüma'yaqös yixs laaqös xenlela
ögüqem la," 'nëx'laëq. Wä, k'lës'lat!a wül'em häyamë L!äx'L!E-
lëdzemga qaës ömpë Wäg'idesë. Laem'laë äem hëx'ida në'lax
hëmenälä'mäë külkülk'a lö' Häwasaxa gägenölë; "Wä, hë'mësen
bewëgwasë qaxg'en k'lëäsëk' ögü'la wälela läx Häwasa," 'nëx'laë;
90 qa 'masëlawis wäldemas ömpasë Wäg'idesë qa wëx'ëidës qaxs dö-
qüla'maax näqa'yasës ämä'yënxëgasaxs älak'läläë läxülanux'us Hä-
wasa, läg'ilas äem 'nëk'eq: "Älag'aema nëltsemx'ëd lë'wë qa's
'nemäx'is'maös lö' lä'wadäs Häwasa," 'nëx'laë. Wä, laemxaë
k'lütëxsde Häwasa lö' L!äx'L!Elëdzemga. Wä, hëemxaë g'äyölë
95 Häwasa läxa 'ne'mëmotasa elgünwa'yë. Wä, lä k'lütëxsdotasë
L!äx'L!Elëdzemga g'äyölë ömpasë, yix Wäg'idesa läxa 'ne'mëmotasa

s'endayo. Then L'āx'L'elēdzemga gave birth to a | boy, and the 98
 father of L'āx'L'elēdzemga, Wāg'ides, named | the son of Hāwas
 and L'āx'L'elēdzemga LELBEX'sālag'ilis. || This was a real name, and 100
 was not invented as | a name for the boy who was named LELBEX'-
 sālag'ilis. It was not | long before L'āx'L'elēdzemga gave birth to
 another boy, | and Wāg'ides gave a name to his grandson. | He gave
 the name K'āsō^e as the name for the boy. || He gave him improperly 5
 a true name; for it is wrong, because | L'āx'L'elēdzemga was not
 properly married when she became the wife of Hāwas. Now | the
 father of Hāwas, G'ēxk'enis, died, and at once | Hāwas took the
 place of his father. Then his name was G'ēxk'enis. | Now LELBEX'-
 sālag'ilis grew up. Then || LELBEX'sālag'ilis saw a girl belonging to 10
 the | numaym Hēmasxdō, the daughter of a common man whose
 name was Q'ōmlēdenōl. | His daughter's name was also L'āx'-
 L'elēdzemga. | Then LELBEX'sālag'ilis always went | with her to
 Tsāxis; for the Kwāg'uł tribes had followed the || white men, when 15
 they first built houses at Fort Rupert. Now | LELBEX'sālag'ilis was
 the lover of | L'āx'L'elēdzemga. Then L'āx'L'elēdzemga went at
 once into the house of her sweetheart | LELBEX'sālag'ilis, and soon
 L'āx'L'elēdzemga was with child, | that is called "to get pregnant
 outside," when a woman without a husband becomes pregnant. ||

Lāālx's'endayo. Wā, laem^elaē māyul'idē L'āx'L'elēdzemgasa bā- 97
 bagūmē. Wā, lā ōmpas L'āx'L'elēdzemga, yix Wāg'idesa lēx'ēdes
 LELBEX'sālag'ilis qa lēgēmsa bābagūmē xūnōx^us Hāwasa lō^e L'āx'-
 L'elēdzemga. Wā, laem āla lēgēma yixs k'lēsaē āem sena'yaxa 100
 lēgēmasa bābagūmēxa la lēgades LELBEX'sālag'ilis. Wā, k'lēst'la
 gālxas laē ēt'lēd māyul'idē L'āx'L'elēdzemgāsa bābagūmē. Wā,
 lā'laxaē hē'mē Wāg'idesē lēx'ēd qa lēgēmsēs ts'ōx^uLEma. Wā,
 la'mē lēx'ēdes K'āse'wē qa lēgēmsa bābagūmē. Wā, laemxaē
 wāx' ālak'lāla lēgēma. Wā, lā lekwalaxs k'lēsaē qādzēlase'wē 5
 L'āx'L'elēdzemgāsēs klūtēxsdōtē Hāwasa. Wā, la'mē lē'lē
 ōmpas Hāwasa, yix G'ēxk'enisē. Wā, hēx'idaem^elāwisē Hā-
 wasa L'āyostōdxēs ōmpdē. Wā, la'mē lēgades G'ēxk'enisē
 Wā, la'mē q'ūlyax'widē LELBEX'sālag'ilisē. Wā, laem^elāwisē
 dōqūlē LELBEX'sālag'ilisxa ts'edāqē xūnōx^usa g'āyolē lāxa 'ne- 10
 'mēmotasa Hēmaxsdō, yixa begwānemq'lālamē lēgades Q'ōm-
 lēdenōl. Wā, lā'laē L'āx'L'elēdzemgax'laem laxaē ts'edāqē
 xūnōx^us. Wā, laem^elaē LELBEX'sālag'ilis hēmena^elaem la q'lēq'eyōt
 lē'wē lax Tsāxisē, qaxs g'āx'maē 'wī'la māsgēmēxa Kwākūg'ułaxa
 māmalaxs g'ālaē g'āx g'ōxwalēs lāx Tsāxisē. Wā, laem^elaē LELBEX'- 15
 sālag'ilisē wālades L'āx'L'elēdzemga. Laem^elāwisē ā'mē L'āx'L'E-
 lēdzemga āem hēx'ida la laēl lāx g'ōkwasēs wālelē LELBEX'sāla-
 g'ilis qaxs hēx'ida^emaē bewēx'widē L'āx'L'elēdzemga. Wā, hēem
 lēgades bōxūlsxa wū'fē bewēx'widēxs k'lēsaē lā'wūnema. Wā,

- 20 All the men and all the women made fun of her, because she got pregnant outside: therefore it occurred to L!āx'L!ēlēdzemga that | she would go into the house of her lover LELBEX'sālag'ilis, and | to live with him as his illegitimate wife. Now this was a new disgrace to the | numaym elgūnwē; for all kinds of disgrace happen to them.
- 25 Then || L!āx'L!ēlēdzemga gave birth to a boy; and immediately | the father-in-law of LELBEX'sālag'ilis, Q!ōmlēdenōl said that he | would give a name to his grandson, and he named his grandson Wāwūngenōl. | And it was not long before | L!āx'L!ēlēdzemga gave
- 30 birth to another boy, and he did not live long || before (the boy) died. Then L!āx'L!ēlēdzemga gave birth to another | boy, and his grandfather Q!ōmlēdenōl gave him the name | Hayalk'in. Then the name of the boy was Hayalk'in. | Hayalk'in was the youngest after his two elder brothers. | When Hayalk'in grew up, his elder
- 35 brother || Wāwūngenōl paddled, hunting at the lower end of Lē'lād; and | there his canoe upset, and Wāwūngenōl died by the upsetting of his canoe. | Now Hayalk'in was the only son of | L!āx'L!ēlēdzemga and LELBEX'sālag'ilis. Now | he grew up to be a young man, and
- 40 he always went to the || house of Dōqwāyis; for L!āx'L!ēlēdzemga, the mother of | Hayalk'in, said that she was a near relative of the past chief Dōqwāyis; | and therefore Hayalk'in always went there.

- 20 lā aemlayowa bōxūlsasa 'nāxwa bēbegwānema lē'wa 'nāxwa ts!ēdaqa. Wā, hē'mis g'ig'aēgēs L!āx'L!ēlēdzemga lāg'ilas hē ēg'asē āem la laēl lāx g'ōkwasēs wālelē LELBEX'sālag'ilisē qa's āla-g'a'mē klūt!exsd lē'wē. Wā, laemxaē alēg'ē q!ēma'yasa 'nemē-motasa elgūnwa'yēxa 'nāxwa'mē q!ēma'yēs gwayi'lālasē. Wā, lā
- 25 māyul'idē L!āx'L!ēlēdzemgāsa bābagūmē. Wā, hēx'idaem'lāwisē wūnāla negūmps LELBEX'sālag'ilisē, yix Q!ōmlēdenōlē 'nēx' qa's hē'mē lēqēla qa lēgēmsēs ts!ōx'LEma. Wā, lā lēx'ēdes Wāwūngenōlē qa lēgēmsēs ts!ōx'LEma. Wā, k'!ēst!a gāxas laē ēt!ēd māyul'idē L!āx'L!ēlēdzemgāsa bābagūmē. Wā, k'!ēst!a gaēl q!ū-
- 30 lāxas laē lē'lēda bābagūmx'dē. Wā, lāxaē ēt!ēd māyul'idē L!āx'L!ēlēdzemgāsa bābagūmē. Wā, lā gāgēmpasē Q!ōmlēdenōlē lēx'ēdes Hayalk'inē lāq. Wā, lā'mē lēgades Hayalk'inēxa bābagūmē. Wā, lā'mē āmā'yēnxa'yē Hayalk'inasēs ma'lōkwē 'nō'nēla. Wā, g'il'mēsē q!wāq!ūlyax'widālē Hayalk'inaxs laē sēx'widē 'nōlās, yix
- 35 Wāwūngenōlē qa's lā hanāl!a lax gwalaās Lē'lādē. Wā, hē'mis la qebats hānal!aats'lās xwāk!ūna. Wā, lā'mē qabalisemē Wāwūngenōldē lāxēq. Wā, lā'mē la 'nemōx'Em la begwānem xūnōx's L!āx'L!ēlēdzemga lō' LELBEX'sālag'ilisē Hayalk'inē. Wā, lā'mēsē q!ūlyax'wida, laēm hē'l'a begwānema. Wā, lā'mē hēmenāla lā lax
- 40 g'ōkwas Dōqwāyis qaxs 'nēk'aē L!āx'L!ēlēdzemga, yix ābēmpas Hayalk'inaxs māg'ilāē lēlēlāla lāxa g'igāmayōlaē Dōqwāyiswūla. Wā, hē'mis lāg'ilas hēmenāla'mē Hayalk'inē lā lāq. Wā, laēm

Now, the | princess of Dōqwāyis was grown up, and Dōqwāyis was 43
 the chief of the | numaym Dzendzenx'q!ayo; and they never
 thought || that Hayalk'in was the lover of 'māxūlayugwa. Then | 45
 Chief Dōqwāyis became sick, and he had not been lying down more
 than | four days when he died. Then Hayalk'in | never left his
 sweetheart 'māxūlayugwa. Now, Dōqwāyis left his copper |
 Löbelila, a high-priced copper. And when || 'māxūlayugwa had been 50
 an orphan for almost two months, | all the men and all the women of
 Fort Rupert began to talk about them secretly. | Now it was known
 Hayalk'in was going to marry 'māxūlayugwa; | but Hayalk'in was
 of too low rank to marry the princess of Chief | Dōqwāyis. Then
 they discovered that the princess 'māxūlayugwa herself || wished 55
 it: therefore they thought that she was with child, and that there-
 fore | she had made up her mind to marry Hayalk'in. When | the
 chief, the father of Dōqwāyis died, | 'māxūlayugwa gave away
 property at once to the Kwāg'ul; and then she took the name
 Dōqwāyis. | This was her chief's name, and her princess name was
 'māxūlayugwa. Now she had || always two names, and she was a 60
 chief on the | right-hand side, and she owned a princess on her left-
 hand side; for she was the only | daughter of Dōqwāyis and his
 wife, whose name was 'nā'nemp!eng'ilayugwa, | the princess of the
 chief of the numaym | Ts!ētsēlwālagāmē of the 'nemgēs. Then

ēxent!ēdē k'!ēdēlas Dōqwāyisē, yixs g'igāma'yaē Dōqwāyisasa 43
 'ne'mēmōtasa Dzendzenx'q!ayo. Wā, la'mē hēwāxa gayōl k'ōt!ē-
 ts'wē Hayalk'inē wāladēs 'māxūlayugwa. Wā, la'mēs ts!ex'q!e- 45
 x'!ēdēda g'igāmayōlāē Dōqwāyiswūla. Wā, k'!ēst!a hāyāqax
 mōxxa 'nālās qelgwila laē wik'!ex'ida. Wā, la'mē Hayalk'inē
 hēwāxa bāsēs wālālē 'māxūlayugwa. Wā, la'mē L!āqwaelālē
 Dōqwāyisdāx Löbelilaxa q!eyōxwē L!āqwa. Wā, laem elāq māt-
 tsemg'ila la xamalē 'māxūlayugwa laasē wūnwūnōsa q!lēq!eyodēda 50
 'nāxwa bēbegwānem lē'wa 'nāxwa ts!ēdāq lāxg'a Tsāxis. Wā,
 la'mē q!ālē Hayalk'inaxs lē'maē geg'adōlts 'māxūlayugwa. Wā,
 la'mē k'!ōdemē Hayalk'inē la geg'ades k'!ēdēlasa g'igāmēx'dē, yix
 Dōqwāyisdē. Wā, lā q!āstasōxs hāsmaaxa k'!ēdēlē 'māxūlayugwa
 nāqa'ya. Wā, hē'mēs lāg'ilas k'ōtasō laem bōxūlsa, yix lāg'ilas 55
 xēnlēla ts!āsala qa's lā'wadēs Hayalk'inē. Wā, hē'maaxs laē
 lē'lēda g'igāmēx'dē ōmpsē Dōqwāyisdē, lā hēx'idaem p!esē 'māxū-
 layugwāxa Kwāg'ulē. Wā, la'mē lēgades Dōqwāyis. Wā, la'mē
 g'igēxlālaq. Wā, lā k'!ēdēlexlālax 'māxūlayugwa. Wā, la'mē
 hēmenalāem ma'ttsemē lēlēgemas. Wā, la'mē g'igāma'yē yix 60
 hēlk'!ōt!ana'yas. Wā, lā k'!ēdadeses gēmxtō!ana'yē, yixs 'nemōx'-
 'maē xūnōx'us Dōqwāyisdē lē'wēs gēnemōlēxa lēgadās 'nā'nem-
 p!eng'ilayugwa, yix k'!ēdēlwūlasa g'igāmayōlasa 'ne'mēmōtasa
 Ts!ētsēlwālagāma'yasa 'nemgēs. Wā, la'mē Hayalk'inē qādžēlax

65 Hayalk'in married || Dōqwāyis, and it was not long before 'māxūlayugwa gave birth | to a boy. Now, 'māxūlayugwa herself caused her name to be disgraced | and to become a bad name, because she had a common man for a husband, | for Hayalk'in had no chiefs among his ancestors. | Now 'māxūlayugwa was called a fool on
 70 account of what she had done; and so || all her children will be bad on their father's side, and | they will be in vain good on their mother's side. Now Dōqwāyis gave away | to Hayalk'in the copper Lōbelila left behind by the chief, her father. | Then she gave in marriage the name Wanuk^u for the name of Hayalk'in. | Now Hayalk'in had
 75 obtained a chief's name, and || he was no longer called Hayalk'in, because he obtained by good luck the real name | Wanuk^u. And now he had the name Wanuk^u; for now he invited all the | tribes with the price of the copper Lōbelila. Now, | it was just as though Wanuk^u had taken away the copper from the father of his wife, | for the deceased Dōqwāyis was going to sell his copper in order to
 80 invite || all the tribes: therefore all the men were sick at heart | on account of what Wanuk^u and his | illegitimate wife 'māxūlayugwa had done, she whose name was now Dōqwāyis. |

There was one woman whose name was Q!wālx'alayugwa, who was always | going to Victoria, for she was a prostitute. When she
 85 came home to || Fort Rupert, she brought many blankets, and she |

65 Dōqwāyisē. Wā, ālak'lalat!a k'lēs gālxas laē māyulē 'māxūlayugwāsa bābagūmē. Wā, laem q!ūlēx'sēmē 'māxūlayugwa q!āmāg'ila qa's lēgadesa 'yāx'sēmē lēgemē qaxs laē lā'wadasa begwānemq!ā-lemēxa k'lēāsē g'iqagiwa'yē wīwōmpwūlas Hayalk'inē. Wā, la'mē lēqelase'wē 'māxūlayugwās nenōlō qaēs gwēx'idaasē. Wā, hē'mē-
 70 sēxs lālē 'nāxwaeml lāl 'yāx'k!ōt!enālālē sāsemasēxs ask'lōtē. Wā, lā'ēx'k!ōt!enālāl wāx'laxēs abāsk'lōtē. Wā, la'mē sap!ēdē Dōqwāyisasa L!āqwaēlawas'yasēs g'igāmayōla ōmp, yix Lōbelila lāx Hayalk'inē. Wā, lā lēgemg'EXLālx Wanuk^u qa lēgēms Hayalk'inē. Wā, la'mē lālē Hayalk'inaxa g'igāmēdzēsē lēgēma. Wā, la'mē
 75 gwāl lēgades Hayalk'inē, qaxs le'maē lōgwalaxa ālak'lāla lēgemē Wanukwa. Wā, laem lēgades Wanuk^u, yixs laē lēlalaxa 'nāxwa lēlqwālala'ya yis k'ilōmax Lōbelilaxa L!āqwa. Wā, la'mē 'nemāx'isē Wanukwē lō' lēnemānemaxa L!āqwa lāx ōmpdāsēs genēmē qaxs wāx'ilaxsdē laxōdē Dōqwāyisdāxēs L!āqwa qa's lēlēlayāxa
 80 'nāxwa lēlqwālala'ya. Wā, hē'mis lāg'ilas ālak'lāla ts!ex'ilē nēnā-qa'yasa 'nāxwa bēbegwānem qa gwēx'idaasas Wanukwē lē'wis k!ūt!exsdōtē 'māxūlayugwa, yixa la lēgades Dōqwāyisē.

Wā, lā 'nemōkwa ts!ēdāqē lēgades Q!wālx'alayugwaxa hēmena la lāxa Ts!āmasē qaxs L!āsgasaē. Wā, g'āxē nā'nakwa lāx
 85 Tsāxisē. Wā, la'mē mālaxa q!ēnemē p!ēlxelasgēma. Wā, lā hē

carried them into the house of Wanuk^u, but Q!wāḷax'alayugwa 86 was no | relative of Wanuk^u, (but) she had no relatives living. | Therefore she went into the house of Wanuk^u. | Then Malēd intended to sell his copper named Wāḡ^usē^{stā}la, || and Q!wāḷax'alayugwa 90 bought it with seven hundred and sixty | blankets (which she paid) for the copper Wāḡ^usē^{stā}la. Before | long Q!wāḷax'alayugwa became sick, and she also | died, and Wanuk^u obtained by luck the copper Wāḡ^usē^{stā}la. | Now Wanuk^u sold Wāḡ^usē^{stā}la, and it was bought || for five thousand one hundred and twenty blankets; | and 95 Wanuk^u again invited all the tribes; and | he took the name of the father of Q!wāḷax'alayugwa, | whose name was Wāg'ides. Now they stopped calling Wanuk^u, Wanuk^u, | for he had the name Wāg'ides. Now || his child had the name Hāmadzālas, and now 200 Wāg'ides was called | chief because he had invited twice the tribes. | Then the heart of Wāg'ides was proud because he was spoken to as a chief by | all the chiefs of all the tribes. And in the feast | his seat was among the real chiefs. ||

Now, you, Chief Dr. Boas, you must have been surprised when I 5 went to | Chicago with Johnny Wanuk^u and his wife Dōqwāyis¹ | — that is 'māḡūlayugwa — when I called 'māḡūlayugwa a queen, | but Johnny Wanuk^u was just like a slave of his wife 'māḡūlayugwa. |

māwīlē g'ōkwās Wanukwē, yīxs k'!ēsaē Q!wāḷax'alayugwa lēlē- 86 lāla lāx Wanukwē, yīxs k'!ēsaē la q!ūlas lēlēlāx dās Q!wāḷax'alayugwa. Wā, hē'mis lāg'ilas hē laēlē g'ōkwās Wanukwē. Wā, lā lāxoyuwa l!āqwa lēgades Wāḡ^usē^{stā}la, yīs Malēdē. Wā, lā k'!lḡ^uwidē Q!wāḷax'alayugwāsa māma'!gūnāp!enyag'alasa q!ēl!ax- 90 sōkwē p!ēlxelasgem laxa l!āqwa lāx Wāḡ^usē^{stā}la. Wā, k'!ēst!a gāḷaxs laē ts!ēx'q!ēx'idē Q!wāḷax'alayugwa. Wā, laemxaē wik'!ēx'idā. Wā, laemxaē Wanukwē lōgwalax Wāḡ^usē^{stā}laxa l!āqwa. Wā, la'mē Wanukwē lāxōdex Wāḡ^usē^{stā}la. Wā, la'mē k'!lḡwa se'wa yīsa q!āq!al!ēp!enyag'anālasa ma'tsōkwē p!ēlxelasgema. 95 Wā, laemxaē Wanukwē lēlēlaxa 'nāḡwa lēlqwālala'ya. Wā, la'mē Wanukwē āx'ēdex lēgemas ōmpwūlas Q!wāḷax'alayugwax'dē, yīxa lēgades Wāg'ides. Wā, la'mē g'wāl lēgadē Wanukwas Wanukwē. Wā, la'mē lēgades Wāg'idesē. Wā, la'mē lēgadē bābagūmē xū-nōḡ^us yīs Hāmadzālas. Wā, la'mē lēqalase'wē Wāg'idesas g'īge- 200 ma'fē qaxs laē māp!ēna lēlālaxa 'nāḡwa lēlqwālala'ya. Wā, la'mē lemqa nāqafyas Wāg'idesē qaxs laē g'āgegelaqwalasōsa 'nāḡwa g'īgegāmēsa 'nāḡwa lēlqwālala'ya. Wā, la'mē k'!wāgēlīlxa āla'mē g'īgegāmēxs k!wēlaē.

Wā, yūL, g'īgāmē¹ Dr. Boas, yīxs q!ayaxag'anemaaqōs lāx 5 Chiagoxg'en lā lō¹ Johnny Wanuk^u lē'wis genemē Dōqwāyis, yīx 'māḡūlayugwaxg'in lāk' lēqalas Queen lāx 'māḡūlayugwa. Wā, ā'mēsē 'nemāx'īsē Johnny Wanukwē lō¹ q!āk'ōsēs genemē 'māḡūla-

¹ They were among the Kwakiutl who visited the World's Fair in 1893.

And this is what I now talk about, the ancestors of the married
 10 couple || Wanuk^u whose name was Wāg'ides, which name he obtained
 from | Q!wā^{lax} alayugwa, and his illegitimate wife 'māxūlayugwa. |
 I only wish you to know that Wāg'ides probably thought that you
 considered him a real | chief. This is called by the Indians "a-newly-
 made-chief," | like Wāg'ides in the numaym elgūnwē. ||

15 When we came back to Fort Rupert Wāg'ides went into his house, |
 and he said at once that he would buy oil with | the money that he
 had obtained, paid by you, Dr. F. Boas. Then he gave a grease |
 feast to all the tribes, and now his wife 'māxūlayugwa | gave him the
 20 marriage name Kwākūx'ālas for the feast name of her || husband
 Wāg'ides. Now, 'māxūlag'ilis, | the chief next to L!āqwalā, chief
 of the | numaym Lāā^{lax}'s'endayo, became sick. Now, he had the
 copper Lōbēlila. | Wāg'ides always took care of him; and when he
 25 became very | sick, Wāg'ides took the chief 'māxūlag'ilis || into his
 house. At once 'māxūlag'ilis said to | Wāg'ides, "You make me
 glad, because you take pity on me, because you | come and do good
 to me. If I should die quickly, | only take this my copper Lōbēlila,
 and sell it, and | invite again all the tribes." Thus he said to him in
 30 the morning. || And when night came 'māxūlag'ilis died. | Wāg'ides
 also obtained by good luck the copper Lōbēlila. Now, | Wāg'ides

yugwa. Wā, g'a'mēsen la gwāgwēx's'ālasē g'alemg'alisasa hayase-
 10 k'ālē Wanukwē, yixa la lēgades Wāg'idesxēs hēlanemē lēgem lāx
 Q!wā^{lax} alayugwōlē, lē'wis k!ūtēxsdōte 'māxūlayugwa. Wā,
 ā'men 'nēx' qa's q!ālaōsax Wāg'idesē yixs 'nēg'anemaak'osaq ālaem
 g'igāma'ya. Wā, hēm gwe'yōsa bāk'lumē āla'lēk' g'igāma'ya
 yix Wāg'idesē lāxēs 'ne'mēmota elgūnwā'yē.

15 Wā, g'āxenu'x' nā'nak' lāx Tsāxisak'. Wā, lā laēl lāxēs g'ōkwē
 Wāg'idesē. Wā lāxaē hēx'idaem 'nēx' qa's k'ilxwēxa L!ē'na yīsēs
 gwānemē dā^{lax}ēs hālāgemōs Dr. F. Boasaq. Wā, la'mē L!ē'nag'ila
 k!wēlasxa 'nāxwa lēlqwāla'ya'yē. Wā, la'mē genemasē 'māxū-
 layugwa lēgemg'elx^{lāx} Kwākūx'ālas qa k!wēladzēxlāyōsēs
 20 lā'wūnemē Wāg'idesē. Wā, la'mēsē ts!ex'q!ex'idē 'māxūlag'ilisxa
 g'igāma'ya'yē mā'kilāxa g'igāma'ya'yē L!āqwalalēxa g'igāma'yasa 'ne-
 'mēmotasa Lāā^{lax}'s'endayo. Wā, laem L!āgwades Lōbēlila. Wā,
 la'mē Wāg'idesē hēmenāla la āaxēlaq. Wā, g'il'mēsē la ālax'id
 ts!ex'q!āxs laē Wāg'idesē āx'ēdxa g'igāma'ya'yē 'māxūlag'ilisē qa's lās
 25 lāxēs g'ōkwē. Wā, ā'misē hēx'ida'mē 'māxūlag'ilisē 'nēk'ax Wā-
 g'idesē: "Laems ēk'amasg'en nāqēk' qaēs laēnayōs wāsen qa's
 g'āxaōs aēk'ila g'āxen. Wā, hē'maak'enlō yix'elā^{lax} wik!ex'ēde-
 lax las āem āx'ēdxōx Lōbēlilaxen L!āqwa^x qa's lāxōdaōsasōx qa's
 ētlēdaōs Lēlēlaxwa 'nāxwāx lēlqwāla'ya'ya," 'nēx'laēqxa gāāla.
 30 Wā, g'il'mēsē gānūl'idēxs laē wik!ex'ēdē 'māxūlag'ilisdē. Wā,
 laemxaē lōgwalē Wāg'idesaxa L!āqwa lāx Lōbēlila. Wā, laemxaē

sold that also. Then he invited all the tribes. | Now Wāg'ides was 33
really proud; | and said that he was not afraid of any one, even not of
the true chiefs of || all the tribes. | 35

Then Wāg'ides sat among all the chiefs of the tribes, | when they
were all invited by the Łāwēts!ēs. This is called | the chief's feast.
Wāg'ides boasted, saying that he was not | afraid of any one; and
therefore the chief of the Mamalēleqāla, || whose name was 'wālas 40
Kwāx'ılanōkūmē, became angry. Then the | chief, 'wālas Kwāx'ılan-
ōkūmē, became angry. Then the | chief, 'wālas Kwāx'ılan-
ōkūmē, said that he would put him back into the place of | the
slaves his forefathers. Thus he said. Then he took | the expensive
copper named Q!emts!axsdē and | broke it, and he asked one man
to throw || the copper into the sea outside the village Qālogwis; and 45
after | he had finished, T!ēqwap arose and sent a man | to get his
copper Ts!ägēs; and when that man came | carrying Ts!ägēs, he
gave it to T!ēqwap. Then he spoke, | and said to his uncle, 'wālas
Kwāx'ılanōkūmē, "Now, || chief, you told us to do this to him who 50
claims that he is not afraid of any one, | this new man Wāg'ides—that
little slave who comes from his slave ancestors: | Now I'll try him who
claims to be a | true chief." Thus he said, and broke the copper
Ts!ägēs. He | said, "Chief Wāg'ides, now you will be a bullhead

Wāg'idese. lāxōdeq. Wā, laemxaē lēlālas lāxa 'nāxwa lēlqwāla- 32
la'ya. Wā, la'mē ālax'dela LEMqē nāqa'yas Wāg'idese. Laem
'nēk'exs k'leāsaē la k'ilems lāxa wāx'mē ālak'lāla la g'igāmāsa
'nāxwa lēlqwāla'ya. 35

Wā, la'mēsē Wāg'idese k!wāgēlilxa 'nāxwa g'ig'egāmēsa lēlqwā-
la'ya, yixs laē 'wī'la lēla'la'x'sa Łāwēts!ēsē. Wā, hēem Lēgades
g'igēlkwa k!wēlē. Wā, lā Wāg'idese q!ayōdālag'ilil 'nēk'exs k'leā-
saē k'ilema. Wā, hē'mis lāg'ilas 'yāk'ililē g'igāmā'ysa Mamalēle-
qāla lēgades 'wālas Kwāx'ılanōkūmē. Wā, la'mē 'nēk'ēda g'i- 40
gāmā'yē 'wālas Kwāx'ılanōkūmē qa's aēdaaqēs "lāx gwēx'sdēmasēs
q!āq!akwagiwa'yaōs yixēs g'ālemg'alisaōs," 'nēx'laēxs laē dāx'id-
xa q!ayōxwē L!āqwaxa Lēgades Q!emts!axsdē. Wā, la'mē k'ō-
qwaq. Wā, lā āxk'lāla 'nemōkwē begwānem qa lēs ts!exsten-
daxa L!āqwa lāxa L!āsakwasa g'ōkūla lāx Qālogwisē. Wā, g'il'mēsē 45
gwāla laē lāx'ūlilē T!ēqwapē qa's 'yālaqēsa 'nemōkwē begwānem
qa lās āx'ēdex L!āqwās yix Ts!ägēsē. Wā, g'il'mēsē g'āxēda begwā-
nem dāla Ts!ägēsē lā ts!ās lāx T!ēqwapē. Wā, lā yāq!eg'a'la.
Wā, lā 'nēk'a lāxēs q!ūlēyē 'wālas Kwāx'ılanōkūmē: "Laq!amaaqōs
'nēk'a, g'igāmē, qens hē gwēx'idexg'a 'nēk'eq k'leās k'ilem lāxg'a- 50
da ālak' begwānema, yixwa q!āq!agūmēx g'āg'elēla lāxēs wīwōmp-
wūlasōx Wāg'idese. Wā, la'mēsen gūnx'idōlxwa 'nēk'ex laem
ālaem g'igāmā'ya," 'nēk'exs laē k'ōx'widex Ts!ägēsē. Wā, lā
'nēk'a: "Wā, g'igāmāyai', Wāg'idesai', laems lāl k'lōmasōx Qālo-

55 of Qālogwis." || Thus he said, and gave the rib of the copper to a |
man, and told him to throw it into the sea outside | of the village.
Thus he said to him. Then K!wāmaxalas, | chief of the Hāxwāmis,
arose, and he sent a man | to get the copper named Kwēxanem.
60 Now he broke || it on account of Wāg'ides, and he gave him the rib.
This was | given to Wāg'ides. Then Wāg'ides became a slave again |
after this. He could not get three large | coppers to break to meet
the other three; and he thought it best | not to go with his tribe
65 when they were invited by the tribes, || because he was really ashamed.
Now 'māxūlayugwa never became a true chieftainness. |

The copper Lōbelila that was broken on account of Wāg'ides, is
worth | twelve thousand blankets; and | the copper Ts!āges, broken
by T!ēqwap on account of Wāg'ides, | is worth nine thousand
70 blankets; and || the great copper Kwēxanem, broken by K!wāma-
xalas on account of Wāg'ides, | is worth eighteen thousand blan-
kets. | Now, Wāg'ides could not get thirty-nine thousand | blankets
to buy three coppers | to meet those broken; and all the Kwāg'ul
75 were ashamed || on account of what they had done. That is the end
of this. |

I forgot this: that the eldest of the children of | Wāg'ides and his
wife 'māxūlayugwa died. She took the one next to (the eldest), |
and Dōqwāyis put him into the numaym Dzendzenx'q!ayo, | and

55 gwisēx," 'nēk'exs laē ts!āsa galasa'yasēs L!āqwa'x'dē lāxa 'nemōkwē
begwānema. Wā, lā 'nēk'eq: "Hāg'a ts!extentsōq" lāxa L!āsa-
kwakwasa g'ōx'demsēx," 'nēk'eq. Wā, la'mē lax'ūlilē K!wāmaxa-
lasxa g'igāma'yasa Hāxwāmisē. Wā, lā 'yālaqasa begwānem qa lās
āx'ēdex L!āqwāsēxa lēgades Kwēxanemē. Wā, laemxāē k'ōx'wī-
60 deq qa Wāg'idesē. Wā lā yax'witsa galasa'yē lāq. Wā, la'mē
ts!ewē lāx Wāg'idesē. Wā, la'mē ēt!lēd la q!alq!ax'sēsta Wāg'i-
dēsē lāxēq. Wā, laem k!eās gwe'yōlatsēx yūdūx'sema āwā L!ā-
l!aqwa qa's k'ak'ogwalayāxa yūdūx'semē. Wā, hēxent!a ēg'atsēxs
k!ēsaē la lālasgemēxēs g'ōkūlōtaxs lēlalase'waasa lēlqwālala'yē
65 qaxs ālaē māx'ts!a. Wā, la'mē hewāxa mōdzēl'idē 'māxūlayugwa.

Hē'maē Lōbelilaxa L!āqwa la k'ōqwasō' qa Wāg'ides yixs mā'ig'e-
yop!enaē lōxsemx'id p!elxelasgemē lāoxwas. Wā, hē'misē Ts!ā-
gēsxa L!āqwa k'ōqwasōs T!ēqwap qa Wāg'ides yixs 'nā'namap!enaē
lōxsemx'id p!elxelasgemē lāoxwas. Wā, hē'misē Kwēxanemxa
70 'wālas L!āqwa k'ōqwasōs K!wāmaxalas qa Wāg'ides, yixs mā'igū-
nā'eg'eyop!enaē lōxsemx'id p!elxelasgemē lāoxwas. Wā, la'mē
k!eās gwe'yōlasē Wāg'idesax mamōsgemg'ustālāsa 'nā'namap!ena
lōxsemx'id p!elxelasgem qa's k!lōmx yūdūx'sema L!āl!aqwa qa's
k'ak'ogwalayā. Wā, lā 'nāxwaem max'ts!ēda Kwāg'ulas g'wēx'i-
75 daasq. Wā, laem lāba lāxēq.

Hēxolēn L!elēwēsē'wa yixs laē lēlē 'nōlast!egema'yas sāsēmas
Wāg'idesē lē'wis genemē 'māxūlayugwa. Wā, lā āx'ēdxa mā'k!lāq
qa lās lāx'stōdex Dōqwāyisē lāxa 'ne'mēmōtasa Dzendzenx'-

his name was Dōqwāyis. And 'māxūlayugwa || put his younger 80
brother in the numaym Ts!ēts!ēlwālagāmē | of the Nimkish, as
chief Q!ūmx'alag'ilis; for he was the father of | 'nā'nemp!eng'i-
layugwa, the mother of 'māxūlayugwa. Now | the name of the son
of Wāg'ides was Q!ūmx'alag'ilis among the Nimkish. | Now 'māxū-
layugwa herself thought little of her husband. |

STORY OF THE LĒLEGĒDĒ, Q!ŌMK'!UT!ES, KWĀG'UŁ

This is the tale of the reason why the double-headed serpent is on 1
the | outer front of the house of Lālep!alas at Q!eg'ēs, for that is
where the | ancestors of the numaym LĒLEGĒD live, who have as
their chief Lālep!alas. | The young men were talking about a salmon
of bright color || which they were trying to spear in the river of 5
Q!eg'ēs, for their house was on the bank of the river. | They could not
hit it when they were trying to spear it, for there were many | steel-
head salmon there, and one of them had a very bright color. Then |
Chief Lālep!alas said that he would try to spear it, for he was a |
good spearsman, because he was a seal-hunter. They || went and 10
followed him to the river. Many young men followed | their chief
Lālep!alas. When they got to what was | referred to by the young

q!ayowē. Wā, la'mē Lēgades Dōqwāyisē. Wā, lāxaē 'māxūlayu-
gwa āx'ēdex ts!ā'yās qa's lās lāx 'ne'mēmotasa Ts!ēts!ēlwālagāma- 80
'yasa 'nemgesēxa g'igāmayōlāe Q!ūmx'alag'ilis yixs hē'maē ōmps
'nā'nemp!eng'ilayugwa yix ābempas 'māxūlayugwa. Wā, hē'mis
la Lēgēms xūnōkwās Wāg'idesē Q!ūmx'alag'ilisē lāxa 'nemgesē.
Wā, lem q!ūlēx's'mē 'māxūlayugwa k'!ōtaxēs lā'wūnemē.¹

STORY OF THE LĒLEGĒDĒ, Q!ŌMK'!UT!ES, KWĀG'UŁ

Wā, g'a'mēs nūyamsa g'āxēlas āxēwa'ya sīseyūlē lāx tsāqema- 1
'yas L!āsanā'yasa g'ōkwās Lālep!alas lax Q!eg'ēs, yixs hāael g'ōkūlē
g'ūlāsa 'ne'mēmotasa LĒLEGĒDĒxa g'igādās Lālep!alasē. Wā, laem-
'lāwisēda hā'yāl'a gwāgwēx's'ala lāxēs wāx'a sek'asōē ēx'stok!ūn
k'!ōtela lāxa 'wās Q!eg'ēsē qaxs hē'maē g'ōkwāgēsē'wa 'wa, yixs 5
k'!ēsāē q!āpaqēxs wāx'aē sek'aq, yixs q!ēnemaēda k'!ōtelaxa
g'exwa. Wā, lā'laē lōma ēx'stōk!ūna 'nemē. Wā, laem'lāwisa
g'igāma'yē Lālep!alasē 'nēk' qa's lē gūnx'īd sex'īdeq qaxs ālak!a-
lāē sek'lēnoxwa qaxs ālē'winoxwaaxa mēgwatē. Wā, lāx'da'x'laē
qās'ida 'nāgamālaxa 'wa. Wā, laem'laē lāg'a'yēda q!ēnemē hā'yā- 10
l'axēs g'igāma'yē Lālep!alasē. Wā, g'il'em'lāwise lāg'aa lāx gwe-
'yāsa hā'yāl'a māg'ītālatsa ēx'stōk!ūna k'!ōtela laē āxk'lālasē'wē

¹ Continued on p. 778, line 1.

13 men as the bright salmon swimming about, | Lālep!alas was asked
to stand downstream from the place where the bright | salmon was
15 swimming about. He had not been standing there long when ||
Lālep!alas saw a very bright salmon. Immediately he | threw his
spear and hit it. He took it and went home | to his house. Before
he got to his house he felt | like giddy, and he just hid the salmon |
20 and went to his house, and before long he was very sick. || When he
arrived in front of his house, he just | sat down; and there it was
seen by his wife, 'nā'nemp!eng'ilayugwa, | that her husband was very
sick. Therefore | she built a small hut over him. And when they
finished the house for the sick man, the ancestors | of the numaym
25 lēlēgēd went to see their chief Lālep!alas. || Their chief was hardly
alive. Then Lālep!alas heard | a canoe coming to the beach in
front of the sick man's hut, and he heard | a man say, "Go to him
and let our | friend come." Thus said what was heard by the sick
Lālep!alas. Then the one who was sent said, | "I can not go to
30 our friend for || many are watching him." Thus he said. Then the
man who had | spoken just said, "Just come aboard the canoe.
Let me | go and pull him out." Thus he said. Then the man
stepped out of the canoe, and | went into the sick man's hut where
Lālep!alas was lying down. Then he took the | soul of Lālep!alas,

13 Lālep!alas qa's hā lā'wisa gwābalisasa māg'iltalasasa ēx'stōk'lūnē
k'lotela. Wā, wilaxdzē'laē gāla lāxēs lā'widzasē lāael dōx'walelē
15 Lālep!alasaxa ālā la ēx'stok'lūn k'lotela. Wā, hēx'idaem'lāwisē
sex'ideq. Wā, la'mē q'lāpaq. Wā, lā'laē āx'ēdeq qa's lē nā'nak'
lāxēs g'ōkwa. Wā, k'les'em'lāwisē lāg'aa lāxēs g'ōkwaxs lāael hē
gwēx's k'edelxanākūlē. Wā, āem'lāwisē la q'elalesaxa k'lotela
qa's lā hayalemk'la lāxēs g'ōkwaxs k'les'maē ālax'id ts!ex'q!ex'ida.
20 Wā, g'il'em'lāwisē lāg'aa lāx l'āsanā'yasēs g'ōkwē lāael āem k'lwā-
gaelsa. Wā, laem'laē dōgūlsēs genemē 'nā'nemp!eng'ilayugwa,
yixs ālaē ts!ex'q!ēs lā'wūnemē. Wā, lāg'ilas āem hēx'idaem
hōsgemelsaq. Wā, g'il'em'lāwisē gwālā hōsē lāa'lasa g'alāsa 'ne-
mēmotasa lēlēgēdē la āwelpaxēs g'igāma'yē Lālep!alasē. Wā,
25 laem'laē halselaem la sāk'egelsēda g'igāma'yē. Wā, lā'laē wūle-
laxa g'āxalis xwāk'lūna lāxa l'ema'isas hōdzasas. Wā, laē wūle-
laxa begwānema 'nēk'a: "Hāg'a lāqō qa g'āxlag'isens 'nemō-
kwax," 'nēx'laē wūlelas Lālep!alasēxa ts!ex'q!a. Wā, lā'laē 'nēk'a
wāx'ē 'yālagema: "Ya, k'leādzēn gwayōlasg'ens 'nemōkūk' qaxs
30 q'lenemēg'a q'esēm'sg'aqek," 'nēx'laē. Wā, āem'lāwisa g'ilx'dē
yāq!ent'lāla begwānem 'nēk'a: "Wā, gēlag'a, āem g'āx'alexs qen lā
nēxawelsaqō," 'nēx'laē. Wā, g'āx'laē lāltāwēda begānemē qa's lā
laēl lāxa hōsē qelk'wadzasas Lālep!alasē. Wā, la'mē āxōdex bēxū-
na'yas Lālep!alasē qa's lā lāxas lāxēs yā'yats'lē xwāk'lūna. Wā,

and went aboard his canoe. || Łālep!alas knew that he had gone 35
aboard the canoe. | He heard those say in the hut where he had
lain, when he was taken | by the man, "Oh! He is dead!" Thus
they said, and | all the women began to wail. They had not been
paddling long when they arrived at | many houses. There were
really many people. Then || they all went ashore out of the canoe, 40
and went into the great | house. Then Łālep!alas was asked to sit
down | near the door of the large house on the right-hand side. |
Then Łālep!alas looked at the great raven which was sitting in the |
middle of the doorway. Its legs were spread apart, and the doorway
was between the || legs, and a double-headed serpent was on top of 45
the front outside | of the house, and a wolf was standing on the head
of the man in the middle of the | double-headed serpent. Then he
remembered this. Łālep!alas just sat down. | Then a handsome
man spoke | and said, "Stand up, spirits, and let us be happy and ||
dance on account of the game of our friend Dādoxkwēnē." He | 50
meant the salmon speared by Łālep!alas, for the bright salmon was a
double-headed serpent. | Then the spirits arose, and immediately |
a man came to where Łālep!alas was sitting | and said, "O friend
Łālep!alas! run away, else you might || stay away. Just look at 55
this house and imitate it." | Thus he said. Then Łālep!alas was glad

laem^{laē} q!āLEla^{mē} Łālep!alas yīxs laē lāxs lāxa xwāk!ūna. Wā, 35
lā^{laē} wūlāxaxa ^{nek'a} lāx hōsē qelk!wādzats yīxs g^{ālaē} āx^ētse^{wa}
yīsa begwānemē: "Ā, le^{mōx} wēk'!ex^{ida}," ^{nēx^{laē}xs} laē q!wāq lūsā-
wēda ^{nāxwa} ts!ēdaqa. Wā, k'!ēs^{lat}!a gāla sēxwaxs laē lāg^{aa} lāxa
q!lēnemē g^{ōkūlaxa} lōma q!lēnem lēlqwāla^{ya}. Wā, laem^{lāwisē}
^{wīla} hōx^{wūltā} lāxēs yā^{yats}!ē xwāk!ūna qa's lā hōgwīl lāxa ^{wālasē} 40
g^{ōkwa}. Wā, la^{mē} āxsewē Łālep!alasē qa's hē^{mē} k!wāg^{alilē}
max^{stālilasa} t!ex^{ilasa} ^{wālasē} g^{ōkwa} lāx hēlk!ōtstālilās. Wā,
laem^{laē} Łālep!alas dōqūlaxa ^{wālasē} gwa^{wina} k!waēl lāx nexstā-
^{yasa} t!ex^{ilē}. Wā, lā^{laē} gaxala hē^{mē} la t!ex^{ilē} awāgawa^{yas}
g^{ōg'ūgwa}yās. Wā, hē^{misā} sīseyūlē gēg'iwēsa tsāgēmas L!āsanā- 45
^{yasa} g^{ōkwē}. Wā, lā g^{ilālēda} ālanemē lāx x^{ōmsas} bāk^{awa}yasa
sīseyūlē. Wā, laem^{laē} g^{ig'aēqelaq}. Wā, hēem^{lāwis} ālēs k!wā-
g^{alilē} Łālep!alas lāa^{lasē} yāq!eg^a!ēda ēx^{sokwē} begwānem. Wā,
lā^{laē} ^{nēka}: "Wāg^{il} la q!wāg^{ililē} hāeya^{ilagas} qens ēek^{lēq}!alē
yīxwa qaōx yānem^{axsens} ^{nemōkwaē} Dādoxkwēna^{ya}," hēem gwe- 50
^{yāsēda} k!ōtela seg^{ekwas} Łālep!alas yīxs sīseyūlaēxa ēx^{stōk}!ūnē
k!ōtela. Wā, lā^{laē} q!wāg^{ililēda} hāeya^{ilagasē}. Wā, hēx^{idaem}-
^{lāwisa} ^{nemōkwē} begwānem g^{āx} lāx k!waēlasas Łālep!alas. Wā,
lā^{laē} ^{nēka}: "ya, qāst, Łālep!alas. Hāg^a k!ēxwax ālas g^{āx}lax
xek^{la} lāq^u. Ā^{ma} dōqwa^{laxōxda} g^{ōkwēx} qa's nānaxts!ewēlō- 55
saq^u," ^{nēx^{laē}}. Wā, āla^{lat}!a Łālep!alasē mōlas wāldemas qaxs

57 on account of what he had said, | for the one who had told Lālep!alas to run away said also that this was | the gathering-place of the souls of the dead; and when | the spirits began to sing, Lālep!alas ran out
60 of the door of the || house, and ran along the beach. He went a | long distance, and arrived at a place where eagle-down was thick. He had not | gone far when his breath gave out. Then he died again. | Then he heard the words of another tribe | where he was
65 staying. He was taken and buried on a tree. || There was no coffin. This was the village of Winālag'ilis. | Before evening a man came and | sat down at the place where he was. Then the man spoke, | and said, "O, friend Lālep!alas! how is your mind? Don't you |
70 wish to go home to your country?" Thus he said. Then || Lālep!- alas replied and said, "Indeed, but I wish in vain, | for I do not know in what direction my house is." Thus said Lālep!alas to the | man. Then the man spoke again, | and said, "I am Bluejay. Arise and | sit on my back that I may take you to your house."
75 Thus said Bluejay to him. || Lālep!alas went at once and sat on his back; and | Bluejay flew inland over a great mountain. | And when they had passed over the mountain, they arrived. It was nearly | dark in the evening. And Lālep!alas saw that his | hut was still

57 laē nēfida la āxk'!ālux Lālep!alasē qa k'!ēxwēs, yīxs hēmaē la q!ap!ēnakūlats bēx'ūna'yasa la lēte!a. Wā, g'il'ēmēlāwisē denx-
idēda hāyayilagasē lāa'lasē Lālep!alasē dzex'wels lāxa t!ex'ilāsa
60 g'ōkwē qa's dzēlx'waēselē lāxa l'ēma'isē. Wā, laem'lāwisē qwēs-
g'ilaxs laē lāg'aa laxa wākwē qēmṡwasa kwēk'. Wā, k'!ēs'lat!a
qwēs'g'ilaxs laē wibaliseṡa. Wā, laemxaē wēk'!ex'ēda. Wā, la
lāṡa 'nāṡwaem wūlelax wāldemasa ōgū'la'mē la lēlqwāla'ayēs la
āxāsa. Wā, laem'laē āx'ētse'wa qa's lā wūnemtasō' lāxa lāsē.
65 Wā, laem k'!ēas deg'ats!ēs. Wā, hēem'el g'ōx'demtsa Winālag'i-
lisē la āxāts. Wā, k'!ēs'lat!a laem dzāqwaṡs g'āxaasa begwānemē
k!wāg'aalela lāx āxāsas. Wā, lā'laēda begwānemē yāq!eg'a'la.
Wā, lā'laē 'nēk'a: "yā, qāst, Lālep!alas. Wālēṡ nāqa'yaqōs k'!ēsas
'nēk' qa's laōs nā'nak' lāxēs āwīnagwisaōs," 'nēx'laē. Wā, lā'laē
70 Lālep!alasē nā'naxmēq. Wā, lā'laē 'nēk'a: "Qāṡen wax'a āem-
x'st!en k'!ēs q!ālelax g'wāqenwa'yaasasē," 'nēx'laē Lālep!alasē lāxa
begwānemē. Wā, lā'laē ēdzaqwa yāq!eg'a'fēda begwānemē. Wā,
lā'laē 'nēk'a: "Nōgwaem kūskūsa. Wāg'a lāxelelax qa's g'āxaōs
k!wāg'ē g'āxen qen lā taōdōs lāxēs g'ōkwaōs," 'nēx'laē kūskūsaq.
75 Wā, lā'laē Lālep!alasē hēx'idaem la k!wāg'ēndeq. Wā, lā'laē
kūskūs aalaqaxs laē p!ēfida qa's lē p!ēfseq'laxa 'wālasē neg'ā.
Wā, g'il'ēmēlāwisē hayaqaxa neg'ā laē lāg'aa. Wā, lā'laē ēlāq
p!ēdex'fidaxa dzāqwa lāa'lasē Lālep!alas dōqūlaqēxs hēx'sā'maē lās
hosē. Wā, lā'laē laēl lāq. Wā, lā'laē dōx'walelaxēs ōk!wina'yaxs

there. He went in, and he saw his body || lying there dead. Then 80
his soul went into it, | and immediately the body became warm.
In the | morning when day came many men and women came in |
to wail, and they came to bury him. Then one man | went into the
hut, and the man saw that Łālep!alas || was alive, and at once he 85
spoke with him. | Then they made a house just like the house where
he had been; | and therefore the numaym ŁĒŁĒĒĒ own the house. |
This is all. |

WĀXAP!ALASŌ^ε (ŁĒŁĒĒĒ, Q!ŌMK'!UT!ES, KWĀG'UL)

The ancestor of the Yaēx'agemē^ε Yīx'agemē^ε, lived at Xūdze- 1
dzālis, | at the village site LEX'siwē^ε; and | Wāxap!alasō^ε, and his
prince Xāxosenāso^ε, lived on the east side of Xūdzedzālis; | and it is
said that Yīx'agemē || and Wāxap!alasō^ε, claimed Xūdzedzālis 5
as their property. Finally Wāxap!alasō^ε began to get tired | of
Yīx'agemē^ε. He moved away. | and came to ĞEK'!EXSDĒLS with
his prince, Xāxosenāso^ε, | and they built a house there; and when the
house they built was finished, | Wāxap!alasō^ε lay down on his back,
thinking what to do. || Then it occurred to him that he had been 10
told in his former village, Xūdzedzālis, | from a man who lived at
Xōxop!a, a Qwēq^usōt!ēnox^u. | He did not name him, for he did not

hē^εmaē ālēs yāq!ūsē. Wā, lā^εlaē lālak'axēs bēx'ūnāyēdē. Wā, 80
hēx'idaem^εlāwisē ts!Elx'widē ōk!wina^εyas. Wā, laem^εlāwisē
'nax'idxa gaālāxs g'āxaasa q!ēmāla bēbegwānem ŁE^εwa ts!ēdaqē
q!wāq!ūsālaxa wūnemtalāq. Wā, lā^εlaēda 'nemōkwē begwānem
laēL lāxa hōsē. Wā, lā^εlaē dōx'walelēda begwānemax Łālep!alaxax
q!ūlaē, qaxs ā^εmaē hēx'idaem yaēq!ēg'a! ŁE^εwē. Wā, la^εmē āem 85
hēx'idaem g'ōkwēlaxa g'ōkwē hē gwēx'sē g'ōkwasēs laasdē. Wā,
hē^εmis g'āxēlts g'ōgwadēda 'ne^εmēmotasa ŁĒŁĒĒdāsa g'ōkwē. Wā,
laem lāba.

WĀXAP!ALASŌ^ε (ŁĒŁĒĒĒ, Q!ŌMK'!UT!ES, KWĀG'UL)

Ğōkūla^εlaē g'ālāsa Yaēx'agemāyē yīx Yīx'agemāyē lāx Xūdze- 1
dzālisē, lāx gwāk'!ōtas 'wās LEX'siwa^εyē. Wā, lā^εlaē g'ōkūlē Wāxa-
p!alasō^ε ŁE^εwis Łāwelgāma^εyē Xāxosenāso^ε lāx 'nālanālisas Xūdze-
dzālisē. Wā, laem^εlāwisē hēmenālaem lēnemap!ē Yīx'agemāyē
Łō^ε Wāxap!alasō^εwaxa xūselās Xūdzedzālisē. Wā, lā^εlaē k'!ilt!ēdē 5
Waxap!alasō^εwas Yīx'agemāyē. Wā, laem^εlaē māwa Wāxap!alasō^ε
qa's g'āxē lāx ĞEK'!EXSDĒLSē ŁE^εwis Łāwūlgāma^εyē Xāxosenāso^ε.
Wā, lā^εlaē g'ōkwēla qa's g'ōkwa. Wā, lā^εlaē gwālē g'ōkwēla^εyas.
Laem^εlāwisē Wāxap!alasō^ε t!ēg'il sen^εyastōlil qa's gwēgilasa. Wā,
lā^εlaē g'ig'aēx'ēdxa g'āxē ts!Ek'!ālem lāxēs g'ālē g'ōkūlasē Xūdze- 10
dzālisē, yīsa g'āx'īdē lāx Xōxop!a Qwēq^usōt!ēnox^u begwānema.
Wā, la^εmē k'!ēs LEX'ēdEX ŁĒĒemas qaxs.k'!ēsaē q!āLElax ŁĒĒemas.

14 know his name. | The visitor had said to Wāxap!alasō^ε, | "Look
out for the one of our tribesmen who has a great treasure!—I mean ||
15 Head-Winter-Dancer—for he will go around our world to play | with
the people of supernatural power, all around our world." Thus he
had said. |

This occurred to Wāxap!alasō^ε while he was lying on his back. |
When night came, he tried to lie down in his bed; | he did not go to
20 sleep the whole night, however; but || his prince, Xāxosenāsō^ε
slept sweetly. When day came, | in the morning, Wāxap!alasō^ε
arose and scolded his | prince. He said to him, "Don't | think
always of sleeping! Don't you think of Head-Winter-Dancer, | the
great shaman, the great war-dancer, who is famous all over the
25 world, || and who is looking for a great shaman to play with? I |
mean you ought to rise and wash yourself in this good river |
Ts!Elgwad. Thus he said. Xāxosenāsō^ε took up the | tongs and
struck his prince with them. ||

30 Xāxosenāsō^ε arose at once and went out of | the house. He
wanted to kill himself. He went up the river | Ts!Elgwad; and
when he came to the cascade of | Ts!Elgwad, he saw a hole in the
rock on the bank of the | river. He wanted to examine it, and he
35 saw || that the holes were the eyes of a Dzōnoq!wa. They were

13 Wā, lā^εlāē ^εnēk'ēda bāgūnsē begwānem lāx Wāxap!alasō^ε: "Wā-
g'il la yāl'lāLEX qāōxda ^εwālasē lōgwala lāxenu^εxu g'ōkulōtēx, yix
15 Ts!āqāma^εyē qaxs ^εnēk'āē qa^εs lā^εstalēselēxens ^εnālax qa^εs āmlē
LE^εwōx nānāwalakwaxsōx āwī^εstāxsens ^εnālax," ^εnēx^εlāē.

Wā, hēem^εlāwis g'āx g'ig'āēgēs Wāxap!alasō^ε lāxēs t'lēg'isēna^εyē.
Wā, lā^εlāē gānol'ida lāē wāx^εkūlx^εida lāxēs kū^εlēlasē. Wā, lā^εlāē
hēwāxaem mēx'ēdex ^εwāsgemasasa gānolē. Wā, lā^εlāē ēx^εp'laste-
20 ^εwēsē^εwēs lāwūlgāma^εyasē Xāxosenāsō^ε. Wā, laem^εlāwisē na^εnakū-
laxa gāalaxs lāē lāx^εwidē Wāxap!alasō^ε qa^εs lā lāwits!ālagwāxēs
lāwūlgāma^εyē Xāxosenāsō^ε. Wā, lā^εlāē ^εnēk'ēq: "G'wāldzās xēnlel
lēx'aem nāqa^εyōsxēs mēxēna^εyōs. K'lēsas g'ig'āēqelax Ts!āqāma-
^εyaxa ^εwālasa pāxālaaxa ^εwālasa tōx^εwida yixs ts!ēlwālaa lā^εstalise-
25 lāxens ^εnālax ālāx ^εwālasa pāxāla qa^εs ām^εwūta. Wā, hē^εmēsēn
^εnē^εnak'ilē qa^εs lāx^εwidaōs qa^εs lāōs g'ig'iltāla lāxwa ēk'lēx wāx
Ts!Elgwadēx," ^εnēx^εlāē. Wā, āem^εlāwisē Xāxosenāsō^ε lēx'elil qa^εs
ēt'lēdē mēx'ēda. Wā, hēem^εlāwis lāg'ilas Wāxap!alasō^ε dāx^εidxa
ts!ēslāla qa^εs kwēx'idēs lāxēs lāwūlgāma^εyē.

30 Wā, hēx^εidaem^εlāwisē lāx^εūlilē Xāxosenāsō^ε qa^εs lāel lāwēls
lāxa g'ōkwē qa^εs lā ālā qa^εs g'āyalasa. Wā, laem^εlāē qāswūstālx ^εwās
Ts!Elgwadē. Wā, g'il^εem^εlāwisē lag'aa lāxa k'lāmadzēnāsa ^εwās
Ts!Elgwadē, wā, lā^εlāē dōx^εwalelaxa x'ōp!a t'lēsēma lāx ōgwāga^εyasa
^εwā. Wā, lāē ^εnēx^ε qa^εs max^εp!altowēq. Wā, hēem^εlāwis dōx^εwa-
35 lēlatsēqēxs geyagesaasa Dzōnoq!wa. Wā, laem^εlāē qōqūt!astōsa

both full of | water. Then Xāxosenāso^e heard some one who said, | 36
 "O friend, Xāxosenāso^e! go into these two eyes, for | then nothing
 will be too difficult for you." Thus spoke what was heard by him.
 Xāxosenāso^e did not see | any one. Then Xāxosenāso^e || broke off 40
 hemlock-branches, tied them together in four bunches, and went
 towards | the eyes. He sat down in the water in the right-hand
 eye, | and rubbed himself with one bunch of the hemlock on the
 right side of his body; | and when all the needles of the hemlock had
 come off, he put it down on the rock, and | took another bunch,
 dipped it into the water, and rubbed || the left side of his body. 45
 When all the needles were off, | he put it down on the rock and came
 out of the water. Then | he went into the water in the left eye,
 and he sat | down in it. Xāxosenāso^e took another bunch of hem-
 lock, dipped it into | the water, and rubbed the right side of his
 body. || When all the needles had come off, he put it down on the 50
 ground; and he | took another bunch of hemlock, dipped it into the
 water, and rubbed | himself on the left side of his body; and he
 only stopped when all the | needles had come off. Then he put the
 hemlock on the ground. After he | had put it on the ground, the
 man who was || invisible to Xāxosenāso^e spoke again, and said, 55
 "Don't, don't, don't | come out of the water in which you are
 washing! Dive, and stay below water a long time, | four times!

ʷwāpē. Wā, lāʷlāē Xāxosenāso^e wūlēlaxa yāq!egʷaʷlaxa ʷnēkʷē: 36
 "Wēgʷa, qāst, Xāxosenāso^e, lāʷsta lāxwa mātsemēx gēgēyagēsa qʷaʷs
 kʷlāʷsēlōs wālemʷ," ʷnēxʷlāē wūlēlax. Wā, lāʷlāē kʷlāʷs dōgūʷts
 begwānema yix Xāxosenāso^e. Wā, lāʷlāē hēxʷidaʷmē Xāxosenāso^e
 l!ēxʷwīdx qʷlāwē qʷaʷs yaēl!ēx!ēndēxa mōxʷlā. Wā, lāʷlāē gʷāʷsta 40
 lāxa gēgēyagēsē qʷaʷs lāēl kʷlāʷsta lāxa hēlkʷ!ōtstāʷyē gēyagēsā.
 Wā, lāʷlāē gʷinxʷwitasā ʷnemxʷlā qʷlāwā lāxēs hēlkʷ!ōt!ēnaʷyē.
 Wā, gʷilʷemʷlāwisē ʷwīlāwē kʷlāmōʷmāsa qʷlāwē, lāē gʷigʷaelsaq qʷaʷs
 dāxʷidēxa ʷnemxʷlā qʷaʷs hāpstendēs lāxa ʷwāpē qʷaʷs gʷinxʷwi-
 tasā ʷnemxʷlā lāxēs gēmxtōt!ēnaʷyē. Wā, gʷilʷemʷlāwisē ʷwīlāwē 55
 kʷlāmōʷmās lāē gʷigʷaelsaq. Wā, lāʷlāē lāʷsta lāxa ʷwāpē qʷaʷs lā
 lāʷsta lāx qʷlōʷstāʷyax gēmxtōtstāʷyē gēyagēts. Wā, lāʷlāē kʷlā-
 ʷsta lāq. Wā, lāʷlāē dāxʷidēxa ʷnemxʷlā qʷlāwā qʷaʷs hāpstendēs lā-
 xa ʷwāpē. Wā, lāʷlāē gʷinxʷwitas lāxēs hēlkʷ!ōt!ēnaʷyē. Wā,
 gʷilʷemʷlāwisē ʷwīlāwē kʷlāmōʷmāsēxs lāē gʷigʷaelsaq. Wā, lāʷlāē 50
 dāxʷidēxa ʷnemxʷlāem la qʷaʷs hāpstendēq. Wā, lāʷlāē gʷinxʷwi-
 tas lāxēs gēmxtōt!ēnaʷyē. Wā, ālʷemʷlāwisē gʷwālēxs lāē ʷwīlāwē
 kʷamoʷmās. Wā, lāʷlāē gʷigʷaelsaxa qʷlāwē. Wā gʷilʷemʷlāwisē
 gʷigʷaelsaqēxs lāē ēt!ēd yāq!egʷaʷlēda begwānemē, yix kʷlēsē dō-
 gūʷts Xāxosenāso^e. Wā, lāʷlāē ʷnēkʷa: "Gʷo, gʷo, gʷo, gʷūʷnō 55
 lāʷsta lāxōs gʷigʷiltālasēx ʷwāpax. Wēgʷa gʷāgʷildēts!a dāʷs!ēdx
 mōp!ēnēnsales qʷaʷs lālaōsaxa lākwēlā qʷaʷs kʷlāʷsēlōs wālemʷlōs,"

- 57 Then you will obtain what makes you strong, so that nothing will be too difficult for you." | Thus said the one who was invisible to Xāxosenāso^e. Then Xāxosenāso^e | said, "I will do so;" and he
 60 sat down and dived under water, and || held on to the bottom in the very cold water. He staid there a very long time, | and then came up. He just wanted to ~~get~~ his breath. | Then he dived again, and he staid down even longer than he had staid | the first time when he dived. He came up again, and | sat down on the rock to get his
 65 breath; and as soon as he had || recovered his breath, he dived again, and staid below water for really | a long time. Then he came up and sat down on the rock to | get his breath; and as soon as he had recovered his breath, | he arose to dive again. Then spoke again the man | whom he had heard speaking before, and who was invisible to him. || He said, "O friend! now really do not | come up until your breath gives out. Keep open your eyes | while you are under water, then there will be nothing that you can not see." Thus said the one who was heard. | When the speech of the one who was heard by Xāxosenāso^e was ended, | he replied, and said, "I shall do so." ||
 70 And he dived into the water in the eyes of the Dzōnoq!wa. | Now he kept his eyes open, and held on to the bottom, while he staid under water; | and he only let go when his breath gave out. | Then he floated up, and he did not know how long a time he had been |

- 58 ^enēx^elaē k'lēsa dōgūlts Xāxosenāso^e. Wā, laem^elāwisē nek^e Xāxosenāso^e: "Hēlen gwalalē," ^enēx^elaēxs laē k'lūnsa lāxa ^ewāpē qas
 60 gelbents!ē lāxa ālā wūda^esta ^ewāpa. Wā, hēlat!a la geyenselaxs g'āxaē q'lāx^ewida. Wā, āem^elāwisē ^enēx^e qa q'lesmenx^ewidēsēs hāsa^eyaxs laē ēdensa. Wā, lā^elaē gāgeyinselagawēsēs ^ewā^ewadzenselas lāxēs g'ilaē dās^eida. Wā, g'āx^elaē q'lāx^ewida. Wā, gālaem^elāwisē k'lwaa qa q'lesmenx^ewidēsēs hāsa^eyē. Wā, g'il^eem^elāwis ^enemx^e-
 65 dzex^ewidē hāsa^eyasēxs laē ēt!ēd dās^eida. Wā, laem^elaē ālax^eid geyensela. Wā, g'āx^elaē q'lāx^ewida. Wā, lā^elaē k'lwāgaala qa q'lesmenx^ewidēsēs hāsa^eyē. Wā, g'il^eem^elāwisē q'lesmenx^ewidē hasa^eya laē lāxūla qaxs le^emaē ēt!ēdēl dās^eidēl, lāa^elasē ēdzaqwaēl yāq!eg^ea!ē wūlelnaxwās yāq!ent!āla begwānema, yix k'lēse dōgūlts.
 70 Wā, lā^elaē ^enēka: "ēya, qāst, wāg'il la ālax^eidlex laem ā!eml q'lāx^e-
^ewidēl qaxō lāl lābalōs hāsa^eyaqōs. Wā, lāles dex^eālāl qasō lāl geyensela! qas k'loāsēlōs k'lēs dōgūl!ōl," ^enēx^elaē wūlelas. Wā, g'il^eem^elāwisē q'lūlbē wāldemasa yāq!ent!āla wūlelts Xāxosenāso^e laē nā^enaxmēq. Wā, lā^elaē ^enek^eeq: "Hēlen gwalalē," ^enēx^elaēxs
 75 laē dās^eida lāxa ^ewāpē q'lōstēwēs gēge^eyagesasa Dzōnoq!wa. Wā, laem^elaē dex^eāla. Wā, āx^esāem^elāwisē gelbents!a laē geyensela. Wā, āmēs hēem gelpāk^eelaatsēxs laē wixlax^eidēs hāsa^eyē. Wā, g'āx^eem^elaē āem^epex^eōstā. Wā, laem^elaē k'lēs q'lālelaxēs ^ewā^ewats!a^esē yāq!wa. Wā, lā^elaē ts!ek!ex^eida. Wā, laem^elāwisē lāxūla-

lying there in a faint. Then he awoke and arose, || for he had been 80 dead, and came back to his senses. He had first dived twice | into the right eye of the Dzēnoq!wa, and twice | into the left eye.

Then again he heard speaking in the woods. (The voice) said, | "Come, friend Xāxosenâsō^ε! Let us try our strength!" Thus said what he heard. || Then Xāxosenâsō^ε turned around to see who was 85 coming from the place where some one was talking, | and he saw a handsome man standing on the ground. | Xāxosenâsō^ε went to him at once. When he reached | him, the man asked Xāxosenâsō^ε to try to | twist a spruce-tree, "so that I may see how strong you are." Thus he said. || Immediately Xāxosenâsō^ε climbed the tree, and, 90 beginning | at the top, he came down twisting the spruce-tree. He came to the ground. | It is said that Xāxosenâsō^ε never found it difficult, because he was exceedingly | strong. Then Xāxosenâsō^ε was given advice | by the man to take good care when traveling about; || "and you shall always purify yourself in this river in the 95 morning and in the evening, | so that no harm may befall you." Thus he said. |

Then Xāxosenâsō^ε questioned the man, and said, | "O friend! who are you who take pity on me and give me advice?" Thus he said to him. | Then the man replied, and said, "O friend! || I am Work- 100

yixs la^εmēx^εdē lē^εla. Wā, la^εmē nāgēs^εida, yixs hāē g'il mā!p!Ena 80 dās^εidē hēk!^ε!ōtstāyē geyagetsa Dzōnoq!wa. Wā, lā^εlaē mā!p!Ena dās^εid lāxa gēmxtōtstā^εyas.

Wā, lā^εlaē ēt!ēd wūlēlaxa yāq!eg^εa!la lāx āLa^εyasxa ēnēk'a: "Gē- lag'a qāst Xāxosenâsō^ε, qens lālokwap!ē," ēnēx^ε!laē wūlēlas. Wā, lā^εlaē Xāxosenâsō^ε mēls^εid qa^εs dōx^εwidēx g'aya^εnakūlasasa yāq!en- 85 t!ālā. Wā, lā^εlaē dōx^εwalēlaxa lāsē ēx^εsōk^ε begwānema. Wā, hēx^εidaēm^εlawisē Xāxosenâsō^ε la lāq. Wā, g'ilēm^εlawisē lāg'aa lāq lāa^εlasē begwānemē āxk!^εlāx Xāxosenâsō^ε qa ēmens^εidēs selp!idxa ālēwasē lāsa, "qen dōqwalēxs lāxwa^εyaqōs," ēnēx^ε!laē. Wā, hēx^εidaēm^εlawisē Xāxosenâsō^ε la hāx^εwid lāxa lāsē qa^εs g'āxtō- 90 dēxs g'āxaē ba^εnōtēla selpaxa ālēwasē. Wā, g'ax^ε!laē g'āx^ε!Elsa. Wā, laēm^ε!laē Xāxosenâsō^ε hēwāxaēm lāxomx^εida qaxs ālaē lāēl lāk!wēmas begwānema. Wā, laēm^ε!lawisē lēxs^εālase^εwē Xāxosenâsō^ε yīsa begwānem qa ā^εmēs yāl!āwa lāxēs gwālag!ldzasē. "Wā, hē^εmis qa^εs hēmenāla^εmaōs la^εsta lāxwa ēwāxxa gēgaūla lē^εwa dzā- 95 dzeqwa qa^εs k!^εlāsēlōs amēlaslōt," ēnēx^ε!laē.

Wā, lā^εlaē Xāxosenâsō^ε wūlaxa begwānemē. Wā, lā^εlaē ēnēk'a: "ēya, qāst, āngwasēx wāxk!ālaēx lēxs^εāla g'āxēn," ēnēx^ε!laēq. Wā, lā^εlaē nū^εnaxma^εyēda begwānemaq. Wā, lā^εlaē ēnēk'a: "ēya, qāst, nōgwaēm Ēs^εak!ētsa. Hēmenālaēm lēxs^εālaxa g'āxē laxōs g'āxa- 100

1 man. I always give advice to those who come | the way you have come." And after Workman had said so, he disappeared. | — |

- Xāxosenāso^ε just stood there as though he were out of his | mind
 5 on account of the actions of the one who had spoken. || Then it occurred to him to walk again towards the source of the river. | He went, and continued going a long distance up the | river. Then he saw a large round thing on the rock, which looked like a stone, | a little distance away from the place whence he came. It seemed strange to him. | He went to it to examine it. Then he saw that ||
 10 it was the great head of a man staring at Xāxosenāso^ε as he stood on the rock. | The large head looked angry. It had no body. | Then Xāxosenāso^ε was angry, and stared at it. | Then Xāxosenāso^ε remembered that his father had talked about | something like this, what he was seeing, and that he had called it Head-without-Body.
 15 Thus || Xāxosenāso^ε was just watching the Head-without-Body, as it was changing | the expression of its face. Four times it changed its face, as though it were | trying to frighten Xāxosenāso^ε. Therefore it did so. And the great thing | opened its mouth, and the head of a man appeared | in the mouth of the Head-without-Body.
 20 It kept its mouth opened, || and uttered the cannibal-cry, like the cannibal-cry of the hāmshāmts!es of the ancestors of the Kwakiutl. | Then a pair of hands appeared in the mouth of the | Head-without-

1 qōs gwālag'ildzasa. Wā, hē'mēq," 'nēx'laēxs laē x'is'ida, yix
 Es'ak'ilelsa.

- Wā, āem'lāwise Xāxosenāso^ε la lāsa hē gwēx's nenōlox^uwidēs nā-
 qa'yē, qa gwēx'idaassasēs yaēq!ent!alōdāxs laē k'leās la dōqūlaqē.
 5 Wā, lā'laē 'nēnk'!ēx'ēd qa's lālag'i ēt!ēd qās'ida lāx 'neldzāsa 'wa.
 Wā, laem'lāwisē qāsa. Wā, laem'lāwisē 'nelg'ila lāx 'neldzāsa
 'wāxs laē dōx'walelaxa 'wālasē 'mek!wa hē gwēx's lōxsem t!ēsem
 lāxa qwāqwēsāla lax gūyōlēlasas. Wā, laem'laē āmlq!eseq. Wā,
 lā'laē qās'ida qa's lā 'nēxwāx'id lāq. Wā, laem'laē āwūlp!altōqēxs
 10 'wālasaē x'ōmtsa begwānemē dōqwalax Xāxosenāso^εxs lāwāē.
 Wā, laem'lāē lāwisemalēda 'wālasē x'ōmtsa, yixs k'leāsaē būx'sōs.
 Wā, āem'lāwisē Xāxosenāso^ε ōgwaqa lāwisemāla dōdōxsendeq.
 Wā, laem'laē Xāxosenāso^ε g'ig'aēx'edxēs ōmpaxs gwāgwēx's'ālaē
 lāxa hē gwēx'sē la dōqwalasō'sxa lēgadās X'ōsalōlē. Wā, laem'laē
 15 āem la lāwa dōqwalē Xāxosenāso^εxa X'ōsalōlē, yixs laē L'lāyilālēs
 gōgūma'yē. Wā, lā'laē mōp!ēna L'lāyilālē gōgūma'yas hē gwēx's
 k'ak'alemax Xāxosenāso^ε, lāg'ilas hē gwēg'ilē. Wā, lādžēk'as'laē
 āqelsē semsas. Wā, hēem'lāwis g'āx nēlemx'idaatsa begwānemē
 āwīl!exwawa'yas X'ōsalōlē. Wā, lāem'laē tsokwalē semsas. Wā,
 20 lā'laē hāmts!ālasa hāmts!alaēna'yasa hāmshāmts!esasa g'ālā Kwā-
 g'ula. Wā, g'āx'laē e'eyasās nē'id lāx wāx'sanōdzexsta'yas semsas
 X'ōsalōlē xwēxūlēqūla. Wā, g'āx'laē k!wā'nakūlaxs g'āx aēg'āx'-

Body. They were trembling, and (the cannibal-dancer) came in a| 22
squatting position out of the mouth of the Head-without-Body.
After he had come out, | the mouth of the Head-without-Body
closed; and the hāmshāmts!es went right on || and took the right 25
arm of Xāxosenāso^e, and bit a wide piece out of it. | Xāxosenāso^e never
moved. And when | the piece had been bitten out by the hāms-
hāmts!es, the latter went back, | uttering his cannibal-cry, "Wip,
wip, wip!" as he went back into the mouth of the Head-without-
Body. | Now the hāmshāmts!es had gone back into the mouth;
and || as soon as he had gone in, the Head-without-Body disappeared. | 30

Then Xāxosenāso^e heard some one back of him speaking, and |
saying, "O friend Xāxosenāso^e! now you have obtained as your
treasure what you have seen, | the hāmshāmts!es, and the name
One-Man-Eater, whenever you show | this; and the front of the
sacred room out of which he came is the head of our tribe world, || the 35
Head-without-Body; and you will do among your tribe what was
done | by One-Man-Eater to you when he bit you, for you will eat
human flesh. | Now spit on your right arm, and press down the
place | bitten by our friend One-Man-Eater, then it will heal up,"
said the one | whom he heard. Xāxosenāso^e never saw who was
speaking. || He went at once into the river to wash, and | after he 40
had done so, he sat down under the branches of a | cedar-tree.

wels lāx semsas X'ōsalölē. Wā, g'il^eem^elāwisē lāłts!āxs laē qem- 23
k!walē semsas X'ōsalölē. Wā, hē^enākūlaem^elāwisa hāmshāmts!esē
qa's dāx'idēx hēlk'!ōłts!āna^eyas Xāxosenāso^e qa's q!EX'idēqxa ālā 25
lēxa. Wā, hēwāxaem^elāwisē Xāxosenāso^e yāwix'ida. Wā, g'il^eem-
lāwisē lawāmasēda hāmshāmts!esaxēs q!Ek'oyō lāa^elasē aēdaaqa
qa's hāmts!eg'a^elē wip wip wipxaxs laē āx'ēdel lāx semsas X'ōsa-
lölē. Wā, laem^elaē laēlēda hāmshāmts!esē lāx semsas. Wā, g'il-
^eem^elāwisē laēLEXs laē x'isālēda X'ōsalölē. 30

Wā, lā^elaē yāq!eg'a^elē wūlēlas Xaxosenāso^ewē lāxēs āla^eyēxa
ēnēk'ē: "Wā, qāst, Xāxosenāso^e, laems lōgwalaxēs lāyōs dōx^ewalē-
laxa hāmshāmts!ese lēwis lēgemē Nānogwise, qasō lāl nē^eidāmas-
leq. Wā, hē^emislāl māwīłtsēs grayōłts!ewasa x'ōmsasens ēnālax,
yix X'ōsalölē. Wā, hēemlwiłs gwēgilaxēs g'ōkūłōtaōsē gwēx'idaa- 35
sas Nānogwise lāl, yixs laē q!EX'id lāl, yixs bēx^ebakwēlaqōs.
Wēg'a kwēs'idēxs hēlk'!ōłts!āna^eyēx qa's LE^ex^estōdaōs laxōx q!Ek'a-
^eyasens ēnemōkwaē Nānogwisa lāl qa mets!edēsōx," ēnēx^elaē
wūlēlas. Wā, laem hēwāxa dōx^ewalēlē Xāxosenāso^exa yāq!ent!ālā.
Wā, hēx'idaem^elāwisē Xāxosenāso^e la^estEX'id lāxa ēwa. Wā, g'il- 40
^eem^elāwisē gwāLEXs laē k!waagelsaxa t!enyabā^eyas wīłts!āna^eyasa

- 43 There he slept that night, not far from the | house of his father
Wāxāp!alasō^ε, at Gēk!Exsdels. |
- 45 In the morning, when day came, he arose and went || into the river.
He carried four bunches of hemlock-branches, and rubbed | the
right side of his body. When the needles had come off, | he stopped.
Then he took another bunch and rubbed the | right side of his body;
and when all the needles had come off, he | stopped and took another
50 bunch of hemlock-branches, dipped it into the || water, and rubbed
the left side of his body; and when the | needles had come off, he
stopped, and took the one bunch left on the rock, | dipped it into
the water, and rubbed the left side of his body. | When the needles
had come off, he stopped. Then | he remembered the words of the
55 one who had spoken to him; that is, || the one who had taken pity
on him and had given him advice. He dived four times, and staid a
long time under water each time; | and when he came up the fourth
time, | he heard a man back of him speaking. He said, | "You have
done well, friend Xāxosenāsō^ε, to do what you have done, for you
have | dived four times. Go, now! Before you go far, you will ||
60 see your treasure." Thus he said; and Xāxosenāsō^ε said, | "I shall
do so, friend!" He did not try to see | who was speaking to him. |

42 wēlkwē. Wā, hēem^εlaē mēx^εēdxa gānolēxa k^ε!ēsē qwēsāla lāx
gōkūlasasēs ōmpē Wāxap!alasō^ε lāx Gēk!Exsdelsē.

Wā, g'il^εem^εlāwisē nā^εnakūlaxa gaālāxs laē lāx^εūlsa qa^εs lā la^εsta
45 lāxa ^εwa. Laem^εlaē dālaxa mōxlā q!wāxa. Wā, laem^εlaē g'inxwi-
tas lāxēs hēlk^ε!ot!ēna^εyē. Wā, g'il^εem^εlāwisē wī^εlāwē k^ε!amo^εmās
laē gwāla. Wā, lā^εlaē dāx^εidxa ^εnemxlā qa^εs g'inxwitēs lāxaaxēs
hēlk^ε!ōtēna^εyē. Wā, g'il^εem^εlaxaāwisē wī^εlāwē k^ε!amo^εmās laē
gwāla. Wā, lā dāx^εidxa ^εnemxlā q!wāxa qa^εs hāpstendēs lāxa
50 ^εwāpaxs laē g'inxwitas lāxēs gēmxōt!ēna^εyē. Wā, g'il^εem^εxaāwisē
wī^εlāwē k^ε!amo^εmās laē gwāla. Wā, lā dāx^εidxa ^εnem^εem la g^εēyā
qa^εs hāpstendēs lāxa ^εwāpē. Wā, lāxāē g'inxwitas lāxēs gēmxō-
t!ēna^εyē. Wā, g'il^εmēsē wī^εlāwē k^ε!amo^εmās laē gwāla. Wā, laem-
^εlāwisē g'igāēx^εidex wāldemasa yāq!ent!āla begwānema, yīxa
55 waxk^ε!ālā lēxs^εālāq. Wā, laem^εlaē mōp!ēna gēgēyenselaxs laē
dās'ida. Wā, g'il^εem^εlāwisē q!āx^εwidexs laē mōp!ēna dās'ida,
laa^εlasē ēt!ēd wūlēlaxa yāq!eg^εa!a begwānem lāx āla^εyasxa ^εnēk'a:
"Laems hēlāxa, qāst Xāxosenāsō^ε lāxōs gēwēx'idaasēx, laaqōs
mōp!ēna dās'ida. Hāg'a qās'idex k^ε!ēsles qwēsgilā qasō dōx^εwa-
60 lelālxōs lōgwēlaqōs," ^εnēx^εlaē. Wā, lā^εlaē Xāxosenāsō^ε ^εnēk'a:
"Hēlēn gwālalē, qāst." Wā, laem^εlaē k^ε!ēs wū^εem dādox^εwale-
laxa yāq!ent!ālāq.

At once Xāxosenāsō^e started and went up | the river. After he had been going up [some time], he saw a || large bird sitting on the rock. 65 As soon as he saw it, he remembered | what the man had said to him when he said to him, "Go! | You will not go far before you see your treasure." | Then Xāxosenāsō^e started, and stood near the | thunderbird that was sitting on the rock. Then the || thunderbird first 70 spoke to him, and said, "O friend! why | do you come here walking?" And | Xāxosenāsō^e said at once, "I came to obtain you, Great-Supernatural-One, as a treasure." | Thus he said. Then the thunderbird called Xāxosenāsō^e to come | to him. He went there at once; and || the thunderbird said, "Come and sit among the | 75 feathers of my wings, that we may go and see our world!" Thus he said. | Xāxosenāsō^e at once went up to the wings | and sat among the feathers at the base of the wings; | and when Xāxosenāsō^e was seated among || the feathers, the thunderbird flew up. Then | 80 Xāxosenāsō^e was asked by the thunderbird to look at | everything that was going on where they were going. | Xāxosenāsō^e did so. He kept in mind the strange things that | he saw everywhere. After four days they came || back. Then the thunderbird sat down on 85 the rock | where he had been seated when Xāxosenāsō^e met him.

Wā, hēx^eidaem^elāwisē Xāxosenāsō^ewē qās^eida qas^e lā nā^enā^elaaqa 63
lāxa wā. Wā, laem^elāwisē nelg^eilaxs laē dōx^ewalelaxa k^e!waa
wālas ts!ēk^e!wa. Wā, g^eil^eem^elāwisē dōx^ewalelaqēxs laē g^eig^eaēxi- 65
dex wāldemasa yāq^e!ent^elāla begwānemqxa nēk^eeq: "Hāg^ea qās^ei-
dex. K^e!ēsLES qwēg^eilal qasō dōx^ewalelalxōs lōgwēlaqōs." Wā,
laem^elāwisē Xāxosenāsō^e qās^eida qas^e lā lāx^ewala lāxa nēxwāla lāx
k^e!waaasasa künkūnxūlig^ea^eyē. Wā, hēem^elāwis g^eil yāq^elēg^ea^elēda
künkūnxūlig^ea^eyaq. Wā, lā^elaē nēk^ea: "ya, qāst, māsōs g^eāg^eEXI- 70
laqōs lāxwa g^eāxaqōs qāyasa," nēx^elaē. Wā, hēx^eidaem^elāwisē
Xāxosenāsō^e nēk^ea: "lālogwasdeyen, qāst, yūl nāwalax^edzēk^eas,"
nēx^elaē. Wā, hēx^eidaem^elāwisēda künkūnxūlig^ea^eyē lēlālaX Xā-
xosenāsō^e qā lās lāq. Wā, hēx^eidaem^elaē la lāq. Wā, lā^elaē kün-
kūnxūlig^ea^eyē nēk^ea: "Gēlag^ea qas^e k^e!wāk^e!wagayaōs lāx^ea ts!El- 75
ts!Elk^eg^easg^ein p^e!ELEMk^e qens lā dōx^eusēstaliselaxens nā^elax," nēx^e-
laē. Wā, hēx^eidaem^elāwisē Xāxosenāsō^e lā lāg^eustā lāx p^e!ELEMas
qas^e lē k^e!wāk^e!waqax ts!Elts!Elk^eas ēk^e!ōt^eEXL^eayas ōXL^eayas p^e!ELE-
mas. Wā, g^eil^eem^elāwisē hē^ealela k^e!wāk^e!waga^eyaēna^eyas Xāxose-
nāsō^e lāx ts!Elts!Elk^e lā^elasē p^e!El^eidēda künkūnxūlig^ea^eyē. Wā, 80
laem^elaē Xāxosenāsō^e āxk^e!ālasō^esa künkūnxūlig^ea^eyē qā dōqwala-
k^easēsēx nāxwa gwayi^elā^elatsēs lā^elālasa. Wā, hēem^elāwisē gwēg^eilē
Xōxosenāsō^e, nāxwaem^elaē āxēla^enākūlaxēs ām^elq^e!edza^eyē lāxēs^enāx-
wa dōdegūla lāxēs^enāxwa lā^elālasa. Wā, lā^elaē mōp^e!ENxwa^eSEXS g^eāxaē
aēdaaqa. Wā, hēem^elāwisē k^e!wāg^eaalēda künkūnxūlig^ea^eyēs k^e!waaa- 85
saxs g^eālaē bāk^eō Lō^e Xāxosenāsō^e. Wā, g^eil^eem^elāwisē k^e!wāg^eaalaxs

87 As soon as he sat down on the rock, | the thunderbird asked Xāxosenāsō^e to go down; | and when the thunderbird went down, he gave advice to him | to remember all the time, if the great supernatural
 90 one, || Head-Winter-Dancer of the Qwēq^sōt!^lēnox^u, should come and make war on him, that there was really nobody who | could overcome his supernatural power. "And if he discovers that you are not an ordinary | man, he will at once come to make war upon you; and as soon as you want | me to help you, sing my sacred song. Now, listen to | my sacred song! so that you may sing it
 95 when || Head-Winter-Dancer comes to make war on you." Thus he said, and he sang it. These are the words of his sacred song: |

"Burn them, burn them, burn them, you who burn the world! |
 Hail, hail, hail, hail, hailstorm is brought by you!"

"This you shall sing when you want those to die who come to | play with you, and if you want them to turn into stone or into ice; namely
 200 all the men, || the crew of Head-Winter-Dancer, if they should come." Thus said the thunderbird | to Xāxosenāsō^e. Then Xāxosenāsō^e turned away from the | thunderbird. Then he turned his face back to the place where the thunderbird had been seated on the rock, | and the thunderbird had disappeared. Immediately Xāxosenāsō^e | went into the river. ||

5 He did not know that he had been away four years from his | house in Gek'!exsdels. Now he wished to go home to his | house

87 laē kūnkūnxūlig'a'yē āxk'!āx Xāxosenāsō^e qa lāxalag'is. Wā, g'il^eem^lāwisē lāxaxs laē kūnkūnxūlig'a'yē lēxs'ālaq qa ā^emēsē hēmenālaem g'ig'aēqelaqēxs g'āxēlē wīnasōltsa'wālasa 'nawalakwa,
 90 yix Ts!āqāma'yasa Qwēq^sōt!^lēnoxwē qaxs āla^emaē k'leās^eem ēk'ā lax 'nawalak!wēna'yas. "Wā, qō q!ālaLEXS k'lēsaqōs la aōms begwānema lālē hēx'idaeml g'āXL wīnalōl. Wā, g'il^eeml^wits 'nēx^l qen g'ex^ewīdaōl, wā, lās yālaqwasg'in yālaX^uLENk'. Wēg'a hōlēlax qen yālaqwē qa's ā^emēlōs yālaqwałtsek' qasō g'āXL wīnasōLES Ts!ā-
 95 qāma'ya," 'nēx^llaēxs laē yālaqwa. G'a^emēs qāyatsa yālaXLeng'a:

"TseXwaamt, tseXwaamt, tseXwaamt xūmtxūmtelīg'a'yā.

Tsaalx, tsaalx, tsaalx, tsaalx, tselxtselxelīg'a'yā."

"Wā, hēms yālagwatsōxs laaqōs 'nēx' qa lēlēlēs g'āXLA aeml-
 q!en^ewalōl qa t!ēsemx'idēs lō^e qa l!ōx^ewidēs 'nāxwēla bēbegwā-
 200 nemē lēlōts Ts!āqāma'yē qa g'āXLō," 'nēx^llaē kūnkūnxūlig'a'yē lāX Xāxosenāsō^e. Wā, laem^lāwisē Xāxosenāsō^e lōx^ewits kūnkūnxūlig'a'yē. Wā, lā^elaē ēt!ēd^eel gwēgemx'id lax k!waaasdās. Wā, la^emē x'is'ida yix kūnkūnxūlig'a'yē. Wā, hēx'idaem^lāwisē Xāxosenāsō^e la^esta lāxa 'wā.

5 Wā, la^emē k'lēS q!āLElaxs le^emaē mōx^eūnxēlaxa ts!āwūnxē bāsēs g'ōkwa lāX Gek'!exsdelsē. Wā, laem^llaē 'nēx' qa's lālag'i nā^ena-

that evening. He resolved | to go home. Then he heard the singing 8
of a sacred song downstream. | Immediately Xāxosenāso^ε sat down
on the rock and went into || the river; and he repeated the sacred 10
song, which sounded like that of a woman. | After Xāxosenāso^ε had
been in the water, a small | man came to the place where Xāxosenāso^ε
was seated; and as soon as | he came to the place where Xāxosenāso^ε
was seated, the | small man spoke, and said, "O friend Xāxosenāso^ε! ||
I have been sent by our friend TEWāg'in to call you to | witness her 15
dance. Come!" Thus said the | small man to Xāxosenāso^ε.
Xāxosenāso^ε immediately | arose from the place where he was
seated, and followed the one who had invited him, and it was not |
long before they were inside of a large house. || When they reached 20
the door, it opened, and | Xāxosenāso^ε and the one who had invited
him went in. Then | Xāxosenāso^ε was asked to sit down at the
left side of the door of the | large house, so that he should be able to
witness well what was being done there, | and the speaker of the
great winter-dance house spoke to him. Then || Xāxosenāso^ε 25
listened to the sacred song of the woman | behind the large winter-
dance house, and he secretly repeated her song. | When Xāxo-
senāso^ε had sat down, | the speaker of the large winter-dance house
spoke, and said, "Now, | take good care, friend Xāxosenāso^ε! You

kwa lāxēs g'ōkwaxa dzāqwa. Wā, laem^εlāwīse elēsta nāq^εyas 7
qa's lālag'i nānakwa, lāa^εlasē wūlax^εalelaxa yālaqlwālū lāxēs gwā-
laa. Wā, hēx^εidaem^εlāwīse Xāxosenāso^ε k'lwāg'aala qa's la^εstē
lāxa 'wā. Wā, lā^εlaē denxīg'ēx yālaqlēlayāsa ts!edāqlēxsda. Wā, 10
hēm^εlāwīse ālēs gwālē Xāxosenāso^ε la^εstaxs g'āxaasa āmāsgemāla
begwānem gwāsolela lax k'lwaaasas Xāxosenāso^ε. Wā, g'il^εem^εlā-
wīse g'āx^εalela lāx k'lwaaasas Xāxosenāso^ε laē yāqlēg'a^εlēda āmās-
gemāla begwānema. Wā, lā^εlaē 'nēk'a: "Yūl qāst Xāxosenāso^ε,
'yālagemenlasens 'nemōkwē TEWāg'in qen g'āxē lē^εlalōl qa's layōs 15
x'its!ax'ilaqēxs kwēxelase^εwēlē. Wā, gēlag'a," 'nēx^εlaēda āmās-
gemāla begwāmemx Xāxosenāso^ε. Wā, hēx^εidaem^εlāwīse Xāxo-
senāso^ε lāx^εūla lāxēs k'lwaaasē qa's lā lāg'ixa lē^εlālaq. Wā, k'les-
lat!a qwēsg'ilaxs laē lāg'aa lāx l'āsanā^εyasa 'wālasē g'ōkwa. Wā,
g'il^εem^εlāwīse lāg'aa lāx t!ex'ilās lāa^εlasē āxstōda. Wā, lā^εlaē 20
hōgwīlē Xāxosenāso^ε lē^εwa lē^εlālel'isē. Wā, laem^εlāwīse Xā-
xosenāso^εwē āxk'!ālasō^ε qa's hē k'lwāg'alilē gemxotstālihas t!ex'ilāsa
'wālasē g'ōkwa "qa wāg'iltsōx hēp!altālatxens gwēgwālag'ililāsla,"
'nēx^εlaē yāyaqlentemēlasa 'wālasē ts!āgats!ē g'ōkwa. Wā, laem-
laē Xāxosenāso^εwē hēmenālaem wūlelaxa yālaqlwālū ts!edāq lāxa 25
āl!āsa 'wālasē ts!āgats!ē g'ōkwa. Wā, lā^εlaē wūnāla denxēg'ēq.
Wā, g'il^εem^εlāwīse k'lwāg'alilē Xāxosenāso^εwē lāa^εlasē yā^εqlēg'a^εlēda
yāyaqlentemēlasa 'wālasē ts!āgats!ē g'ōkwa. Wā, lā^εlaē 'nēk'a:
"Wēg'a yāl!ewīlōl, qāst, Xāxosenāso^ε, g'āx^εems g'axēl lāxwa 'wāla-

30 have come into this great || winter-dance house. Now you will see what we are going to do." | And the cannibal-cry was uttered back of the sacred room, which was | the head of a man standing on the floor of the house. It opened its mouth, and the | hāmshāmts!ēs showed himself from inside of the head. He came | out and danced; 35 and when his song ended, he went back || into the mouth of the head; and it was not long before he came, wearing the revolving | mask on his head. Then he went around the fire | of the large winter-dance house; and after he had gone around, he | went back into the mouth of the sacred room, which had the form of a head. It was not long before | he came again, uttering the cannibal-cry in this way, "Wip, 40 wip, wip!" || when he was uttering the cannibal-cry. He had no whistles. He danced, accompanying three | songs, besides the one song with which | he first came out of the mouth of his sacred room, the great head of the Head-without-Body. | When the last song was at an end, he went back into the mouth of the | sacred room of the Head-without-Body. ||

45 As soon as he had gone in, the speaker of the great winter-dance house spoke, | and said, "O friend Xāxosenāsōē! | now you have seen your treasure. This is One-Man-Eater whom you saw | dancing, and this is your dancing-dress that you will wear on your face, | and this is the sacred room of the Head-without-Body. Now all this 50 shall go to you as your || treasure." Thus he said. "Now your

30 sēx ts!ägats!ē g'ōkwa. Wā, la!mets dōqwa!xenu!x̣ gwēgwālag!lī-
lasla," ēnēx!ē!āxs laasa hāmts!eg'a!la lāx āladza!yasa mawilēxa
ēmegwilaxa x'ōmsasa begwānemē. Wā, lā!lāē āqelilē semsas g'axaasa
hāmshāmts!ēsē nēlemx!ē!d lāx āwīl!exawa!yasa x'ōmsē. Wā, g'āxē
lā!ts!ā qā's yex!widē. Wā, g'il!mēsē lābē q!ēmdemas laē laēL ēt!ēd
35 lāx semsasa x'ōmsē. Wā, k'!ēsē gālaxs g'āxāē āxāmālaxa x'īp!ē-
g'exlāla begwānem hāmsem!a. Wā, lā!lāē hā!stalilēlaxa lāqawali-
lasa ēwālasē ts!ägats!ē g'ōkwa. Wā, g'il!ēm!lāwisē lā!stalilexs laē
xwēlaqa laēL lax semsasēs mawila x'ōmsē. Wā, k'!ēs!lat!a gālaxs
g'āxāē ēt!ēd hāmts!eg'a!la lāxēs gwēk'!ālasaxs wip wip wipxēlaaxs
40 hāmts!alāē. Wā, laem k'!eās medzēts. Wā, laem!lāē yūdūx!semē
yīx!wīdayās q!ēmq!ēmdema ōgū!la lāxa nemsgēmē q!ēmdemsēxs
g'ālaē g'āx!wū!ts!ā lāx semsasēs mawila ēwālasē x'ōmsa X'ōsalōlē.
Wā, g'il!ēm!lāwisē q'ūlbē alēlilē denx!ēdayoxs laē laēLa lax semsasēs
mawila X'ōsalōlē.

45 Wā, g'il!ēm!lāwisē laēlexs lāa!lasē yāq!eg'a!lē yāyaq!entēmēlasa
ēwālasē ts!ägats!ē g'ōkwa. Wā, lā!lāē ēnēk'a: "Yū!l, qāst Xāxosenā-
sōē, la!mas dōqūlaxēs lōgwa!yōs. Hēem Nānogwisēxa lāyōs dōgū!
yīxwa. Wā, hē!mis hāx!lēnsēs la!yōs dōgū!l g'āx āxēmēs. Wā,
hē!mis mawiltsa X'ōsalōlē. Wā, laem ēwī!la la lōl, qāst. Laems
50 lōgwalaq," ēnēx!ē!āē. "Laem lēgādē!ts Nānogwisē," ēnēx!ē!āē.

name shall be One-Man-Eater." Thus he said. | "Now, take good 51
care, friend Xāxosenāsō! when our great friend here, | 'wilenkū-
lag'ilis, comes in, that you may observe | all she does here." Thus
he said. |

Then a woman came in, singing her sacred song in the door of the ||
great winter-dance house. She came in. Her clothing was | made 55
entirely of hemlock-branches, not like the clothing of One-Man-
Eater, whose | head-ring was made of red cedar-bark, and also his
neck-ring, his | wristlets, and his anklets; but of hemlock-branches
was the head-ring | of the war-dancer of 'wilenkūlag'ilis, and of
hemlock was her neck-ring, || and of hemlock were her armrings and 60
anklets. | Her belt was made of hemlock twisted together. | The
ends of the hemlock-belt went down to her knees. | As soon as she
came into the door of the great dancing-house, | her sacred song was
sung. Then she danced, || going towards the rear of the house; and 65
when the song ended, | she turned towards the fire in the middle of
the great dancing-house. | She spoke, and said, "O friends! | come,
one of you, to cut off my limbs and my head! | Whoever shall do
this to me will obtain as his treasure this great dance, || and my treas- 70
ure, and my name, 'wilenkūlag'ilis." Thus she said. | After she had
finished her speech, the speaker | of the great winter-dancing house

Wä, la^mets yäl!ewēlōl, qāst, Xāxosenāsō^e, qō g'āxēlg'ins 'nemōx^u- 51
dzēg'a, yixg'a 'wilenkūlag'ilisg'a qa's 'nāxwa^mēlōs q!āg'ēx gwā-
lag'ili^elasag'a," 'nēx'laē.

Wä, g'āx^eem^{laē} g'ax^ealelēda yālaqlwāla ts!edāq lāx t!ex'ilāsa
'wālasē ts!āgats!ē g'ōkwa. Wä, g'āx'laē gāxēla. Laem^{laē} 'nāxwa 55
q!wāxē gwēlgwālās, k'les hē gwēx'sē gwēlgwālas Nanōgwisē, yixs
'nāxwa^{maē} L!āgek^{wēs} qex'ema^{yē} lē^{wis} qenxawa^{yē} lē^{wis} qē-
qex'ts!ana^{yē} lē^{wis} qēqex'sidza^{yē}. Wä, lā^elaē q!wāxē qex'ema-
'yasa tōx'widē, yix 'wilenkūlag'ilisē. Wä, lā^elaē q!wāxē qenxawa-
'yas. Wä, lā^elaē 'nāxwaem q!wāxē qēqex'ts!ana^{yas} lē^{wis} qēqex'- 60
sidza^{yē}. Wä, lā^elaē yipemākwa q!wāxē, yix la qēnōyewēs. Wä,
lā^elaē g'āx'alelā^{mē} ōba^{yasa} qenōyā^{yē} q!wāx lāx ōkwāx'a^{yas}.
Wä, g'il^eem^{lāwisē} g'āxēl lāxa t!ex'ilāsa 'wālasē ts!āgats!ē g'ōkwa
lā^elasē denx'idayowē yālaqūlayās. Wä, laem^{lāwisē} yō^{nākūla}
gūyōtēla lāxa ōgwiwalīlāsa g'ōkwē. Wä, g'il^eem^{lāwisē} q!ūlbē q!em- 65
demas laē L!āsgemx'īd lāxa lāqawalīlāsa 'wālasē ts!āgats!ē g'ōkwa.
Wä, lā^elaē yāq!eg'a^{la}. Wä, lā^elaē 'nēk'a: "ya, 'nē^{nemokwai},
gēlanōk^u las qa's t!ōsemōdaōsaxg'īn lās^lalak' 'wī^ela lōgūn x'ōmsek',
yix hēla gwēx'idēl g'axen, la^{mēsē} lāl lōgwala^gīn 'wālasēk' lāda
lōgūn lōgwēg'īn lē^{wūn} lēgemē 'wilenkūlag'ilisē," 'nēx'laē. Wä, 70
g'il^eem^{lāwisē} q!wē^lidexs yāq!ent!ālaē lā^elasē yāq!eg'a^{lē} yāyaq!en-
tomēlāsa 'wālasē ts!āgats!ē g'ōkwa. Wä, lā^elaē 'nēk'a; "Yūl, qāst

73 spoke, and said, "O friend | Xāxosenāso^e! come and cut off the limbs
of our | friend here, and cut off her head, so that you may obtain
75 her || magic power." Thus he said. Then Xāxosenāso^e | said at
once, "I shall do so, O friend;" and, as he said so, he stood up. | He
was given a shell knife (the knife of the ancient | people); and
Xāxosenāso^e walked, and stood in front of the | great war-dancer.
80 Then ^ewilenkūlag'ilis raised her || right hand; and she said, "O
friend Xāxosenāso^e! | cut it off with my shoulder and | throw it
towards the door." | Xāxosenāso^e cut off her shoulder and her whole
right arm; | and after he had taken them off, he threw them towards
85 the door. || Then he cut off the left arm and shoulder and threw
them | towards the door. Then the great war-dancer sat down on
the floor, | and he cut off her legs and threw them about on the
floor. | Then the great war-dancer told him to cut off her head; and
90 at | once Xāxosenāso^e cut around her neck, and || took off her head
and threw it down. Now the limbs of the great supernatural one
were off, | and her body just lay on the floor of the house. | After
Xāxosenāso^e had done so, he spoke, and | said, "O friends! it is not
my wish, what I have done | to our great friend: it was her own
95 wish that I should do this || to her." Thus he said. Then he went

73 Xāxosenāso^e, gēlag'il la qa's wāg'aōs t'losemwālxg'a lās'lālag'asg'in
^enemōx'dzēk' lō^e qa's qāx'idaōsaq qa's wēg'aōs sōem lōgwālxg'a
75 ^enawalak!wēnēg'as," ^enēx'laē. Wā, lā'laē hēx'ida^emē Xāxosenāso^ewē
^enēk'a: "HēLEN g'wālālē qāstā," ^enēx'laēxs laē lāx'ūlila. Wā,
laem'lāwisē ts'lāsō'sa gēlts!emē, yix k'lāwayāsa g'alē be-
gwānema. Wā, lā'laē qās'idē Xāxosenāso^ewē qa's lā lāxumlilaxa
^ewālasē tōx'wida. Wā, ēx^eem'lāwisē ^ewilenkūlag'ilisē sag'ostōtsēs
80 hēlk'!ōlts!āna'yē. Wā, lā'laē ^enēk'a: "Wā, qāst, Xāxosenāso^e,
^ewilōda^ema t'losōdeq" lēwūn lāq!ūdenēx qa's ts!ex-
stōlilaōsasōx lāxa t!ex'ila," ^enēx'laē. Wā, hēx'idaem'lāwisē Xāxo-
senāso^ewē t'los'idēx lāq!ūdenās qa's ^ewilōdēk' lō^e hēlk'!ōlts!āna'yas.
Wā, g'il^eem'lāwisē lāwāxs laē ts!exstōlilas lāxa t!ex'ila. Wā, lā'laē
85 ētōd t'los'idēx gēmxōlts!āna'yas lō^e lāq!ūdenās qa's ts!exstōlilēs
lāxa t!ex'ila. Wā, lā'laē k!wāg'alilēda ^ewālasē tōx'wida. Wā,
lā'laē ^ewila t'losemoyowē g'ōg'egūyās qa's gwē'alēlemē. Wā,
lā'laēda ^ewālasē tōx'wid ^enēx' qa wēg'is qax'ideq. Wā, hēx'ida^e
em'lāwisē Xāxosenāso^ewē t!ōtsē^estendēx q!ōq!onās. Wā, lā'laē
90 lāweyōdex x'ōmsas qa's ts!ex'alilēs. Wā, la^emē ^ewilāwē lās'lālāsa
^ewālasē ^enawalakwa. Wā, āem'lāwisē la ^emēgwilē bēx'ūsās. Wā,
g'il^eem'lāwisē gwālē Xāxosenāso^ewē laē yāq!eg'a'la. Wā, lā'laē
^enēk'a: "YUL, hamāfel ^enē^enemōk', nōsawēsē nāqa'yaxen gwēx'i-
daasē lāxg'ins ^enēmōx'dzēk' hāsmēg'asēq wāidema qen hē gwēx'i-
95 deqeq," ^enēx'laē. Wā, g'il^eem'lāwisē la k!wāg'alil lāxēs k!wāēlasē

and sat down at the place where he had been seated before. | Then 96
the body began to move. It rolled, and went rolling towards
where | the head lay on the floor, and the head stuck on the body; |
and the body rolled to where the two legs lay, | and they stuck on;
and the body rolled to || where the arms lay, and they stuck on the 300
body. | Then the great supernatural one arose and sang her sacred
song; | and after she had finished her sacred song, she told the men
to beat time on the boards rapidly. | Immediately they beat time;
and 'wilenkūlag'ilis | caught her supernatural power in her hands
and threw it down on the floor of the || great winter-dance house, 5
and the floor of the house began to be flooded. | The fire in the
middle of the great | winter-dance house went out, and therefore it
was dark inside. Then | the speaker of the great winter-dance
house spoke, | and said, "O friend Xāxosenāsō! you obtained as your
treasure the two things || that you have seen—the hāmshāmts!E; 10
and his dress, and the name | One-Man-Eater and his sacred rooms
and also this great magic power, | the war-dance; and what you did
to her when you cut off her | limbs; and the flooding of your house;
and also the dress, | and the name 'wilenkūlag'ilis. And this I tell
you; || do not be afraid to have your limbs cut off when you are 15
asked | to play by the great supernatural one, Head-Winter-Dancer;
for she has given to you the | magic power of being cut to pieces. You

lāa'lasē q!wēna'elilē beḡ'sās. Wā, lā'laē lōxūlīt qa's lā lāx 'megwē- 96
'lasasēs x'ōmsē. Wā, lā'laē k!ūt!ālelaxa x'ōmsē lāxēs beḡ'sāwē.
Wā, lā'laē lōxūlīdēda beḡ'sāwē qa's lā lāx k'atk'edē'lasasa mā'fē
g'ōg'egūyā. Wā, lāxāē k!ūtem'gaalela. Wā, lā'laē lēx'elīdela qa's
lē lāx k'atk'edē'lasasēs e'eyasowē. Wā, lāxāē k!ūtem'gaalela. 300
Wā, lā'laē lāx'ūlīdēda 'wālasē 'nawalakwa qa's yālaqwē. Wā,
g'il'e'mēlāwisē q!ūlbē yāla^ulenas laē wāxa qa lēxedzōdēsa 'nāxwa
begwānema. Wā, hēx'ida'e'mēlāwisē lēxedzōda. Wā, lā'laē 'wilen-
kūlag'ilisē dāsgemdxā 'nawalakwē qa's mex'alilēs lax āwīnagwīlasa
'wālasē ts!āgats!ē g'ōkwa. Wā, lā'laē paōl'idēda 'wāpē lax āwīna- 5
gwīlasa g'ōkwē. Wā, la'e'mēlāē k!ēlx'idēda lāqawalasa 'wālasē
ts!āgats!ē g'ōkwa. Wā, la'e'mē p!ēdeg'ila. Wā, hēem'lāwis la
yāq!ēg'a'latsa yāyaq!entemēlāsa 'wālasē ts!āgats!ē g'ōkwa. Wā,
la'laē 'nēk'a: "Wā, qāst, Xāxosenāsō! laems lōgwalaxēs mā'fēdalōs
dōx'wālelaxa hāmshāmts!Esē lē'wis gwēlgwāla lē'wis lēgemē 10
Nānogwisē lē'wis mawilē. Wā, hē'misa 'wālasē 'nawalakwa
tōx'widē lē'wis layōs gwēx'idaaseq, yīxs laaqōs t!ōsemwāla^x
lāslālās lē'wa paōlaxēs g'ōkwaōs. Wā, hē'misa yāla^ulenē. Wā,
hē'misa lēgemē, yīx 'wilenkūlag'ilisē. Wā, g'a'mēsen wāldemōl
qa's k'lēsaōs k'ilēla t!ōsemwālayōs lāslālaqōs, qasō g'āx aemlq!ē- 15
wasōsa 'wālasa 'nawalakwē Ts!āqāma'ya, qaxs lē'maa'lasa 'nawala-
kwasēs t!ōt!ets!ālāsē'waōs lāl. Wā, āeml'wits hē gwayi'lālālē

will do as she | did when she began to put on her arms and limbs." Thus he said in the | darkness. Xāxosenāso^e never saw again the ||
20 house and the men. The great | winter-dance house and all the people disappeared, and | Xāxosenāso^e was just sitting down on the ground. |

Then it occurred to him to go down the river that night. | He
25 walked, and came to the || lower end of the cascade, and he wished to try to sing the | sacred song of 'wilenkūlag'ilis, for he wished to know it well before going | to the village Gek'!exsdels. Now he sang it, and | these are the words of the sacred song: |

1. "I was taken to the other side of the world, I was taken to the
30 other side of the world, || by the great supernatural power. I was taken to the other side of the world by the great supernatural | power. |
2. "I received everything, I received everything, from the great supernatural power. | I received everything from the great supernatural power. Wē, wē! |
3. "I have everything, I have everything, belonging to his super-
35 natural power. || I have everything, I have everything, belonging to his supernatural power. Wē, | wē! |

As soon as the sacred song was at an end, he felt very happy, | because he knew the words of the sacred song, and on account of

18 'gwayi'lālasasēxs laē k'lūtemg'aalela lāslālās," 'nēx'laē lāxa p!ede-
k'ila. Wā, laem'laē hēwāxa ēt!ēd dōx'walelē Xāxosenāso^ewaxa
20 g'ōkwē lē'wa bēbegwānem. Wā, laem'laē x'is'ēdēda 'wālasē ts!ā-
gats!ē g'ōk' lē'wa 'nāxwa bēbegwānema. Wā, laem'laē Xāxosenā-
so^ewē āem la k!was lāxa āwinak!ūsq!alā^emē.

Wā, laem'laē g'ig'aēx'id qas lālag'i nekwatōselaxa 'wāxa gānolē.
Wā, laem'lāwisē qās'ida. Wā, g'il'em'lāwisē g'āx'alela lax gwā-
25 'yasa k!amadzēna lāael 'nēx' qas wēg'i mens'id denx'ētsa yāla-
qūlayās 'wilenkūlag'ilisē qaxs 'nēk'aē qas ālak'!ālē q!ālelaq qō lā
lāxēs g'ōkūlasē Gek'!exsdelsē. Wā, laem'lāwisē yālaqwa. Wā,
g'a'mēs qāyatsa yāla^xLENasēg'a:

1. Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzems hēnōma
30 'nawalakwā. Lax'den qwēsenxelēdzemsēya aik'as ai ai 'nawa-
lakwā.
2. 'wī'lōlelēsax'den, lāx'den 'wī'lōlelēsax 'nenwalak!wēnaēk'asā,
g'āxden 'wī'lōlelēsa'yāqēya ai ai aik'as 'nawalakwā, wē wē.
3. 'naḡōlelisax'den, g'āxden 'naḡōlelisayax 'nenwalak!wēnaēk'a-
35 sahēyas, g'axden 'naḡōlelisaqēyas ai ai aik'as 'nawalakwā, wē
wē.

Wā, g'il'em'lāwisē q!ūlbē yālaqūlaēna'yasēxs lāael ālak'!āla ēk'ēs
nāqayaxs laē q!āla 'wī'lax qāqēyasasa yāla^xLENē lē'wis 'nāxwael

his | different treasures. Then it occurred to him that he would go || in front of the house of his father and sing his sacred song before 40 daylight, | so that his father might hear him. Then he started, for the house was not far away; | and as soon as he came to the beach in front of the house, | he walked out to the sea and sang his sacred song. Immediately | Wāxap!alasō^ε heard him, and he recognized the voice || of his prince Xāxosenāso^ε. He was singing his sacred 45 song. Then | he arose from his bed and went out of his house. | Now he really recognized the voice of his prince. | He went to the houses of his tribe, and called the people | to come to his house. Daylight had not nearly come yet, || when they all came; and 50 Wāxap!alasō^ε talked to his | tribe, the ancestors of the LĒLEGēd of the Great-Kwakiutl¹ and | asked them to capture Xāxosenāso^ε. Thus he said. | His tribe agreed at once to do what he said. They took their | batons and the boards, and the men went out of || the house. 55 As soon as they were all outside, they started, | and went down to the beach at low tide. Now it was full | daylight, therefore they could see Xāxosenāso^ε. He was walking in the water. | All the men stood in a row, and | they beat rapid time. Xāxosenāso^ε came ashore at once || when he heard the beating. When he came, he 60

ogūqāla lōgwa^εya. Wā, lā^εlaē^ε nēnk^ε lēx^εid qa^εs lā qās^εida qa^εs lā lāx L^εāsagwisas g^εōkwāsēs ōmpaxa k^εlēs^εEM nax^εida qa^εs lā yālaqwa lāq 40 qa wūLElās ōmpasēq. Wā, lā^εlaē qās^εida qaxs k^εlēsāē qwēsālē g^εōkwās. Wā, g^εil^εEM^εlāwisē lāg^εaa lāx L^εEMa^εisasēs g^εōkwaxs lāē qa^εqasamak^ε lāxa demsx^εē. Wā, lā^εlaē yālaqwa. Wā, hēx^εidaEM^εlāwisē Wāxap!alasō^ε wūlāx^εaLElaq. Wā, lā^εlaē^ε malt^εlēxsdēqēxs hē^εmaēs lāwūlgāma^εyē Xāxosenāso^εwa yālaq!wāla. Wā, lā^εlaē 45 hē^εx^εidaEM^ε lāx^εūlil lāxēs ku^εlēlasē qa^εs lē lāwels lāxēs g^εōkwē. Wā, lawisla lāē ālak^ε!lāla malt^εlēxsdēndqēxs hē^εmaēs lāwūlgāma^εyē, wā, lā^εlaē laL^εēs^εid lāx g^εig^εōkwāsēs g^εōkūlōtē, qa^εs wī^εlē gwēx^εideq qa g^εāxēs wī^εla hōgwēL lāx g^εōkwaxsa k^εlēs^εEM ex^εāla qa^εs nāx^εidē. Wā, g^εāx^εlaē wī^εlaēla. Wā, laEM^εlāwisē nēk^εē Wāxap!alasō^ε lāxēs 50 g^εōkūlōta g^εālāsa nē^εmēmōtē LĒLEGēdēsa wālas Kwāg^εu! qa^εs hēx^εida^εmē k^εim^εyax Xāxosenāso^εwē, nēx^εlaē. Wā, hēx^εidaEM^εlāwisē nax^εwa ēx^εak^εē g^εōkūlōtasēx wāldemas. Wā, lā^εlaē āx^εētsewēda t^εEmyayo L^εēwa saōkwē. Wā, lā^εlaē wī^εla hōqūwelsēda bēbegwānemē lāxa g^εōkwē. Wā, g^εil^εEM^εlāwisē g^εāx wī^εLEWelsa lāē qās^εida 55 qa^εs lā wī^εlents^εlēs lāxa L^εEMa^εisēxa x^εāts^εlaēsē, yīxs lē^εmaē q^ε!ūlx^εid nāx^εida, lāg^εilas dōqūlaEMx Xāxosenāso^εwaxs lāē qāqasamak^εa. Wā, lā^εlaē yīpemgalisēda nax^εwa bēbegwānem qa^εs nē^εmāx^εidē LĒXEDzōda. Wā, hēx^εidaEM^εlāwisē g^εāxē Xāxosenāso^εwē āLē^εstaxs g^εālāē wūlāx^εaLElaxa la LĒXEDzōda. Wā, laEM^εlaē k^εlēs nā^εnawa- 60

¹ This should be Qlōmk^ε!ut^ε!ēs; however, since this division is much reduced in numbers and has joined the wālas Kwāg^εu! they are generally counted with them

- 61 did not | show that he had magic power. Xāxosenāso^e and all the men came up the beach. | They just beat rapid time as they | were coming up the beach; they beat time four times. Then | they all went into the house. He never told his father about his treasure. ||
- 65 And Xāxosenāso^e just listened to his tribe when they | talked about the great magician Head-Winter-Dancer; for | the ancestors of the numaym lēlēgēd were expecting him who would soon come, him who was looking for some one | with whom to play in the use of magic power. | Xāxosenāso^e just listened to what they said. Xāxosenāso^e was intending || to startle his tribe when they should come to know his treasure, when | Head-Winter-Dancer should arrive; therefore he kept quiet, and sat down | in the rear of the house. |
- Now all the men went out of the house, | and many people asked
75 one another why || Xāxosenāso^e had been singing a sacred song. They were forbidden by some men, who said, "Don't | talk that way! Don't make fun of Xāxosenāso^e, who was singing a sacred song! for we do | not know what treasure he may have obtained." Thus they said. |

When it was four days after Xāxosenāso^e had come | home to
80 Gek'!exsdels, he went away into the water || at the mouth of the river Ts!elgwad mornings and evenings; | and the men were afraid of what might be done by the | great supernatural Head-Winter-

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- 61 lax^usemāxs g'āxaē. Wā, g'āx^llaē hōx^uwūsdēsela 'nāxwēda bēbegwānemē lō^e Xāxosenāso^{wē}. Wā, āem^llāwisē la lēxedzōdnaxwāxs g'āxaē alōlisela lā^llaa qā's mōp!enē lēxedzōda. Wā, lā^llaē laēl lāxa g'ōkwē 'wī^lla. Wā, laem^llaē hēwāxaem nēlasēs lōgwa^yē lāxēs
65 ōmpē. Wā, āem^llāwisē la hōlēlē Xāxosenāso^waxēs g'ōkūlōtaxs laē g'wāgwēx^sāla lāxa 'wālasa 'nawalakwē Ts!āqāma^yē, yixs le^lmaē nak^llāla g'ālāsa 'nē^lmēmōtasa lēlēgēdāqē laem elāq nē^lidaxa ālā qā's āml^lwūt lāx 'nawalakwa begwānema, 'nēx^llaē. Wā, āem^llāwisē Xāxosenāso^{wē} hōlēlax wāldemas. Wā, hē^lat!a nāqēs Xāxosenāso^{wē} qā ōdax^lidamēltsēs g'ōkūlōtē q!ā^lalēlalex lōgwa^yas qō
70 g'āxlē Ts!āqāma^yē. Wā, hē^lmis lāg'ilas āem q!wēlālē lāxēs k!wāē^lasa ōgwiwalilasa g'ōkwē.

Wā, laem^llāwisē hoqūwelsēda 'nāxwa bēbegwānem lāxa g'ōkwē. Wā, laem^llaē q!lēnema bēbegwānemē wālap!ax lāg'ilas yālaqūlē
75 Xāxosenāso^{wē}. Wā, la^llaē belasō^sa wāōkwē begwānem qā k!lēsēs hē gwēk^llāla la aemlātas yālaqūlaēna^yas Xāxosenāso^{wē}, "qaxg'ins k!lēs^lmēk^l q!ā^lalēlalex lōgwa^yaxs," 'nēx^llaē.

Wā, g'il^lem^llāwisē mōp!enxwa^{sē} Xāxosenāso^{wē} la nā^lnakwa lāxēs g'ōkwē lāx Gek'!exsdelsē. Wā, laem^llaē hēmenālaem la^lsta
80 lāx ōx^usiwa^yasa 'wās Ts!elgwadēxa gēgaāla lē^lwa dzūdzeqwa. Wā, laem^llaē 'nāxwa k'ik'alēqelēda bēbegwānemas gwēx^lidaaslasa 'wālasa 'nawalakwē Ts!āqāma^ya qō g'āxlō. Wā, g'il^lem^llāwisē

Dancer, if he should come. When | Xāxosenāso^ε had been in his 83 house for four days, in | the evening they saw a canoe coming, being moved by paddles. || They came, and told Chief Wāxap!alasō^ε. 85 Immediately | Xāxosenāso^ε asked Wāxap!alasō^ε to clear the | floor of his house, "for this is my friend Head-Winter-Dancer | who has been seen coming." Thus said Xāxosenāso^ε to his father Wāxap!alasō^ε. | Immediately Wāxap!alasō^ε asked his tribe to || clear the floor of his house, and the people | cleared the floor of his 90 house. Then | Wāxap!alasō^ε and his tribe were very glad; for indeed they guessed that | Xāxosenāso^ε had found a treasure, for otherwise he would not have asked his father to clear | his house. As soon as the house had been cleared, there were people talking || standing in the canoe in front of the village; and (one of them) 95 said, | "I only come to notify you, great tribe, that | our great friend the powerful Head-Winter-Dancer has arrived. I have come | to ask you to take care. Go and purify yourselves quickly! | When you have done so, I shall go and paddle for them, and ask them to come to-day; || for the traveling-canoes of our tribe are 400 at anchor | on the other side of the point Burnt-Point." Thus he said. |

Immediately the ancestors of the numaym Lēlēgēd were asked by | Wāxap!alasō^ε to go into the water at the mouth of the river

mōp!enxwa^εsē Xāxosenāso^εwē mēxa lāxēs g'ōkwē, wā, laem^εlāwisē 83 dzāqwa^εx laē dōx^εwa^εlāla gwasx^εāla siō^εnākūla xwāk!ūna. Wā, g'āx^εlaē nēlase^εwa g'īgāma^εyē Wāxap!alasō^ε. Wā, hēx^εidaem^εlā- 85 wise Xāxosenāso^εwē āxk'!ā^εlax Wāxap!alasō^εwē qa ēx^εwit^εse^εwēs āwīnagwilasa g'ōkwē, "qaxs yū^εmēg'in ēnemōkwa, yix Ts!āqāma^εya g'āxax dōgūla," ēnēx^εlaē Xāxosenāso^εwaxēs ōmpē Wāxap!alasō^εwē. Wā, hēx^εidaem^εlāwisē Wāxap!alasō^εwē āxk'!ā^εlaxēs g'ōkūlōtē qa g'āxēs ēkwax āwīnagwilasēs g'ōkwē. Wā, hēx^εidaem^εlāwise g'āx 90 ēwīlē g'ōkūlōtas ēkwaxa āwīnagwilasa g'ōkwē. Wā, laem^εlaē ēk'ē nāqa^εyas Wāxap!alasō^εwē lē^εwis g'ōkūlōtē, qā^εlaxs lē^εmaē k'ōtax Xāxosenāso^εwē laem lōgwala, lā^εlaxs āxk'!ā^εlaxēs ōmpē qa ēkwa^εse^εwēsa g'ōkwē. Wā, g'ilem^εlāwisē gwāl ēkwaxs lā^εlasa yāq!ent!āla lāxūxs lāxa xwāk!ūna hāngemālisxa g'ōkūla. Wā, lā^εlaē ēnēk'a: 95 "Ā^εmen g'āx hanālg'riwa^εya, ēwālas lēlqwā^εlālē^ε, yīsa ēwālasa lōgwaxens ēnemōkwadzāē Ts!āqāma^εya. Wā, la^εmēsen g'āx qen q!ā-q!aq!emlaōl qa^εs ēnāxwa^εmaōs g'īg'iltalax^εida hālabala. Wā, qasō gwālō la^εmēsen lāl sēx^εbendēlqē qa g'āxlag'iltēxwa ēnā^εlax qaxs hē^εmaa mēxālē yaē^εyats!ā^εsenu^εx^ε g'ōkūlōtāēda āwilba^εyēxa 400 Lēlēgēd wilbala lax qwēsōdila^εyas," ēnēx^εlaē.

Wā, hēx^εidaem^εlāwisa g'ālāsa ēnē^εmēmōtasa lēlēgēdē āxk'!ā^εlasō^εs Wāxap!alasō^εwē qa^εs ēwīlē la la^εsta lāxa ōx^εsiwa^εyas ēwās Ts!ēlgwadē.

Ts!elgwad, | and Xāxosenāso^ε went also into the water. When ||
 5 the speech of the speaker in the canoe was at an end, he paddled
 back. | After the ancestors of the numaym | lēlēgēd had been in
 the water, they went into the house of Wāxap!alaso^ε; | and Xāxo-
 senāso^ε sat down in the rear of the house, | listening to what the
 10 tribe said, for the tribe was really afraid of the || reports about the
 great supernatural man Head-Winter-Dancer. | Now Xāxosenāso^ε
 knew that several | men referred to him, because he had been in the
 woods for four years. | He had come home, and they had never seen
 his treasure, | therefore the foolish ones among his tribe were sick
 15 at heart, || but many wise men of the tribe of Xāxosenāso^ε | said
 that they had faith in Xāxosenāso^ε, although he did not talk about |
 the reason why he had been singing his sacred song when he first
 came home, | and the wise men knew that he had a great treasure |
 20 and his father Wāxap!alaso^ε guessed that his || prince Xāxosenāso^ε
 had obtained a great treasure, when he asked his father to | clear
 out the floor of his house; for he was really glad when they first
 learned that the | great supernatural man, Head-Winter-Dancer,
 was coming. As soon | as the talking of his tribe became less, a
 25 man | who belonged to his tribe came in. He stood in the || door-
 way of the house of Wāxap!alaso^ε, and spoke. | The great super-

Wā, laem^εlāwise ōgwaqē Xāxosenāso^εwē la^εsta, yixs ā^εmaē q!ūlbē
 5 wāldemasa yāq!entūtāla lāxa xwāk!ūna begwānemxs laē aēdaaqa
 sēx^εwida. Wā, g'il^εem^εlāwisē gwāl la^εsta ^εwilē gālāsa ^εne^εmēmo-
 tasa lēlēgēdāxs lāa^εl ^εwila hōgwēl lāx g'ōkwās Wāxap!alaso^εwē.
 Wā, āem^εlāwisē Xāxosenāso^εwē lak!wāgalil lāxa ōgwiwalīsa g'ōkwē
 hōlēlax wāldemasēs g'ōkūlōte qaxs ālak!ālāē k'ilēlēs g'ōkūlōtas
 10 ts!ēlwex^εlenasa ^εwālasē ^εnawalak^u begwānemē Ts!āqūma^εyē. Wā,
 laem^εlaē Xāxosenāso^εwē q!ālelaemxs hē^εmaē ^εne^εnak!itsa waōkwē
 begwānema, yixs lāx^εdē mōx^εūnxēla g'iyak^εela lāxa ālē. Wā,
 g'āxē nā^εnak^u lāxēs g'ōkwē. Wā, lā hēwāxa laem x'its!enlē lōgwa-
^εyas. Wā, hē^εmēs ts!enems nēnāq^εyasa nēnenōlō lāx g'ōkūlōtas.
 15 Wā, lālē q!ēnemanēnāgādē bēbegwānemxs g'ōkūlōtas Xāxosenā-
 so^εwē ^εnēx^εqēxs hēleqelaas Xāxosenāso^εwaxs k'lēsaē gwāgwēx^εsala
 lāxēs lāg'ila yālaqūlaxa g'ilx^εdemas g'āx nā^εnakwa. Wā, hē^εmis
 q!ālag'itsa nēnāgādē bēbegwānemqēxs ^εwālasaēs lōgwa^εya. Wā,
 hē^εmēs k'ōt!ēdaats ōmpasē Wāxap!alaso^εwaq ^εwālasē lōgwa^εyasēs
 20 lāwūlgāma^εyē Xāxosenāso^εwaxs hē^εx^εida^εmaē āxk^εālaxēs ōmpē qa
 ēkwase^εwēs āwinagwīlaxa g'ōkwē, yixs ālāē mōlaxs g'ālāē q!ālaxa
^εwālasa ^εnawalak^u begwānemē Ts!āqūma^εyaxs g'āx^εmaē. Wā, g'il-
^εem^εlāwisē ts!ēxā^εnakūlē wāldemas g'ōkūlōtas g'āxaasa begwānemē
 g'āxēla g'ayōl lāx g'ōkūlōtas. Wā, lā^εlaē lāx^εstōlila lāxa āwīlēlāsa
 25 t!ēx^εilās g'ōkwās Wāxap!alaso^εwē. Wā, lā^εlaē yāq!ēg^εāla. Wā,
 la^εlaē ^εnēk^εēda ^εwālasē ^εnawalak^u begwānemē Ēx^εagidē, qaxs hē^εmaē

natural man Ēx'ag'id—for that | was the name of the shaman who 27
 had come and was standing in the door of the house—said, | “Now,
 keep silent, tribe! that I may speak about what the supernatural
 power says | to me about our friend ‘wīlenkūlag’īlis, who || has great 30
 magic power, and whom you call Xāxosenāso^ε, O tribe! | I shall be
 his attendant. Thus said my supernatural power, because I am
 a cruel | man. Just don’t move, tribe! I am | told by this super-
 natural power that | Head-Winter-Dancer will first use his super-
 natural power, and we shall just look on. When they have finished, ||
 then our great friend ‘wīlenkūlag’īlis will change places with him, 35
 and you | will use well your batons.” Thus he said. When his
 speech was at an end, | all sat down by the side of ‘wīlenkūlag’īlis,
 and they whispered together. | Then they were all happy—Chief
 Wāxap!alasō^ε | and his tribe. The supernatural man || and Ēx'ag'id, 40
 and ‘wīlenkūlag’īlis had not been sitting together for a long time—
 for now I stop calling him | Xāxosenāso^ε—when ‘wīlenkūlag’īlis |
 arose and went out of the house. He went back into the woods;
 and | Ēx'ag'id alone sat down at the place where they had been
 sitting, and | he gave instructions to his tribe to take care of all
 the || ways, of what they would do with the great supernatural man, 45
 Head-Winter-Dancer. | Thus he said. When he had just stopped
 speaking, a man | came in, reporting that many | canoes were

lēgēmsa pāxāłaxa g'āxē lāx^ustālil lāxa t!ēx'īlāsa g'ōkwēxa 'nēk'ē: 27
 “Wēg'aemasL tsemōtāłax g'ōkūłōt qen yāq!ent!ālēs g'a wāłdem g'as
 'nawalakwa g'āxēn qaēns 'nemōx^udzēx lāxōx 'wīlenkūlag'īlisēxxwa
 'wālasēx 'nawalakwaxōs gwe'yāqōs Xāxosenāso^εwa g'ōkūłōt. Wā, 30
 nōgwaem^εel nēxwāłaleq^u, 'nēk'ē 'nawalakwa yīn, yīxg'īn wāyadēk'
 begwānema. Wā, āemłwits k'leās yawināłālōs g'ōkūłōt. Wā, len
 'nēx'sō's 'nawalakwa qa hē'mis g'ali'lāłaxa 'wāłasa 'nawalakwē Ts!ā-
 qāma^εya. Wā, lāłens āemł x'its!ax'īlālqē wāx'i gwāłalil. Wā,
 lāłens 'nemōx^udzēx L!ayogūłilxōx 'wīlenkūlag'īlisēx. Wā, la'mēts 35
 āemł aēk'!alexs t!emyayāqōs," 'nēx'ēlaē. Wā, g'īl'ēm'lāwisē q!ūlbē
 wāłdemasēxs laē k!wanōdzēłilax 'wīlenkūlag'īlisē qa's āwāpālē.
 Wā, laem'laē 'nāxwa ēk'!ēx'edēda g'īgāma^εyē Wāxap!alaso^εwē
 lē'wis g'ōkūłōtē. Wā, k'les'lat!a gaēl k!ūdzēlēda 'nawalakwē begwā-
 nemē Ēx'ag'idē lō^ε 'wīlenkūlag'īlisē (qaxg'īn la'mēk' gwāl lēqelas 40
 Xāxosenāso^εwē lāq). Wā, lā'laē lāx'ūłilē 'wīlenkūlag'īlisē qa's lā
 lāwēłsa lāxa g'ōkwē qa's lā ālē'sta lāxa āl'ē. Wā, āem'lāwisē la
 lēx'aē'ēm la k!waēlē Ēx'ag'idē lāxēs k!waē'lasē. Wā, laem'laē
 lēxs'āłaxēs g'ōkūłōtē qa ā'mēs 'nāxwa yāl'lā lāxēs 'nāxwāla qa's
 gwēgwālag'īlilasl lē'wa 'wāłasa 'nawalak^u begwānemē Ts!āqāma^εyē, 45
 'nēx'ēlaē. Wā, hēem'lāwis ālēs q!wēf'ed yāq!ent!āłaxs g'āxaasa
 g'āxēlē begwānem ts!ēk'!āłēłaxs g'āx'māē g'āxawīlēlēda q!ēts!ax-

coming across. Those were the ancestors of the numaym Mēmogwins of the | Qwēq^sōt^lēnox^ε. As soon as they arrived at the beach,
 50 Wāxap!alasō || invited them to come and eat in his house; and at once | all the canoes came ashore, and the [visitors] went up the beach, | walking behind the great supernatural man, Head-Winter-Dancer. | All wore head-rings and neck-rings of red cedar-bark, and | they
 55 went into the house of Wāxap!alasō^ε. The || great supernatural man, Head-Winter-Dancer, did not allow his tribe to sit in the rear | of the house. He wanted his tribe to sit next to the door | of the house, and Wāxap!alasō^ε and his tribe were sitting in the rear of the house. | Thus he said.. And the ancestors of the | numaym
 60 Lēlēgēd obeyed his wishes, for || Head-Winter-Dancer meant that they should sit at the door of the house of Wāxap!alasō^ε, | in order to drive them back if the tribe of | Wāxap!alasō^ε should try to escape when they were frightened by his playing. That is | why Head-Winter-Dancer wished the ancestors of the | Lēlēgēd to sit in the rear of the house. Then the crew of Head-Winter-Dancer ate. ||
 65 He himself did not eat. After | the tribes had eaten, the great supernatural head-winter-dancer arose | naked; and at once one | man arose also, and asked for batons from Wāxap!alasō^ε. | Then he
 70 was given many batons, and at once || the man distributed the

48 mōLa^εyē xwāxwāk!ūna, yīxa g'ālāsa 'nē^εmēmotasa Mēmogwins yīsa Qwēq^sōt^lēnox^u. Wā, g'il^εEm^εlāwisē g'āx^εalisa laē Wāxap!alaso^εwē
 50 Lē^εūltōdeq qa g'āxēs 'wī^εla L!ēxwa lāx g'ōkwās. Wā, lā^εlaē hēx^εidaem 'wī^εla hōx^εwūltā lāxēs yaē^εyats!ē qa^ε lā hōx^εwūsdēsēla lāxa L!ēma^εisē elx!ālēda 'wālasē 'nawalak^u begwānemē Ts!āqāma^εyē. 'nāxwael L!āgēkwēs qex^εema^εyē Lē^εwis qenxawa^εyē. Wā, la^εlaē hōgwīl lāx g'ōkwās Wāxap!alaso^εwē. Wā, lā^εlaē k'!ēs hēlq!alēda
 55 'wālasē 'nawalakwē Ts!āqāma^εyaxēs g'ōkūlōtē hē k'!ūs^εālīlā ōgwiwalīlasa g'ōkwē, yīxs hāael gwe^εyōs qa k'!ūs^εālīlatsēs g'ōkūlōta ōstālīlasa g'ōkwē qa hē^εmēs^εlas la Wāxap!alaso^εwa ōgwiwalīlasēs g'ōkwē Lē^εwis g'ōkūlōtē, 'nēx^εlaē. Wā, lā nānagēg'ēem^εlāwisa g'ālāsa 'nē^εmēmotasa Lēlēgēdā wāldems, yīxs hāē 'nē^εnak'īlts Ts!āqāma^εyē qa^ε hā k'!ūs^εālīlā ōstālīlasa g'ōkwās Wāxap!alaso^εwē qa^ε ā^εmēl k'āk'īmyalalex wāx^εla hēltsālts g'ōkūlōtas Wāxap!alaso^εwē, qō lāl k'īl^εide^εlts ām^εlēnēlas. Wā, hē^εmis lāgīlas 'nēk^εē Ts!āqāma^εyē qa hās 'wī^εla k'lūd^εzēla g'ālāsa Lēlēgēdē ōgwiwalīlasa g'ōkwē. Wā, laem^εlāwisē L!ēxwēda 'wī^εla lēelōtas
 65 Ts!āqāma^εyē. Wā, lāla^εla k'!ēs L!a^εlawā^εlax hāē. Wā, g'il^εEm^εlāwisē g'wāl L!ēxwēda lēlqwālala^εyē lāa^εlasē lāx^εūlīdēda 'wālasē 'nawalakwē Ts!āqāma^εyē xa^εnāla. Wā, hēx^εidaem^εlāwisa 'nemōkwē begwānem lāx^εūlīl ōgwaqa qa^ε lā dāk^εlā^εlax t!emyayā lāx Wāxap!alaso^εwē. Wā, lā^εlaē ts!āsō^εsa q!ēnemē t!ēt!emyayā. Wā, hēx^εidaem^εlāwisēda begwānemē la ts!awanaēsasa t!et!emyayō lāxēs g'ōkū-

batons among his tribe. | Then at once they beat rapid time; and | 71
 Head-Winter-Dancer got his supernatural power, and threw it on
 the floor of the house. | At once water welled up from the floor of
 the | house and flooded it. || Then the fire in the middle of the house 75
 was extinguished, and the water receded, | and the floor of the house
 became dry. | Wāxap!alasō^ε and his tribe never moved, | although
 they were up to the waist in water, and when | the floor of the house
 was dry again, they re-arranged the fire in the middle of the house, ||
 and it blazed up. Then the great supernatural man, | Head- 80
 Winter-Dancer, told them to cut off his head; and immediately |
 one of the tribe of Head-Winter-Dancer—his name is not known—|
 arose, took his shell knife, and went to the place where Head-Winter-
 Dancer was standing | and cut off his head. As soon as it was off, ||
 the man went around the fire, carrying the head; | and after he had 85
 gone around four times, he put it on | where it had been before, and
 Head-Winter-Dancer arose as a whole man. | Then he sat down, for
 he had finished. Then | the man who had cut off his head spoke,
 and said, || “O friends of my side! I want these our friends to see | 90
 this great supernatural Head-Winter-Dancer.” Thus | he said.
 And at that time a sacred song was sung in the house of Wāxap!a-
 lasō^ε. |

lōtē. Wā, hēx^εidaem^εlāwisē ^εnemāx^εid lēxedzōda. Wā, lā^εlaē 71
 Ts!āqāma^εyē dāsgemdxā ^εnawalakwē qa^εs mex^εalilē lāxa g^εōkwē.
 Wā, hēx^εidaem^εlāwisē q!lōemg^εustāwēda ^εwāpē lāx āwinagwīlasa
 g^εōkwē. Wā, la^εmē paōlilēda ^εwāpē lāx āwinagwīlas. Wā,
 g^εil^εem^εlāwisē ^εwīla k^ε!ilx^εidēda laqawalil lā^εlasē xut!ex^εidēda 75
^εwāpē. Wā, la^εmē xwēlaqa lem^εxwalilē āwinagwīlasa g^εōkwē. Wā,
 hēwāxaem^εlāwisē yāwix^εililē Wāxap!alaso^εwē lē^εwis g^εōkülōtē wāx-
^εmaē la t!ēt!ebo^εyoli^εla ^εwāpē. Wā, g^εil^εem^εlāwisē lem^εxwalilē āwi-
 nagwīlasa g^εōkwaxs laē x^εāx^εēq!ex^εitse^εwē laqawalilasa g^εōkwē.
 Wā, g^εil^εem^εlāwisē x^εiqostāxs laēda ^εwālasē ^εnawalak^u begwānemē 80
 Ts!āqāma^εyē ^εnēx^ε qa^εs qax^εitse^εwē. Wā, hēx^εidaem^εlāwisē lax^εū-
 lilēda g^εāyo^εlē lāx g^εōkülōtas Ts!āqāma^εyē (la^εmē k^ε!ēs q!alē lēgē-
 mas,) dālaxa q!ēlts^εemē qa^εs lē lāx lawī^εlasēs Ts!āqāma^εyē. Wā,
 lā^εlaē qāx^εidqēxs la^εwīlaē. Wā, g^εil^εem^εlāwisē lawā x^εōmsas laē
 qā^εidēda begwānemē dālaxa xewēqwē lā^εstalilēlaxa laqawalilē. 85
 Wā, hē^εlat!a la mōp!enē^εstalilēxs laē xwēlaqa āx^εalēlōts lāxēs
 āxālaasē. Wā, la^εmē xwēlaqa la senā^εlax^εid begwānemē Ts!āqā-
 ma^εyē laxēq. Wā, laem^εlaē k!wāg^εalila qaxs lē^εmaē gwāla. Wā,
 lā^εlaē yāq!ēg^εalēda begwānemē, yīxa qāk^εāq. Wā, lā^εlaē ^εnēk^εa:
 “Wā, nōs, ^εnē^εnē^εmōk^u, qā^εlaxg^εins ā^εmēk^ε ^εnēx^ε qa dōx^εwalēlēsens 90
^εnē^εnemōkwaxg^εada ^εwālasēk^ε ^εnawalakwa lāxg^εa Ts!āqāmēk^ε,” ^εnēx^ε-
^εlaēxs lā^εlasa yālaq!ūg^εa^εla lāxa ālanā^εyas g^εōkwās Wāxap!alasō^ε.

Immediately Ēx'ag'id arose from his seat, and | spoke. He said,
 95 "Now you have finished, great tribe! || Come to the rear of the house,
 and let me and my tribe go | to the door, so that you may also
 witness our supernatural power." | Thus he said. Immediately the an-
 cestors of the numaym Mēmogwins | went to the rear of the house,
 and the numaym | lēlēgēd went to the door of the house, and they
 500 sat down. || Then they all beat rapid time, and | 'wīlenkūlag'īlis
 sang his sacred song: "I was taken to the other side of the world, I
 was taken to the other side of the world, | by the great supernatural
 power. I was taken to the other side of the world, ai, ai, by the |
 supernatural power," and the other words. Then he came | into the
 5 house of his father, Wāxap!alasō°. His dress was made of || hem-
 lock-branches. His tribe beat rapid time. | And when he had gone
 around the fire in the middle of the house, he caught his | super-
 natural power, and threw it on the floor of his house. Immedi-
 ately | water welled up from the floor of the house, | and it only
 stopped rising when it had put out the fire in the middle of the ||
 10 house. Then it went down again, and the | floor of the house was
 dry. They built up | the fire in the middle of the house; and as
 soon as it blazed up, | 'wīlenkūlag'īlis spoke, and said, "O friends!
 15 let | one of you come to cut off my limbs;" thus he said, || and at

93 Wā, hēx'idaemēlāwisē Ēx'ag'idē lāx'ūlīl lāxēs k'waēlasē qa's
 yāq!eg'a'fē. Wā, lā'laē 'nēk'a: "Wā, laems g'wāla, 'wālas lēlqwā-
 95 lālē°. Wā, gēlag'a laxg'ada ōgwiwalīlek' qen lā lōgūn g'ōkūlōtek'
 lāxwa ōstālīlēx qa's ōgwaqaōs x'īts!ax'īdexg'īn nōsek' 'nawalakwa,"
 'nēx'laē. Wā, hēx'idaemēlāwisa g'ālāsa 'nē'mēmotasa Mēmogwins
 la lāg'eyolīl lāxa ōgwiwalīlē. Wā, lā'laē lastōlīlē 'nē'mēmotasa
 lēlēgēdē lāxa ōstālīlisa g'ōkwē. Wā, g'il'EMēlāwisē 'wīla k'ūs'ālī-
 500 lēxs laē hēx'idaem 'nāxwa lēxedzōda. Wā, la'mē yālaqūlē 'wīlen-
 kūlag'īlīsāx: "Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzems
 hēnōma 'nawalakwā. Lāx'den qwēsenxelēdzemsēa aik'as ai ai
 'nawalakwā," lē'wis waōkwa qāqeyasa. Wā, g'āx'EMēlaē g'āxēla
 lāx g'ōkwasēs ōmpē Wāxap!alaso°wē. Wā, laemēlaē 'nāxwaem
 5 q!wāxē g'wēlg'wālās. Wā, laemēlaē lēxedzā'ēyē g'ōkūlōtas. Wā,
 g'il'EMēlāwisē 'nemp!enē'stalīlxa laqawalīlaxs laē dāsgemdxa 'nawa-
 lakwē qa's mex'alīlēs lāx āwīnagwīlasēs g'ōkwē. Wā, hēx'idaem-
 ēlāwisē q!ōlemg'ustāwēda 'wāpē lāx āwīnagwīlasa g'ōkwē. Wā,
 āl'EMēlāwisē g'wāl paōl'nakūlaqēxs laē k'lelx'īdaxa laqawalīlasa
 10 g'ōkwē. Wā, lā'laē xwēlaqa xut!ex'īdēda 'wāpē. Wā, la'mē xwē-
 laqa lem'xwalīlēda āwīnagwīlasa g'ōkwē. Wā, lā'laē x'āx'ēq!ē-
 x'ēitse'wēda laqawalīlē. Wā, g'il'EMēlāwisē x'īqōstāxs lāa'lasē yāq!ē-
 g'a'fē 'wīlenkūlag'īlisē. Wā, lā'laē 'nēk'a: "YūL, 'nē'nēmōk'u, gēla-
 g'ax'ī 'nēmōkwa lax'da'xōL qa t!ōsemwālxg'īn lās'lālak'," 'nēx'laē.
 15 Wā, hēx'idaemēlāwisē Ēx'ag'idē lā lax lā'wēlasas 'wīlenkūlag'īlisē

once Ēx'ag'id went to where 'wilenkūlag'ilis was standing. | He 16
 carried his shell knife, and said, "Your words are good, great friend. |
 I am cruel. Therefore I shall do according to your wish, Super-
 natural-One. | Let me do it!" Thus he said, and he cut around the
 shoulder-blade so that it remained | attached to the right arm. He
 cut it off and threw it toward the || door; and he took off the left 20
 arm and threw it down | in front of the place where Head-Winter-
 Dancer was seated; and he cut off the | right leg at the hip, and
 threw it down not | far from where Head-Winter-Dancer was
 seated; and he cut off the | left leg and threw it down; and finally he
 cut off his head, || and threw it down not far from where | Ēx'ag'id 25
 was standing. And it was not long before the body moved | and
 rolled toward where the head lay. And when | it came to it, the
 head stuck to the body, | and it rolled toward the place where the
 right leg lay, and it stuck || on; and it rolled to where the left leg 30
 lay, | and it stuck; and it rolled to where the | right arm lay, and
 it stuck on; and he arose | and walked back to his left arm, and
 stuck it on. | And after he had done so, Head-Winter-Dancer and ||
 his tribe ran out of the house, and went aboard their canoes, | and 35
 they escaped from 'wilenkūlag'ilis. Now they were all going home.
 They were | ashamed, because Head-Winter-Dancer had been over-
 come by 'wilenkūlag'ilis. |

dāłaxa q!ēłts!emē. Wā, lā'laē 'nēk'a: "Ēk'ēs wāldemōs, 'nemōx"- 16
 dzēk'as. Nōgwaem wayāda. La'mēsen wēg'it lāx wāldemas, 'nawa-
 lakwa, qen gwēg'ilasōl," 'nēx'laēxs laē't!ōs'idex pelōtslās qa āxā-
 lēs lāx hēłk'!ōłtseyap!ayasēxs laē t!ōsōdeq qa's ts!exstōlilē lāxa
 t!ex'ila. Wā, lā'laē ētōdxa gēmxōłtseyap!a'yas qa's ts!ex'ālilēq 20
 lāxa l!āsalila k!waē'lasas Ts!āqāma'yē. Wā, lā'laē t!ōsōdex hēłk'!ōł-
 tsīdza'ya g'āg'ilela lāx onōlg'a'yas qa's ts!ex'ālilē lāxa k!lēsē qwē-
 sālā lāxaax k!waē'lasas Ts!āqāma'yē. Wā, lā'laxae ētōdex gēmxōł-
 tsīdza'yas qa's ts!ex'ālilēs. Wā, lā'laē ālełxsdālaxs laē qax'ideq-
 Wā, lā'laē ts!ex'ālilasa xewēqwē lāxa k!lēsē qwēsālā lāx ɽawī'lasas 25
 Ēx'ag'idē. Wā, k!lēs'lat!a gāēl 'megwila būx'sās laē q!wēnałelila
 qa's lā lēn'nakūla lax 'mēgwī'lasasa x'ōmsas. Wā, g'il'emełāwisē
 lāg'aa laqēxs laē k!ūt!ālelēda x'ōmsē lāxēs būx'sowē. Wā, lā'laē
 lēn'nakūla lāx k'adē'lasasēs hēłk'!ōłtsīdza'yē. Wā, lā'laxae k!ūt!ā.
 lela. Wā, lā'laē lēn'nakūla lāx k'adē'lasasēs gēmxōłtsēdza'yē. Wā, 30
 lā'laxae k!ūt!ālela. Wā, lā'laē lēn'nakūla lāx k'adē'lasasēs hēłk'!ōł-
 tseyap!a'yē. Wā, lā'laē k!ūt!ālela. Wā, lā'laē ɽax'ūlila qa's
 qās'idē la dāg'ililaxēs gēmxōłtseyap!a'yē qa's k!ūt!ālełōdēs. Wā,
 hēem'lawis ālēs g'wālexs laē q!ūmx'ewelsē Ts!āqāma'yē ɽe'wis
 g'ōkūłōtē lāxa g'ōkwē qa's lā hēxsela lāxēs yaē'yats!ē xwāxwāk!ūna, 35
 qa's lē hēłtsās 'wilenkūlag'ilisē. Laem lāł nā'nakwa. Wā, laem
 max'ts!axs wālaē Ts!āqāma'yē lāx 'wilenkūlag'ilisē.

Then ^εwilenkūlag'īlis asked his father Wāxap!alasō^ε | that his
 40 tribe should not go out of his house for a while, and || to tell him
 when Head-Winter-Dancer approached Burnt-Point, | and that all
 the men should hold their batons | in readiness to beat when he
 should go up to the roof of the house. | Thus he said. Then Wāxap!a-
 lasō^ε sent a | man to sit outside the house, and to announce when ||
 45 Head-Winter-Dancer should arrive at Burnt-Point. Then | ^εwilen-
 kūlag'īlis gave instructions to his tribe, and said, "As soon as I | go
 up on the roof, beat rapid time, and | continue to beat time until I
 stop singing my sacred song. | And when I stop, you also stop beat-
 50 ing time; for you will see || what will happen to our world and to
 my great friend Head-Winter-Dancer." | Thus he said. He just
 stopped speaking, when the one who was | watching Head-Winter-
 Dancer came into the house and | said that Head-Winter-Dancer
 was already near Burnt-Point. | Immediately ^εwilenkūlag'īlis went
 55 up to the roof of the house; || and when he sang his sacred song, his
 tribe beat time | in the house; and these are the words of his
 sacred song, which he obtained | from the thunderbird: |

"Burn them, burn them, burn them, you who burn the world! |

"Hail, hail, hail, hail, hailstorm is brought by you!" ||

38 Wā, laem^εlāwisē ^εwilenkūlag'īlisē āxk'!ālxēs ōmpē Wāxap!ala-
 so^εwē, qa k'!ēs^εmawislēs la hōqūwelsē g'ōkūlōtas. Wā, hē^εmis qa
 40 nēlasē^εwēs qō lāl ēx'ālaLē Ts!āqāma^εyē lāxa LEgēgwīlbāla. "Wā,
 hē^εmis qa ^εnāxwa^εmēsa bēbegwānemē dālxēs t!ēt!emyayowē gwā-
 lala qa^εs Lēxedzōdēl qenLō lāl lāg'ās lāxwa ōgwāsaxsens g'ōkwēx,"
^εnēx'laē. Wā, laem^εlaē Wāxap!alasowē ^εyālaqasa ^εnemōkwē be-
 gwānem qa lās k!was lāx L!āsanā^εyases g'ōkwē qa g'āxl nēlahts Ts!ā-
 45 qāma^εyē qō lāl lāg'aa lāxa LEgēgwīlbāla. Wā, laem^εlāwisē ^εwilen-
 kūlag'īlisē Lēxs^εalaxēs g'ōkūlōtē. Wā, lā^εlaē ^εnēk'a: "G'īl^εmax'in
 lāg'ās lāxwa ōgwāsē laaqōs ^εnemāx'īd Lēxedzōda. Wā hē^εmēts
 wāwaselil Lēxedze^εwēxg'in k'!ēs^εmēLEk' q!wēl'īd yālaqūla. Wā,
 g'īl^εmēsen q!wēl'īdex laēx ōgwaqa gwāl Lēxedzā^εya qa^εs dōqwalēLōs
 50 ^εnāxwax gwēx'īdaasLasens ^εnālaX Lē^εwūn ^εnemōx'dzaē Ts!āqā-
 ma^εya," ^εnēx'laē. Wā, hēem^εlāwis ālēsē q!wēl'īdexs g'āxaasa q!ā-
 q!alālelg'isax Ts!āqāma^εyē g'āxēLa lāxa g'ōkwē. Wā, laem^εlaē
 nēlasēxs lē^εmaē elāq lāg'ae Ts!āqāma^εyē lāxa LEgēgwīlbāla. Wā,
 lā^εlaē hēx'īda^εmē ^εwilenkūlag'īlisē lāg'ustā lāxa sālāsēs g'ōkwē.
 55 Wā, g'īl^εemlāwisē yālaqwaxs lāael Lēxedzōda yīx g'ōkūlōtas lāx
 āwīlelasa g'ōkwē. Wā, g'a^εmēs qāyats yāLEX^εLenasēg'a yīx g'ayā-
 nemas lāxa kūnkūnūlig'a^εyē, g'ada:

Tseḡwaamt, tseḡwaamt, tseḡwaamt ḡūmtḡūmtelēg'a^εyā.

Tsaalx, tsaalx, tsaalx, tsaalx, tselxtselxelēg'a^εyā.

When he stopped singing, they also stopped | beating time in the 60 house. Immediately our world became dark, | and there was lightning and loud thunder. | Hail fell, and the hailstones were the size of a head. | When the thunder and the hailstorm had passed, they saw || the canoes all turned into rock; and these are now the many | 65 islands at the east side of the mouth of Hardy Bay, and they are called | Spots-at-Mouth-of-Bay. Now Head-Winter-Dancer | and his crew were dead. |

Then 'wilenkülag'ilis was feared by his tribe, for they || discovered 70 that he had obtained a great treasure; and his tribe just wished | to be slaves of 'wilenkülag'ilis. He was the only | head chief of the numaym Lĕlēgēd. He did not do any | work, for his tribe were working for him; that is, they gathered food | of all kinds for him, and brought firewood and water. || If he wanted a canoe of a man, 75 he | just asked for it, and it was given to him. This is the end. |

Later on I shall tell how he disappeared again, and how after that | he became a cannibal. |

It was when 'wilenkülag'ilis had overcome the great supernatural | 1 man Head-Winter-Dancer. He had [not] been | treated as a chief for a long time by his numaym, the Lĕlēgēd. Then he said to his father |

Wä, g'il'EM'läwisē q!wē'īd yālaqūlaxs laē ōgwaqa q!wē'īdēda 60 Lĕxēdzā'yē lāx āwileläsa g'ōkwē. Wä, hēx'idaEM'läwis p!edEX'ē-dens ēnālaX. Wä, lā'laē L'ēnēx'wida. Wä, lādzēk'as'laē kūnḡwa. Wä, lā'laē tselx'itsa yū'ma ā'wāwens x'ōmsēxa tselxmesē. Wä, g'il'EM'läwisē hāyāqēda kūnḡwa Lē'wa tselxāxs laael dōx'wale-laxa ḡwāḡwāk!ūnax'dāxs laē 'nāḡwa t'lēSEMx'ēidaxwa lāx q!ēNEM 65 'maEMk'āla lāxōx 'nelk'ōdexsta'yaxs Gwadze'yēxa lāx Lēgades Dzādzobałtsēwē. Wä, laEM'laē ālak'lāla 'wī'wülē Ts!āqāma'yē Lē'wis lēlōtdē lāxēq.

Wä, laEM'laē k'ilemē 'wilenkülag'ilisasēs g'ōkūlōtē, yixs laē q!ā'alelax 'wālasē Lōlēgwa'yas. Wä, laEM'laē g'ōkūlōtas 'nēx' 70 qa's ālag'a'mē q!āq'ek'ās 'wilenkülag'ilisē. Wä, laEM 'nemōx'ūEM la xa'māgEMē' g'ig'āmē'sa 'nē'mēmotasa Lĕlēgēdē. Wä, laEM k'leās ēaxēnēs qaxs 'nāḡwa'maē ēaxelēs g'ōkūlōtē qaē, yixa pāpē-wāłaxa 'nāḡwa qa's ḡwex'sdEM hēmawāla Lē'wa leqwa Lē'wa tsāxa 'wāpē qaē. Wāx'ē āx'ēxsdxā ḡwāk!ūnasa 'nemōkwē begwānema, 75 ā'mēsē dāk'lālaq. Wä, lā hēx'idaEM ts!ēwē lāq. Wä, laEM lāba.

Wä, ā'EMlwiSEN ḡwāḡwēx'sālał laqēxs laē x'is'ida ēt'ēda. Wä, laEM hāmshāmts!ESL laxēq.

Wä, hēEM'laēxs laē 'yāx'ēidāmasē 'wilenkülag'ilisax 'wālasē 'nawa- 1 lak' begwānEMē Ts!āqāmēx'dē. Wä, k'lē'sEM'läwisē ālaEM ḡāla la g'āḡ'ēxsilasō'sēs 'nē'mēmota Lĕlēgēdē. Wä, lā'laē nēlaxēs ōmpē

- Wāxapa!alasō^ε, that he had not yet shown his supernatural treasures; || "for I obtained as supernatural treasure the flooding-waters and the cutting-off of | my limbs and four dances; for I have for my dance the | ĀwiloLeLa^t, and my first dance is Hayalik'ela^t. | And after I have finished the Hayalik'ela^t, I turn into the | speaker
- 10 dance; and when my song of the speaker dance is ended, || I turn into the chieftainness dance; and when | the song of my chieftainness dance is ended, then I sing my sacred song | of the war dance and I turn into a war dancer; | and therefore my name is 'wilenkūlag'ilis.¹ Now | I wish you would give a winter dance," thus he said to his father
- 15 Wāxapa!alasō^ε, "that || I may also show my other great dance the | hāmshāmts!Es, that has a sacred room; and the name Nānogwis; and the cannibal mask with | a man with turning top; and his red cedar-bark rings. I mean | that all my supernatural treasures should be seen." Thus said 'wilenkūlag'ilis | to his father Wāxapa!alasō^ε.
- 20 Immediately Wāxapa!alasō^ε || told his prince to go ahead and to disappear. | Now it was not known among the tribe what Wāxp!alasō^ε and his | prince 'wilenkūlag'ilis had said. When | night came 'wilenkūlag'ilis lay down. It was not yet | near daylight when
- 25 he arose and went to the river || 'wāg'ela. Then he walked up the river, and he wished to | arrive at its lake. He did not arrive there

- Wāxapa!alaso^εwē, yixs k'les^εmaē 'wīla nē'idāmasxēs lōgwa^εyē,
- 5 "yixg'in hē^εmēk' lōgwa^εya paōlāsa 'wāpē lōxgūn lāk' t'ōsemwālayōgūn lās^εlālāk' lāxen mōx^εwidā^εlax lēlāda yixg'in lādēnōkwēg'asa ĀwiloLeLa^t. Wā, hēem g'ālen yex^εwidayowa Hayalik'ela^t. Wā, g'il^εmēsēn gwāl yex^εwa lāxen Hayalik'ela^tlēna^εyē lāg'ēn lāselel^t lāxen Hayaq'entela^t. Wā, g'il^εmēsē q'ūlbaxen q'ēmdemē lāxen Haya-
- 10 q'entela^tlēna^εyē lāg'in lāselil^t lāxa Aōmalalē. Wā, g'il^εmēsē q'ūlbaxen q'ēmdemē lāxen Aōmalalēna^εyē lāg'in yālaqwasen yāla^εlēnē lāxa tōx^εwidē. Wā, laemxaen lāselil^t lāxen tōx^εwidāēna^εyē. Wā, hē^εmēsēn lāg'ila lēgades 'wilenkūlag'ilisē. Wā, la^εmēsēn 'nēx' qas^ε yāwix'ilaōs," 'nēx^εlaēxēs ōmpē Wāxapa!alaso^εwē, "qa
- 15 g'āxlag'isē nē'idēda 'nemx^εidāla 'wālas lādaxa ma^εwiladē hāmshāmts!esa lē^εwis lēgemē Nanōgwis lē^εwis hāmsemlēxa x'ūp!egexlāla begwānema lē^εwis l'āl!egēkūla. Wā, yū^εmēsēn 'nē^εnak'ilōx qa 'wīla^εmēsōx dōx^εwa^εlaxen lōgwa^εyēx," 'nēx^εlaē 'wilenkūlag'ilisaxēs ōmpē Wāxapa!alaso^εwē. Wā, hēx^εidēm^εlāwisē Wāxapa!alaso^εwē wāxaxēs lāwūlgāma^εyē 'wilenkūlag'ilisē qa wāg'is x'is^εēda.
- 20 Wā, laem^εlaē k'leās q'lā^εlax wāldemas Wāxapa!alaso^εwē lē^εwis lāwūlgāma^εyē 'wilenkūlag'ilisē lāxēs g'ōkūlōtē. Wā, g'il^εm^εlāwisē gānol'ida laē kūlx^εida, yix 'wilenkūlag'ilisē. Wā, k'les^εm^εlāwisē ēx'āla qas^ε 'nāx^εidēxs laē lāx^εwida qas^ε lā qās'ida qas^ε lā lāxa 'wās
- 25 'wāg'ela. Wā, lā^εlaē qas^εūstālaq. Wā, laem^εlaē 'wālaqēla qas^ε lāg'āē lāx dze^εlālas. Wā, lā^εlaē wēg'aaxs laē gānol'ida. Wā, āem-

¹Carrying everything.

before night came. Then | he went into the water of the river, and 27
 he took four hemlock-branches and | rubbed his body on the right-
 hand side with one hemlock branch, and | he imitated what he had
 first done with the four hemlock-branches. || As soon as he had 30
 finished, he lay down in the shelter of a cedar-tree | which stood on
 the bank of the river. As soon as daylight came in the morning, he
 washed again | in the river; and after he had done so, he again
 walked up the | river. Now it was past noon when he came to the |
 lake of the river 'wāg'ēla. Immediately, it is said, he built a house
 of hemlock-branches || on the shore of the lake. He always | went 35
 into the water on the shore of the lake every morning and every
 evening. | Now it was almost four months since he had disappeared.
 Then he dreamed | that he saw the Head-without-Body. Then it
 opened its mouth and the | hāmshāmts!ēs came out of the mouth.
 Then he cried, "Wip, wip, wip!" || And in his dream he saw how he 40
 went right up to 'wīlenkūlag'īlis, and | bit his left hand; and after
 the piece bitten by him had come off, | he went back into the mouth
 of the Head-without-Body. Then the Head-without-Body disap-
 peared. | Then 'wīlenkūlag'īlis awoke, and | he saw that it was
 daylight. || He arose at once and went into the water on the shore of 45
 the lake; and | after he had been in the water, he went down, fol-
 lowing the river, while he was walking down river. | When evening

lāwisē la'sta lāxa 'wa, yīxs dālaaxa q!wāxē mōxlā. Wā, hē'mis la 27
 g'īnx'wēdems lāxēs hēlk'!ōt!ēna'ya 'nemxlā q!wāxa. Wā, laem'laē
 āem nāqemg'iltawīlālaxēs g'ālē gwēg'ilasa, yīsa mōxlā q!wāxa.
 Wā, g'il'EMlāwisē gwālexs laē kūlxlēlsaxa t!enyaga'yasa wēlkwē 30
 ḷag'āgēxa 'wa. Wā, g'il'EMlāwisē 'nā'nakūlaxa gaālāxs laē ēt!ēd
 la'sta lāxa 'wā. Wā, g'il'EMlāwisē gwālāxs laē ēt!ēd qās'ūstālaxa
 'wa. Wā, laem'lāwisē gwāk'!ōdexlālēsa l!ēselāxs laē lāg'aa lāxa
 dze'lālas 'wās 'wāg'ēla. Wā, hēx'idaem'lāwisē g'ōkwēlaxa q!wāx- 35
 semē g'ōkwa lāx ōgwāga'yasa dze'lālē. Laem'laē hēmenālaem
 la'sta lāxa ōgwāga'yasa dze'lālaxa gēgaāla lē'wa dzādzeqwa. Wā,
 laem'lāwisē elāq mōsgemgilaxa 'mekūla x'īsālāxs lāael mēxelāxs
 dōqūlaaxā x'ōsalōlē. Wā, laem'lāwisē āqelāxs g'āxaē g'āx'welsēda
 hāmshāmts!ēsē lāx semsas. Laem'laē hāmstlāla, 'wip 'wip 'wip- 40
 xael. Wā, lā'laē hē'nākūlaeng'a lāx 'wīlenkūlag'īlisē qa's q!ex'ēi-
 dēx gemxōlts!āna'yas. Wā, g'il'EMlāwisē lawāmasxēs q!ex'ēi-
 tse'wē lāael xwētagīl lāx semsas X'ōsalōlē. Wā, lā'laē x'īs'ēdē
 X'ōsalōlē. Wā, hēx'idaem'lāwisē ts!ex'īdē 'wīlenkūlag'īlisē. Wā,
 laem'laē dōx'walelaqēxs le'maael 'nāx'ida. Wā, hēx'idaem'lāwisē 45
 ḷāx'wida qa's la'stē lāxa ōgwāga'yasa dze'lālē. Wā, g'il'EMlāwisē
 gwāl la'stāxs g'āxaē nagāmālaxa 'wāxs g'āxaē qāsatōselaq. Wā,
 laem wātōs lāx ōx'siwa'yasa 'wāxs laē dzāqwa. Wā, lā'laē āem

48 came, he had not arrived at the mouth of the river. Then | he lay
down under a cedar-tree; and when daylight came in the morning |
he arose and started. It was not yet noon when he arrived at the ||
50 mouth of the river 'wāg'ela. Then he just sat down under a tree. |
They do not know what kind of a tree it was. He waited for even-
ing. | Therefore he did so. As soon as evening came, he walked |
along the beach. Now it was dark when he | arrived on the east
55 side of the river Ts!elgwad. Then he cried, || "Wip, wip, wip!"
aloud, so that his father should hear him. |

Then his father Wāxap!alasō^e heard him. | Immediately it
occurred to Wāxap!alasō^e to | invite in his tribe when it would be
evening, that they should come and try to surround him that |
60 night. Thus he thought. Almost all his tribesmen had || heard the
cry: "Wip, wip, wip!" | Therefore the Sparrow Society at once arose
and went into the | winter-dance-house of Wāxap!alasō^e (for this
name was given by the | ancestors of the Kwakiutl to a winter-
dance-house. Only lately it was named | the Emptied-House,
instead of Winter-dance-House, because recently they became
65 mixed with the || Rivers Inlet people; and recently the name Winter-
dance-House is Coming-out-House, | for the Nāk!wax'da^xu call the
winter-dance-house | Coming-out-House and Ceremonial-House; and

48 kūlx!elsaxa wēlkwē. Wā, g'il^eEM^elāwisē 'nā^enakūlaxa gaālāxs laē
lāx^ewida qa's qās'idē. Wā, k'lēs^eEM^elāwisē neqālaxs g'āxaē lāx
50 ōx^usiwa^eyasa 'wās 'wāg'ela. Wā, āEM^elāwisē k'lāx!alēsaxa lā^esē.
La^emē k'lēs q āLElax lāts!ēna^eyas. Wā, laEM^elaē ēsela qa dzāqwēs
lag'ilas hē gwēx^eidē. Wā, g'il^eEM^elāwisē dzāqwaxs laē qās'ida
g'āg'ānts!ēsela lāxa L!Ema^eisē. Wā, laEM^elāwisē p!EdEX^eidEXs laē
lāg'aa lāx 'nElk'!ōtsewa^eyasa 'wās Ts!elgwadē. Wā, lā^elaē hāmts!E-
55 g'a^ela 'wip 'wip 'wipxa hāse la qa wūLElēs ōmpasēq.

Wā, hēEM^elāwisē ōmpasē Wāxap!alaso^ewē g'il wūlāx^ealelaq.
Wā, hēx^eidaEM^elāwisē g'ig'aēx^eēdē Wāxap!alaso^ewē qa's hēx^eida^emēt
lēlts!ōde!xēs g'ōkūlōtē qō lāl dzāqwalō qā's wāg'il k'ik'ilnālaxa
gānola 'nēnk'!ēqela^elaē. Wā, laEM^elaē hāse laEM k'lēs 'naxwaEM
60 wūLElē g'ōkūlōtasēxa hāmts!ālā 'wip 'wip 'wipxelā. Wā, hē^emis
lāg'ilasa gwēgwāts!emē hēx^eidaEM 'wīla lāx^ewida qa's lā lāxa
yāwix^eelats!ē g'ōkwax Wāxap!alaso^ewē (yixs hē^emaē lēqelayosa
g'ālāsa Kwāg'u!axa g'ōkwē yāwix^eelats!ē yixs āl^emaē lēqelasō's
lōbekwē lāxa yāwix^eelats!ē g'ōkūxs laē q!ūq!ūlgōx^ewīd lē^ewa Āwī-
65 k'lēnoxwaxwa āl^emēx. Wā, lāxaōx āl^eEM lēgemōx^u g'āg'ilēlats!ē
lāxaaxa yāwix^eelats!ē yixs hāē lēqelasēda Nāk!wax'da^xwē yīs
g'āg'ilēlats!ē lō^e ts!ēts!ēgats!ē g'ōk^u. Wā, lāxaē 'nēx^ema Kwāg'ulē

the Kwakiutl also call it | Ceremonial-House. I just want to talk | 68
about this). ||

As soon as the members of the Sparrow Society were all in, | 70
Wāxap!alasō^e told them to try to surround him that night, and |
Wāxap!alasō^e also told them that he would call his tribe in the |
afternoon. "Now we all will sit down at the place where you wish
that | we sit down, that you may learn all the four songs, || the 75
songs of Nānogwis; that is, 'wilenkūlag'ilis; | for indeed we shall
just now see all the supernatural treasures of my | prince, when he
comes out of the woods." Thus said Wāxap!alasō^e to the Sparrow
Society. | "He has sung his four songs | to me: therefore I know the
songs || of the great supernatural one who is a hāmshāmts!es." 80
Thus said Wāxap!alasō^e | to the Sparrow Society. As soon as
day came in the morning, | all the members of the Sparrow Society
went home to their houses. They were very | glad on account of
the words of Wāxap!alasō^e. |

As soon as evening came, a man who was sent by Wāxap!alasō^e
went || to whisper an invitation to all the men to go to the sitting- 85
place.¹ | (Some men say that the sitting-place has the name |
Song-Leader-Place. Now all the men are never invited twice | for
the meeting; for the men immediately arise | when they are first

yīsox ts!ēts!ēgats!ē g'ōkwa. Wā, ā'men 'nēx' qen gwāgwēx'sālē 68
lāq).

Wā, g'il'Em'elāwisē g'āx 'wīla hōgwēlēda gwēgwāts!Emē, lāa'lasē 70
Wāxap!alaso'wē nēlaxs le'maē k'ik'ilnālaxa gānolē. Wā, laem-
xaāwis nēlē Wāxap!alaso'waxs le'maē lēlts!ōdēlxēs g'ōkūlōtaxa lāla
gwāl neqālāl: "Wā, la'mēsens lāl 'wīla k!wālāl lāxēs gwe'yōlaōs
qens k!wālaasL qa's q!āq!ōL!aōs 'nāxwaxa mōsgēmē q!Emq!Em-
dema, yix q!Emdemx'sā'yas Nānogwisē lāx 'wilenkūlag'ilisē; 75
qālxag'ins hē'mēk' ālēlēps 'wīla dōx'waleleLEX lōgwa'yasen lā-
wūlgāma'ya qō g'āx'wūlt!alō," 'nēx'elāē Wāxap!alaso'waxa gwēgwā-
ts!Emē. "Wā, la 'nāxwaem denx'ētsa mōsgeme q!Emq!Emdems
qaen. Wā, hē'mēsen lāg'ila 'nāxwa q!ālelax q!Emq!EmdemLas
yīsa 'wālasa lōgwalaxēs laēna'ya hāmshāmts!esa," 'nēx'elāē Wāxa- 80
p!alaso'waxa gwēgwāts!Emē. Wā, g'il'Em'elāwisē 'nāx'idxa gaālāxs
laē 'wīla nā'nakwēda 'nāxwa gwēgwāts!Em lāxēs g'ig'ōkwē ālak'lāla
ēk'ēs nēnāqa'yē qa wāldemas Wāxap!alaso'wē.

Wā, g'il'Em'elāwisē dzāx'bendexs laē 'yālagemas Wāxap!alaso'wē
qa's lē ōpala lē'lālaxa 'nāxwa bēbegwānem qa lās lāxa k!wālaasē. 85
(Wā, la 'nēk'ēda waōkwē begwānemaqēxs lēgadaēxa k!wālaasas
nāq!āsē. Wā, la k'lēs 'nemp!ena ma!penē'sta lē'lālase'wēda
'nāxwa bēbegwānem qaēda k!wāla, yīxs ā'maē hēx'idaem lāx'ūli-

¹ A place in the woods where the songs are secretly taught. See Report of the U. S. National Museum, 1895, Plate 43.

- 90 called to go to the sitting-place. || When a man does not go—no matter whether he is a chief | or one of the common people—nobody talks about him.) | Then Wāxap!alasō^e at once sang the songs | referred to by ^ewilenkūlag'ilis, the songs of Nānogwis, | the hāmshāmts!es, who has the Head-without-Body for his sacred room. ||
- 95 As¹ soon as the song leaders knew the four songs, | they talked about the one man belonging to the | common people. At once four men were sent to go and | call him to come to the sitting-place. Then
- 100 the four | men started, and before long they came back || walking with the man (the man who told the story to me did not know the name). | Immediately Wāxap!alasō^e asked the chief of the Sparrows to speak, | and at once the chief of the Sparrows | asked the man to sit down, not very near | the place where all the men were
- 5 seated. Then || the chief of the Sparrows spoke, and said, "Now let us know | what is more important than to go into the woods to sit in our sitting-place; | for you know that no chief is too great that he should not | come here." Thus he said, and took off his head-ring of cedar-bark and | put it on the ground. "Done," he said, "go on
- 10 and consider || whether you wish to remain alive. Then you will take up this red cedar-bark and | give a winter dance next year. If

- lēda begwānemaxs g'ālaē lē^elālasē^ewa qa's lā lāxa k'wālaase. Wā,
 90 g'il^emēsē k'lēs lēda ^enemōkwē begwānemaxa wāx^emē g'ig'āma^eya
 lōxs hāē g'a^eyōla begū^eīda^eyē. Wā, k'leāst!a gwāgwēx'sāla lāq.)
 Wā, la^emē āem hēx^eīdaem^elāē Wāxap!alaso^ewē dēnx^eitsa q'lemq'lem-
 demē, yix gwēyās ^ewilenkūlag'ilisē q'lem^elqemdem^es Nānogwisē, yīxa
 hāmshāmts!esē māwī^eladesa X'ōsalōlē.
- 95 Wā, g'il^emē^elāwisa nēnāgadē wī^ela q'lālaxa mōsgem q'lemq'lem-
 demxs laē gwāgwēx'sīd lāxa ^enemōkwē begwānem g'a^eyōl lāxa
 begū^eīda^eyē. Wā, laem^elāē ^eyālagema mōkwē bēbegwānem qa
 lās lē^elālaq qa g'āxēs lāxa k'wālaasē. Wā, laem^elāwisa mōkwē
 bēbegwānem qāsīda. Wā, k'lēs^elat!a gālaxs g'axaē aēdaaqa
 100 qāqelaxa begwānemē. (K'lēs q'lālē lēgemas, yisa nōsa qaen.)
 Wā, hēx^eīdaem^elāwisē Wāxap!alaso^ewē āxk'ālaxa gwēse-
 ma^eyē qa yāq'ent!ālēs. Wā, hēx^eīdaem^elāwisa gwēsema^eyē
 āxk'ālaxa begwānemē qa k'wāg'aelsēs lāxa k'lēs ālaem lāla
 lāx k'lūts!edzāsasa ^enāxwa bēbegwānema. Wā, lā^elāē yāq'eg'a-
 5 lēda gwēsema^eyē. Wā, lā^elāē ^enēk'a: "Wēg'a^ex'enu^ex^u q'lāla
 āwīlagawa^eyasenu^ex^u g'āxēx ālālels k'wāla lāxwa k'wālaasēx,
 yīxs q'lālela^emaa^eqōs yīxs k'leāsāē gūnt!asa g'ig'ig'āma^eyē qa's k'lēsē
 g'āx lāq^u," ^enēx^elāēxs laē āxōdxēs qex^eema^eyē l'āgekwa qa's
 āx^eelsēq. "Wā." Wā, lā^elāē ^enēk'a: "Wēg'a dōqwalaxēs nāqa^eyōs
 10 qasō ^enēx^el qa's q'lūlaōs, la^emēts dāx^eīdelex^egada l'āgekūk^e qa's
 yāwix'īlēlōsax qwēseyenxla. Wā, qasō k'lēs^el dāx^eīdelqek^e la^emēts

¹ The following is an intercalation, explaining part of the procedure of the winter ceremonial.

you do not take it up, you will | die where we are sitting here." 12
 Thus he said. Immediately the | man arose from the place where he
 was sitting, and took up the red cedar-bark and | hid it in his armpit,
 and then he had saved his life; for he had || hidden the red cedar-bark 15
 which he was going to put into his box, which was in | his house.
 The red cedar-bark was not to be seen again until he would give a
 winter dance | the next winter, when he was to invite for a winter
 dance. This is called | Begging-for-One's-Life—the taking up of
 the red cedar-bark when it is put down on the sitting-place to | be
 taken up by the one who disobeys the chief of the Sparrow Society;
 for the || chief of the Sparrow Society is the chief of the winter 20
 dance. Generally he is | chief, for the chief of the Sparrow Society
 has no dance. |

(I will talk for a little while about this. When | the chief the
 father of Q!em̄tq!ādas gave a winter dance, while | Ts!ōx̄^uts!aēs
 was still a child—for this was his name in summer— || all those who 25
 were to disappear were placed in a row to be seen by all the men |
 who had been taken by the supernatural power of the winter dance.
 Then | Ts!ōx̄^uts!aēs stood among them on the right-hand side of
 those who were to disappear; and | after they had been looked at,
 they went into the woods where the whistles sounded. Then |
 Ts!ōx̄^uts!aēs went backward; and he was taken by the chief of the
 Sparrow Society, || not by the father of Ts!ōx̄^uts!aēs. Then the 30
 chief of the Sparrow Society said, | "You will not go, friend Ts!ōx̄^u-

l̄e! l̄āxens k!wālaasēx," ēnēx̄^ul̄aē. Wā, āem̄l̄āwisē hēx̄^uida^uma 12
 begwānemē l̄āx̄^uls l̄āxēs k!wādzasē q̄a^s lē dāx̄^uid̄xa l̄āgēkwē q̄a^s
 q!l̄ūl̄ā^uēdēq l̄āxēs dem̄ḡūlasē. Wā, la^umē q!l̄ūl̄āx̄anux̄^us q̄axs l̄ā^umē
 q!l̄ūl̄ā^uid̄xa l̄āgēkwē q̄a^s l̄āl ḡits!ōdēlts l̄āxēs ḡildasēxa ha^unēla l̄āx 15
 ḡōkw̄as. Wā, āl̄ēmiwisē dōx̄^uwa^ul̄ēl̄a l̄āgēkw̄axs l̄āl yāwix̄^uil̄al̄xa
 l̄āla ēt!ēdēl ts!āwūnxa q̄ō l̄āl yāwix̄^uil̄al̄ō. Wā, hēem̄ l̄ēgades
 q!l̄ūl̄āx̄ēxa dāx̄^uid̄āxa l̄āgēkw̄axs ḡiḡaeldzemaē l̄āxa k!wālaasē q̄a
 dāx̄^uit̄se^uwēsa hāt!ēl̄āx wāldemasa ḡwēḡwēsema^uyē q̄axs hē^umaē
 ḡiḡāmēsa ts!ēts!eq̄axa ḡwēḡwēsema^uyē ȳixs hēmenal̄a^umaē ḡiḡāmē 20
 begwānem̄a, ȳixa ḡwēsema^uyē, ȳixs k!ēāsaē laēnēsa ḡwēsema^uyē.

(Wā qens yāwas̄idē ḡwāgwēx̄^us̄āla l̄āq. Wā, hē^umaaxs l̄āē yāwi-
 x̄^uil̄ē ḡiḡāma^uyē ōmps Q!em̄tq!ādaswūla, ȳixs hē^umaē ālēs ḡinā-
 nemē Ts!ōx̄^uts!aēsa q̄axs hē^umaē l̄ēgēms l̄āxa hēenxē. Wā, hē^uma-
 axs l̄āē ȳipem̄ḡalē^ulema x̄^uis̄idlē q̄a dōx̄^uwa^ul̄ēl̄ēsa ēna^ux̄wa begwā- 25
 nemx̄ l̄ālanemasa ēnawalakwasa ts!ēts!ēq̄a. Wā, la^umē l̄āgēl̄il̄ē
 Ts!ōx̄^uts!aēsa l̄āx hēlk̄^ul̄ōdenōlem̄al̄il̄asa x̄^uis̄idlē. Wā, ḡil̄^umēsē
 ḡwā l̄dōqwasōxs l̄āē al̄ēsta l̄āx hēk̄^ul̄ālasasa l̄ēx̄^uex̄sē. Wā, ḡil̄^u-
 mēsē la el̄x̄l̄a^uyē Ts!ōx̄^uts!aēsa l̄āē dāx̄^uit̄se^uwa ȳisa ḡwēsema^uyē
 ōḡū^ula l̄āx ōmpas Ts!ōx̄^uts!aēsa. Wā, la ēnēk̄^uēda ḡwēsema^uyē: 30
 "K!ēsLES l̄āl̄ōl, q̄āst, Ts!ōx̄^uts!aēs, ḡaem̄ ēx̄^uḡin̄ ḡwēx̄^us̄demk̄^u."

32 ts!aēs. My way is the best." | And he still held him while all the men shouted. | Then the supernatural spirit and all those who had disappeared were frightened away. | And after they had frightened away the supernatural spirit and all those who had disappeared, then
 35 the || chief of the Sparrow Society, who was holding Ts!ōx^uts!aēs spoke, and said, | "Come, give me red cedar-bark to put on the head of my friend here." | Thus he said. Then he was given a head-ring of red cedar-bark and a neck-ring | of red cedar-bark spread open. He spoke, and said, "Go on, | look at him, friends. I put on the
 40 head of my friend || what I took away from the supernatural power." Thus he said, and put around the neck the | red cedar-bark, and put the head-ring of red cedar-bark on his head. | As soon as he had done so, he took a rope and put it around his waist as a belt. | Then he took a thin cane and gave it to Ts!ōx^uts!aēs, | and he said while
 45 he gave to him his cane, || "Friend, this is your Sparrow cane, for you will be a great Sparrow, | that you may not be afraid of anything that happens in this winter-dance | house; for now you have a name, since you have a cedar-bark head-ring; and you are a member of the Sparrow Society." Thus he said. | Then he turned his face toward all the men, and said, "O | friends! You will not wish that a
 50 winter dance be given || to our friend here — the great one who has red cedar-bark rings and who is a member of the Sparrow Society. | Now do not call him Ts!ōx^uts!aēs. You shall call | him Q!emt-

32 Wä, la dälax'säemqēxs laē xā'idēda 'nāxwa bēbegwānem. Wä, la'mē xālostoyowēda 'nawalakwē lē'wa 'nāxwa la x'is'ida. Wä, g'il-mēsē gwāla xālostōdasa 'nawalakwē lē'wa x'ix'is'idē lāasē ēt'led
 35 yāq!eg'a'lēda gwēsēma'yē yixa dälāx Ts!ōx^uts!aēsa. Wä, la 'nēk'a: "Gēlag'a ts'lās L'lāgekwa g'āxen qen qex'emdēxg'in 'nemōkūk,'" 'nēx'laē. Wä, la ts'lāsōsa qex'ema'yē L'lāgekwa lē'wa qenxawa'yē L'lāgek^u lēpāla. Wä, la yāq!eg'a'la. Wä, la 'nēk'a: "Wēg'a dōqwalax hamālel 'nē'nemōk^u, la'men qex'emdelesg'ins 'nemōkūk'
 40 lāxg'a lē'ne'manemk' lāx 'nawalakwa," 'nēk'exs laē qenxōtsa L'lāgek-wē lāq. Wä, la qex'emdeq yisa qex'ema'yē L'lāgekwa lāq. Wä, g'il'mēsē gwāla laē āx'ēdxa denemē qa's qenōyōdēs lāq qa wū-sēg'anōs. Wä, la āx'ēdxa wī'enē dzōmēg'ala qa's ts!ē'wēs lāx Ts!ōx^uts!aēsa. Wä, la 'nēk'exs laē ts'lāsa sek'aganō dzōmēg'ala.
 45 "Wä, qāst, yōems gwēsp'lēqlōx, yixs 'wālasaaqōs gwēselēsa yixs k'lēasēlaqos k'ilemlōl lāxens gwaēlasēx lāxwa ts!ets!ogats!ēx g'ōkwa, yixs laaqōs lēgades qex'emāk^u gwēselēsa," 'nēx'laē. Wä, la gwēgēmx'id lāxa 'nāxwa bēbegwānema. * Wä, la 'nēk'a: "Yūl ha'mālel 'nē'nemōk^u, k'lēsles āwūlqelal qa's lālōs yāwēnemnux^u-
 50 lesg'ins 'nemōkūk' lāxg'ada 'wālasek' qex'emāk^u gwēselēsa. Wä, laems gwāl lēqelas Ts!ōx^uts!aēsa lāqek'. Wä, laems lēqe-

q!ādas." Thus he said. "And when he is an old man, | he shall be 53
chief of the Sparrow Society." Thus he said.) |

As soon as the men took up the red cedar-bark, he || spoke, 55
and said, "O friends! this, our master, | the red cedar-bark,
has come. Now I shall go and put it away into my box; | that
it may help in my purification, until next winter." Thus he said,
as he | went away to hide the red cedar-bark, and put it into
his box in his | house. As soon as he had gone away, the
chief of the Sparrow Society spoke, || and said, "Now we have 60
acted correctly on behalf of our friend; | for he has taken our
master, the red cedar-bark, to make us happy | next winter." Thus
he said. "Now let us talk about | our attempt to surround the
novice this night. Now these are the ones who will wipe the floor
of the house — | the fool dancers, the grizzly-bear dancers, and the
hāmaa — and those next || who are brought back (after their initia- 65
tion), each in his way. And when | they come in, then our beloved
ones (the princesses) shall come in, each according to her way. |
And then the ghost dancer will come — the supernatural one —
when daylight comes in the morning." ¹ | Thus he said. |

When he had spoken, they all went out of the woods, and staid ||
for a short time in their houses. Then they ate quickly, for | it was 70
evening. As soon as it was getting dark, four men were called |

laLES Q!emtq!adasē lāq," ēnēx'ēlaē. Wā, g'ilēmēsē la nōmas be- 52
gwānema laē gwēsēma'ya, ēnēx'ēlaē.)

Wā, g'ilēmīlāwisē dāx'ēdēda begwānēmaxa L!āgēkwē lāa'lasē
yāq!ēg'a'la. Wā, lā'laē ēnē'ā: "Wā, ēnē'nēmōk", g'āx'ēm'g'a āda- 55
g'aēng'ada L!āgēkū' qa lālag'iltsek' g'īg'aalts!āl lāxen g'ildasa
qen q!ēqelālag'i lōk' qaōxda āpsēnx'ēdlēx," ēnēx'ēlaēxs laē
qās'ida q!ūlālēlaxa L!āgēkwē qa's lā g'ēts!ōts lāxēs g'ildasē lāxēs
g'ōkwē. Wā, g'ilēmīlāwisē la qās'ida lāa'lasē yāq!ēg'a'lēda gwēsē-
ma'ye. Wā, lā'laē ēnē'ā: "Laēmīlens hēlaxāmasa qaens ēnēmō- 60
kwa qaxs lē'maē dāx'ēdxens ādaxa L!āgēkwa qa's ēk!ēqelāmasL
g'āxēnsaxs qwēsēyēnxla," ēnēx'ēlaē. "Wā, la'mēsēns gwāgwēx's'āla
lāxēns k'ik'īlnālaēnēnēlaxwa gānolēx. Wā, hē'mēns dēg'ilēlēmlēda
nōenīemāla lē'wa nenānē lē'wa hāmaa. Wā, hē'mis mā'fīlala
kwēkwēxlakwē lāxēs gwēgūx'sdem. Wā, g'ilēmīlāwisē wī'laēl qō 65
g'āxlēns lāelwēna'ya ēx'ēmī g'āyaxelal lāxēs gwēgūx'sdem. Wā,
lālē lālēlala Lēlōlālaxa ēnawalakwē, lālas ēnā'nakūlalex gāa-
lala," ēnēx'ēlaē.

Wā, g'ilēmēsē gwālē wāldemas laē wī'la hōxwūlt!a qa's lā yāwa-
s'īd lāxēs g'īg'ōkwē. Wā, la'mē hālemq!ēs'ēd hām'ēda qaxs 70
lē'māael dzāqwa. Wā, g'ilēmīlāwisē p!ēdex'stō'nakūlaxs laē lē'la-

¹ That is to say, the ghost dancer will finally succeed in bringing back the novices.

72 whose hereditary office is to walk and call those who try to surround the novice; for there is | no way that one should go on calling who does not own the privilege. As soon as the | four members of the Sparrow Society came—who walk to invite—Wāxap!alasō^e
 75 took || four good cedar-bark blankets, and gave one to each of the members of the Sparrow Society | who went to call. Then he took new flat red cedar-bark, and | gave it to them, and he put the broad cedar-bark around their necks, | and he put the spread red cedar-bark around their heads. As soon as | they had put on the cedar-
 80 bark rings, they put on eagle down, || and they blackened their faces with charcoal, and they took a | well-made, shaved, round cedar stick. This is the cane of the Sparrows. | And they all went out of the winter-dance house. | They went to the east end of the village and went into | the house, and they stood inside of the door,
 85 and || they spoke. And the one who has the right to speak first began to speak, and said: |

“We shall try to go into the house, shamans. |

“We shall beat time that it may be heard by those who rule the winter dance, shamans. |

“Now sprinkle your body, Ha^emase^ewēd. |

“Now sprinkle your body, Hāmsbē^e. You shall go to wipe the
 90 floor, || little Sparrows. Go in while it is daylight, shamans.” |

When they had gone to all the houses, they went for a short time into | the winter-dance house. Then the heralds walked again, and

72 lasē^ewē mōkwē k'!ēs^eōnōkwasa qāsa qaēda k'ik'!lnālālē, yīxs k'!eāsaē g'wēx^eidaas lā qāsaxa k'!ēsē āxnōgwades. Wā, g'il^emēsē g'āxēda mōkwē g'wēgūdzaqa qēqaselg'islē laa^elasē Wāxap!alaso^ewē āx^eēdxa
 75 mōwē ēs^eek' k'!ōbawas qa's ts!ewēsa 'nāl^enemē lāxa g'wēgūdzaqēs qēqaselg'islē. Wā, lā^elaē āx^eēdxa alōmasē Lepāla L!āgekwa qaxaas ts!ewēs lāq. Wā, laem^elaē qēqenxālaqa āwōdzō L!āgekwa. Wā, lā^elaxaē qēqex^emālaqa Lepāla L!āgekwa. Wā, g'il^emēsē gwāla āx^eālelōdālasēs qēqex^eila L!āgekwa laē qemx^ewitsa qemx^ewāsa kwē-
 80 kwē. Wā, hēem^elāwisa ts!ōlna laē ts!ōts!ēlemda. Wā, lā^elaē āx^eēdxa aēk'!aakwē k'!āk^u lēx^een k'!waxlā^ewa; wā, hēem g'wēsp!ēqsē. Wā, lāx^eda^ex^elaē 'wīla hōqūwēsa lāxa yāwix^e!latslē g'ōkwa. Wā, lā^elaē hēbelsela lāxa 'nelbālasasa g'ōx^edemse. Wā, lā^elaē hōgwēla lāxa g'ōkwē qa's lē q!waēl lāx lāx āwīlelāsa t!ex^eila. Wā, la^emē
 85 qāg'a^elē āxnōgwadāsa g'ildzaqwa qa'yāla. Wā, lā^elaē 'nēk'a:—

“La^emens hēnax^ealēlai', pēpexalai'.

“La^emens wūlaxodlai' hōlaxelālxens q!ālalelai', pēpexalai'.

“Laems xōsit!ēdlai Ha^emase^ewēdai'.

“Laems xōsit!ēdlai' Hāmsbayai', laemles dēg'ilēlemlōl g'wā-
 90 gūgwēdzema 'nā^enemts!āemles pēpexalai'.”

Wā, g'il^eem^elāwisē 'wīlxtolsaxa g'ōkūlāxs laē yāwas^eid hōgwēl lāxa yāwix^e!latslē g'ōkwa. Wā, lā^elaē ēt!ēd qāsax^eda^exwēda

went into the houses, | and for a short time they went again into the winter-dance house. || When they went back to call, they 95 said, "Now we really go back to call;" | for the first two times they go to call, they only say, | "We go to call." And after they have finished their speeches, they say, | "Now we really go back to call. 'Wo, wo, wo! get ready, | be ready, when we come to haul you away, Sparrows, || and you, Sparrow women.'" Thus they said to 200 them. Then they all staid | thus in all the houses. When they went into all the | houses, they did not go into the winter-dance house. | Then they just went back to the east end of the village, and went into the | house and said, "We have come. Now we really come to call, || 'Wä, wä, wä, arise, arise!'" And at once | the 5 Sparrows and their wives arose, and went into the house in which the novice was to be surrounded. | They went into all the houses, and then they went | into the dance-house. They did not stay long. Then the | four heralds said, "Now we shall go to look for a face." || Thus they said, and went out of the winter dance-house, and 10 they went straight | to the east end of the village. and went into a house. | Then they said, "We come to try to see a face;" and when they found a | man sitting in the house, they asked him to go. They do not ask the | uninitiated to go too. And they use the same

mōkwē qāselg'isa. Wä, g'il'EM'elaxaāwisē 'wilxtolsaxa g'ōkū- 93
lāxs laē ēt'lēd yāwas'id hōgwēL lāxa yāwix'íats!ē g'ōkwa.
Wä, lā'laē qātsē'sta. La'mē 'nēk'a: "La'mENU'x̄u ālax'íd qātsē- 95
'stai'," yixs ā'maē 'nēk'EXS g'ālaē qāsa mālp!ēnē'sta: "La'mE-
nu'x̄u qāsaí'." Wä, g'ilnaẁwaem q'ūlbē 'nēk'lēna'yas: "La'mE-
nu'x̄u ālax'íd qātsē'stai'. Wō, wō, wō, xwāna'íd qa's
gwālaaōs qENU'x̄ō g'āXLē ālak^u nānēXELilax'da'xōL gwē-
gūdzā Lō's gwēgūts!axsemā," 'nēk'EQ. Wä, laem'laē 'nāẁwa hē 200
gwēk'lāla lāxa 'nāẁwa g'ig'ōkwa. Wä, g'il'EM'elāwisē 'wilxtolsaxa
g'ōkūlāxs laē k'lēs la hōgwīL lāxa yāwix'íats!ē g'ōkwa. Laem'laē
āem ẁwēlaqa lāxa 'nelbalasasa g'ōẁ'demsē qa's lē hōgwīL lāxa
g'ōkwē, qa's 'nēk'ē: "G'āx'mENU'x̄u; la'mENU'x̄u ālax'íd qātsē'stai'.
Wä, wä, wä, Lāẁ'wid, Lāẁ'wid." Wä, āla'mēsē hēx'idaem q'wāg'E- 5
lilēda gwēgūdzā Lē'wis gēgenemē, qa's lā hōxts!ā lāxa k'ík'ilne'íats!ē
g'ōkwa. Wä, g'il'EMxaāwisē 'wilxtolsaxa g'ig'ōkwaxs laē hōgwīL
lāxa yāwix'íats!ē g'ōkwa. Wä, k'lēst!a gēg'ilil'íd lāqēxs laē 'nēk'ēda
mōkwē qaselg'is bēbegwānema: "La'mENU'x̄u lāl dādoqūmāl,"
'nēx'laēxs laē hōqūwēls lāxa yāwix'íats!ē g'ōkwa. Wä, lā'laē hē- 10
'nakūla lāxa 'nelbālasasa g'ōẁ'demsē qa's lē hōgwīL lāxa g'ōkwē.
Wä, lā 'nēk'a: "G'āx'mENU'x̄u dādoqūmai." Wä, g'il'mēsē q'lāxa
k'!waēlē 'nemōkwa laē āxk'lālaq qa lās. Wä, lā k'lēs āxk'lālaxa
bāẁsē qa lās ōgwaqa. Wä, lā'laē hēx'sāem wāldems yixs laēlaē

- 15 speech as they enter || the houses. After they have been to all the houses, they enter | the winter dance-house. Then they tell them that all have come in | whom they have invited. Immediately the speaker of the | winter dance-house arises. He belongs to the old men, the | head of the chief of the Eaters, for this is their Sparrow name.
- 20 He speaks || and says, "Now come, shamans, come in. Now I shall call | the uninitiated to come and witness what we are doing." Thus he says, and | goes out of the door of the dance-house, and he | stands outside. Then he shouts aloud, "Come, uninitiated, | come and witness what we are doing. Look from the door into the house
- 25 and sit by the door while we are || trying to surround the novice." Thus he says. Then he comes back into the house, and | stands outside of the place where the Sparrows who will sing are seated in the rear of the house | in which the novices are to be surrounded. Then the uninitiated come in | and sit down at the left-hand side inside of the door of the winter dance- | house. Then the Sparrow
- 30 Society and the uninitiated are inside, || only the hāmshāmts!es, grizzly-bears, | fool-dancers, wasp-dancers, cruel-dancers have not come in. | Then the speaker of the dance-house speaks again, | and says, "O friends! You are not yet all inside. | Come, now, friends,
- 35 and go to our friends the great dancers, || that they may come and keep watch over what we are going to do here." Thus he says. |

- 15 lāxa grig'ōkwē. Wā, g'il'mēsē 'wiltolsaxa' grig'ōkwaxs laē hōgwīl lāxa yāwix'īlats!ē g'ōkwa. Wā, laem'laē nēlaqēxs lē'maē 'wīlaēlēs qāsasēwē. Wā, hēx'idaem'lāwisē lāx'ūlilē yāyaq!entemēlasa yāwix'īlats!ē g'ōkwa, g'ā'yōl lāxa q!ūlsq!ūlyakwē bēbegwānemxa lāxuma'yasa Hēmelk^u, yīxs hē'maē gwēdzexlāyosē qa's yāq!eg'a!ē.
- 20 Wā, la 'nēk'a: "Wā, gēlag'a, pēpāxāl, g'āx'ems 'wīlaēla. La'mēsēn lāl lē'lālalaxa bāxūsa qa g'āxēsē x'īts!ax'ila g'āxens," 'nēx'laēxs laē qās'ida qa's lā lāwels lāxa t!ex'īlāsa yāwix'īlats!ē g'ōkwa qa's lē lāx'ūls lāx l'āsanā'yas. Wā, la hāsela 'nēk'a: "Wā, gēlag'a, bāxū-sai', gēlag'a x'īts!ax'īlax qa's g'āxaōs 'nā'nēlgemlil k!ūstālil lāx'ada
- 25 k'ik'īlnēlāk," 'nēx'laē. Wā, g'āx'laē xwēlaqa, laēla qa's lā lāx'ūlil lāxa l'āsalīlas k!ūdzē'lasasa denxelalē gwēgūdzalāx neqēwalīlasa k'ik'īlnēlats!ē g'ōkwa. Wā, g'āx'laē hōgwēlēlēda bēbaxūsē qa's lā k!ūs'ālil lāxa gemixōtstālīlas āwīlēlāsa t!ex'īlāsa yāwix'īlats!ē g'ōkwa. Wā, laem'laē 'wīlaēlēda gwēgūts!emē lē'wa bēbaxūsē.
- 30 Wā, lēx'a'mē k'!ēs'em g'āx g'āxēlēda hāmshāmts!ēsē lē'wa nēnānē lē'wa nōnēmalā lē'wa hāmaselatē lē'wa hāwāyadalalē. Wā, lā'laē ēdzaqwa yāq!eg'a!ē yāyaq!entemēlasa yāwix'īlats!ē g'ōkwa. Wā, lā'laē 'nēk'a: "ya, 'nē'nēmōk^u, k'!ēs'mēg'īns 'wīlaēla. Wā, gēlag'a, 'nē'nēmōk^u qa's laōs lāxens 'nē'nēmōx^udzāxa lēlaēnēnōkwa
- 35 qa g'āxlag'īsē q!āq!alālaxens gwēgwālag'īl'īlasla," 'nēx'laē. Hēm

Then the four heralds are sent out. The | four heralds go out at 37
 once, and it is not long before they come back | each singing his own
 sacred song; and when | they all come into the door, they stand in
 a row. And as soon as || they have all finished their sacred songs, 40
 the chief of the Sparrow heralds | speaks and tells the Sparrows that
 those who have been invited are coming, | and also that the song-
 keepers shall watch their songs | and their batons so as not to make
 a mistake, and also the | children that they shall not cry. Thus they
 say, and they walk together || to the rear of the winter dance-house 45
 As soon as | they arrive in the rear of the house, the hāmshāmts!es
 come in | and sit down in the rear of the house in the middle. |
 After them come the grizzly-bears and sit down at the right-hand
 side of the | hāmshāmts!es. Then come the fool-dancers and sit
 down at the || left-hand side of the hāmshāmts!es. Next come | the 50
 cruel-dancers and sit down next to the fool-dancers. Then the |
 thunder-bird dancers come and sit down next to the grizzly-bears.
 Next come the | hōx^uhok^u and sit down next to the thunder-birds. |
 Next come the war-dancers and sit next to the cruel-dancers. When ||
 all the dancers are in — those who are now named the Seals — | the 55
 chief of the Sparrow Society arises and tells all the Sparrows that |
 now all the dancers have come in and also the Sparrows. | “Now,
 shamans, we will do what we came here for, into this winter dance- |

‘yālagēsēda mōkwē qēqaselg^{es}. Wā, hēx^uidaem^{el}āwisē la hōqū- 36
 welsēda mōkwē qēqaselg^{es}. Wā, k^ulēs^ulat^ula gālaxs g^uāxāē aēda-
 aqa ‘nāxwa yēyālaqūlasēs yēyālax^uLENē. Wā, g^uil^uem^{el}āwisē g^uāx
 ‘wī^ulaēl lāx āwīlēlāsa t^ul^uex^uilāxs laē yīpēm^ugalīla. Wā, g^uil^uem^{el}āwisē
 ‘nāxwa q^ulūlbē yālaqūlayās laē yāq^ul^ueg^ua^ulē gwēsēma^uyasa qēqasel- 40
 g^uesē. Wā, laem^{el}laē nēlaxa gwēgūdzaqēxs g^uāx^umaēs lax^udē lē^ulāla-
 se^uwa. “Wā, hē^umis qa yāl^ulāwisa ‘nāxwa nēnāgādē lāxēs denxe-
 layō lē^uwis t^ul^uemyayowē qa k^ulēsēs lēlaqobala. Wā, hē^umisa g^uin-
 g^uinānemē qa k^ulēsēs q^ul^uwāg^ua^ula,” nēx^ulaēxs laē ‘nemāg^uilīl la
 qās^uida qa^us lā lāxa ōgwiwalīlaxa ts^ulāgats^ulē g^uōkwa. Wā, g^uil^uem- 45
 ‘lāwisē lāg^uaa lāxa ōgwiwalīlaxs g^uāxāē g^uāxēla hēhāmshāmts!esē
 qa^us lā k^ulūs^uālīl lāxa ōgwiwalīlaxa g^uōkwē lāx neqēwalīlax. Wā,
 g^uāx^ulaē māk^ulēda nēnanē qa^us lā k^ulūs^uālīl lāx hēk^u!ōdnōlē^umalīlaxa
 hēhāmshāmts!esē. Wā, g^uāx^ulaēda nōen^utema^ula qa^us lā k^ulūs^uālīl lāx
 gēm^uxanōlēma^ulīlaxa hēhāmshāmts!esē. Wā, g^uāx^ulaē māk^ulēda hā- 50
 wāyadalalē qa^us lā k^ul^uwābalīlaxa nōen^utema^ula. Wā, g^uāx^ulaēda kwē-
 kūkūnxūlalē qa^us lā k^ul^uwābalīlaxa nēnānē. Wā, g^uāx^ulaē māk^ulēda
 hēhōx^uhokwē qa^us lā k^ul^uwābalīlaxa kwēkūkūnxūlalē. Wā, g^uāx^ulaē
 māk^ulēda hāwinalal qa^us lā k^ul^uwābalīlaxa hāwāyadalalē. Wā, g^uil-
 ‘mēsē ‘wī^ulaēlēda ‘nāxwa lēlaēnokwaxa la lēqelasōs mēem^ugwat laē 55
 lax^uūlīlēda gwēsēma^uyē. Wā, la^umēs nēlaxa ‘nāxwa gwēgūdzaqēxs
 lē^umaē ‘wī^ulaēlēda ‘nāxwa lēlaēnokwa lē^uwa gwēgūdza. “Wā, la-
 ‘mēsēns q^ulāgem^ugalīl, pēpāxāl, lāxēns g^uāxēla ‘wī^ulaēlēla lāxwa ts^ulā-

house." Thus he says. Then the fool-dancer cries, "weē!" and ||
 60 at once the song-dancers begin the song of the fool-dancer. As
 soon | as the song is at an end, he becomes quiet. Then the | fool-
 dancers become excited, one after another, and each one has a song; |
 and this is called by the men of olden times "Wiping-the-Floor-of-
 the-Dance House;" namely, | the fool-dancers and the grizzly-bear
 65 dancers. Therefore the fool-dancers go first, || for they belong to
 the kwēxelak^u, which is called by the people of olden times | "half-
 initiated-winter-dancers," who only sit in the house when they disap-
 pear in the kwēxelak^u house, | for they are not taken away by the
 spirits when they come to take them | into the woods. This is called
 by the people of olden times "driving away." Those who are
 70 caught in the | bay of Fort Rupert are the hāmshāmts^{!es, q} !āmināgās,
 tōx^{ewid}, || grizzly-bear, thunder-bird dancer, and the others. This |
 has the name "Driving-away;" and these really disappear in the
 woods. And this | is called the "fully-initiated-winter-dance."
 And those who have the name "half-initiated-winter-dancers," |
 the kwēxelak^u, they are the ones who wipe the floor—the fool-
 dancers and the grizzly-dancer and the | floor-cleaning-woman—for
 75 when all the fool-dancers come in, they are not || dressed with the red
 cedar-bark like the hāmats^{!a, q} !āmināgās, tōx^{ewid}, and the others |
 in the half-initiated-winter-dance, for they all belong to the Sparrow
 Society. As soon as | the fool-dancers come in, the kwēxelak^u |

gatslēx g'ōkwa," nēx^{elaē}, laa^{elasē} wēēxāda nōlemala. Wā, hēx-
 60 idaem^{lāwisa} nēnāgadē denx^{its} q!emdemasa nōlemala. Wā, g'il-
 mēsē q!ūlbē q!emdemas laē yā^{ida}. Wā, laem nā^{enemōk!umk'a}
 xwāsēda nōlemala. Wā, lāxaē nā^{enemsgemē} q!emdemas. Wā,
 hēem g'wēyāsa g'ālē begwānem dēg'ilēlemxa ts!āgats!ē g'ōkwaxa nō-
 enlemala lē^{wa} nenq!ōlēla. Hēd lāg'ilas hē g'ālāg'iwa^{ya} nōenlema-
 65 la yīxs hāē āxnōgwatsēxa kwēxelakwēxa g'wēyāsa g'ālē begwānem
 wix^{sās} ts!ēts!ēqaxa āem āwāg'ililēla x'isāla lāxa kwēxāats!ē g'ōkwa,
 yīxs k'lēsaē āx^{ētsō'sa} hayalilagasē qa's lā layō lāxa haeyalilagasasa
 āl!ēxa g'wēyāsa g'ālē begwānem xelkwaxa la k'emysō^ē lāxa
 ōxlalisas Tsāxisēxa hāmats!a lē^{wa} q!āmināgās lē^{wa} tōx^{ewidē}
 70 (lē^{wa}) nānē lē^{wa} kūkūnūlalē lē^{wis} waōkwē. Wā, hēem
 lēgades xelkwē, hā^{staem} ālak!āla la x'isāla lāxa āl!ē. Wā, hēem
 lēgades lāx^{sāsē} ts!ēts!ēqa. Wā, la lēgades wix^{sās} ts!ēts!ēqaxa
 kwēxelakwēxa la dēg'ilēlemxa nōenlemala lē^{wa} nenq!ōlēla, lē^{wa}
 ēkūlēlemxa ts!ēdaqaxs laē wī^{laēlēda} nōlemala, yīxs k'lēsaē q!wā-
 75 lenx^{sa} hāmats!a lē^{wa} q!āmināgās lē^{wa} tōx^{ewidē} lē^{wa} waōkwē
 lāxa wix^{sāsē} ts!ēts!ēqa qaxs ā^{maē} la nā^{xwa} gwēgūdza. Wā, g'il-
 mēsē wī^{laēlēda} nōenlemala laas L!āyō yīx^{widēda} kwēxelakwē

women dance in their turn, the nānaqawalī hāmats!a, and the hāyālik'ēla! | The words of the song of the || nānaqawalī hāmats!a 80 and of the hāyālik'ēla! are different from the words of the full-initiated-winter-dance, | for the women who disappear only stay in the rear of the kwēxelak^u house. | As soon as the floor-cleaning-woman comes in, the speaker | of the ceremonial of the surrounding of the novice — the head speaker, who is like Hōlēlid — speaks (that is | what you have seen at Fort Rupert), and says, "Now, || those 85 who wipe the floor have come in, and those who clean the floor. Now let us go to the end, friends. | Now I shall speak as a herald. Come now!" Thus he says, and | calls two Head-Sparrows. As soon as the two | Sparrow men come, the speaker of the winter dance-house says, | "Come to our friend Hāmasewid. Did she not sprinkle herself to || come and dance at her dancing-place here?" 90 Thus he says, and sends the two | old Sparrow men to swing the rattles inside of the door of the | house for surrounding the novice; and when the | two Sparrow men go out, two old men — the two door-keepers — | each holds a round rattle, and || stands on the inside 95 of the door; and it is not | long before the two Sparrow men come in. They stand | inside of the door; and one of them speaks, and | says, "The good one, our friend, is coming." Thus they say, and go to | stand in the rear of the house. Then the two men with the

ts!ēdaqaxa nānaqawalī hāmats!a lē^{wa} hāyālik'ēla!. Wā, lā 78
ōgūqāla^{mē} qāqē^yasas q!ēmdemas lax qāqē^yasas q!ēmdemas
nānaqawalī hāmats!a lē^{wa} hāyālik'ēla!asa lāx^sāsē ts!ēts!ēqa 80
qaxs ā^{mā}ē āwāg^filēla xⁱsāla lāxa kwēxē^lats!ē g^ōkwa ts!ēdāqē.
Wā, g^{il}mēsē ^{wi}laēlēda ēkūlēlemē ts!ēdaqaxa laas yāq!ēg^a!ē yāya-
q!entemēlasa kⁱkⁱlnālasa g^wēsema^yēxa hē g^wēx^s Hōlēlidē (xēs
dōgūlōs lāxg^a Tsāxēsek'). Wā, lā ^{nē}k^a: "Lā^{mē} ^{wi}laēlēns dē-
g^{il}lēma lē^{wa} ēkūlēlema. Wā, la^{mē}sens nexbāg^alīlai', ^{nē}ne- 85
mokwai'. Wā, la^{mē}sen qāg^al. Wā, gēlag^a," ^{nē}k^{exs} laē lēx-
ēdxa ma^{lō}kwē gwēgwāts!ema. Wā, g^{il}mēsē g^āxēda ma^{lō}kwē
gwēgwāts!ema. Wā, lā ^{nē}k^ē yāyaq!entemēlasa ts!āgats!ē g^ōkwa:
"Hāg^a laxens ^{nē}mōkwa Hāmasewidā. Kⁱ!ēsaē xōsⁱdekwa qa
g^āxēsē yīx^wīda lāxg^as yī^{wē}lasek'," ^{nē}k^{exs} laē ^{yā}laxsa ma^{lō}- 90
kwē q!ūlsq!ūl^yak^u gwēgūdza qa yayatemīl lāx āwīlēlās t!ēxⁱlāsa
kⁱkⁱlnā^lats!ē g^ōkwa. Wā, g^{il}mēsē la hōqūwēlsēda ma^{lō}kwē gwē-
gwāts!em laas qāsⁱdēda ma^{lō}kwē t!āt!ēxⁱlax^sēla ma^{lō}k^u q!ūlsq!ūl-
yak^u gwēgūdza q!wālxewūnkūlaxa lōlxsemē yēyādēna qā^s lā
q!wāg^alīl lax ^{wā}x^sanēxstālīlasa āwīlēlāsa t!ēxⁱlā. Wā, kⁱ!ēst!a 95
gālas g^āxaē hōgwīlēda ma^{lō}kwē gwāts!em. Wā, lā q!wāg^alīl
lāx āwīlēlāsa t!ēxⁱlā. Wā, la yāq!ēg^a!ēda ^{nē}mōkwē. Wā, lā
^{nē}k^a: "G^āxk^as^ōemgⁱns ^{nē}mōkūk'," ^{nē}k^{exs} laē qāsⁱda qā^s
lā q!wāg^alīl laxa ōgwiwalīlasa g^ōkwē. Wā, lā yat!ēdēda ma^{lō}kwē

300 rattles || rattle near the door, and immediately the song-keepers beat time | on their boards. Then Hāmasewid comes in with fast steps, | going to the rear; and when she comes to the dancing-place in the | rear of the house, the song-keepers sing their songs. As soon as her song is | at an end, the song-keepers beat time on their
5 boards, || and immediately she who has been dancing goes with fast steps out of the | door; and when she has gone out, two | heralds—Sparrow men—are sent again to go and call the next one to | dance. And they do the same that they have done with the next one before; | and when one after another of the dancers has danced, the two ||
10 heralds are sent to go and call a woman who really dances well. They call her name.¹ The woman had | the name Q!āyaxstālas. She was a good dancer. | This is done by the Gwētela in the ceremonial of surrounding the novice. Now | she was called, because the dance of Q!āyaxstālas was the hāmshāmts!es, and it was not |
15 long before the two heralds came in. They stood || inside of the door, and one of them spoke, and | said, “Our good friend is coming. She is really clean.” | Thus he said. Then the other one also spoke, and said, | “O shamans! Don’t believe what my friend says. | Q!āyaxstālas does not agree to come and dance, for she is tired.
20 She has been digging || clams this evening.” Thus he said, and went with his friend | to stand in the rear of the house. Then there was

300 yāyatemiŋ lāxa t!ex!ila. Wā, hēx!ida!mēsa nēnāgadē lēxedzō-daxēs t!emēdzō. Wā, g!āxē g!āxēlē Hāmasewidē qa’s lā tsaxāla lālaa lāxa ōgwiwalilē. Wā, g!il!mēsē lāg!aa lāxa yē!wē!lasa ōgwiwalilē laē denx!idēda nēnāgadās q!emdemas. Wā, g!il!mēsē q!ūlbē q!emdemas laē lēxdzōdēda nēnāgadāxēs t!emēdzō. Wā,
5 hēx!ida!mēsē la tsaxālaxa yīxwax!dē ts!edāqa qa’s lā lāwels lāxa t!ex!ila. Wā, g!il!mēsē lāwelsa laē ētlēd ēyālagēmēda ma!lōk! qāselg!is gwēgūdza qa’s lā ētlēd lē!lālaxa mak!ilalaxa g!ilx!dē g!āx yīxwa. Wā, ā!mēsē la naqemg!iltewē gwayi!lālasē qaēs mā!lālasē. Wā, g!il!mēsē g!ēk!ōlt!endaxa yīxwa, laē ēyālagēmēda ma!lōkwē
10 qāselg!isa qa’s lā lē!lālaxa ālū la yī!wēnox! ts!edāqa, yīxs lēx!lēda-!maax lēgēmasa ts!edāqē yīxs lēgādaas Q!āyaxstālasēxa yī!wēnoxwē ts!edāq. Hē gwēgilayāsa Gwētela lāxa k!ik!ilnāla. Wā, la!mē lē!lālase!wa yīxs hāmshāmts!esaē lēdā Q!āyaxstālasē. Wā, k!ēst!ē gālāxs g!āxaē g!āxēlēda ma!lōkwē qāselg!isa. Wā, lā q!wāg!alila
15 lāx āwilelāsa t!ex!ila. Wā, lā yāq!eg!a!lēda ēnemōkwē. Wā, lā ēnēk!a: “G!āxk!as!ōemg!ins ēnemōkūk! . Laemk! ālak!lāla kwākwa,” ēnēk!ē. Wā, lā ōgwaqa yāq!eg!a!lēda ēnemōkwē. Wā, lā ēnēk!a: “ēya, pēpexālai’, gwāla ōq!ūsxg!a wāldemg!asg!en ēnemōkūk! wila-qwē sex!ts!a g!āx yīxwē Q!āyaxstālasa qaxs qelk!aax dzēk!aaxa
20 g!āwēq!ānēmaxwa dzāqwax,” ēnēx!laēxs laē qās!ida lē!wis ēnemōkwē qa’s lā q!wāg!alil lāxa ōgwiwalilasa g!ōkwē. Wā, lā ēwip ēwip

¹ The preceding and following passages evidently describe a particular ceremony, hence the change in tense.

the cry, "Wip, wip, | wip!" at the door of the house. And the 22
two men with the rattles at once rattled at the same time, | and at
once the song-leaders beat time on the | beating-board. Then the
hämshämsts!es came with fast steps and went to the || dancing- 25
place in the rear of the house. Four songs were sung | by the song-
leaders on behalf of Q!äyaxstālas; and as soon as the last song was at
an end, | Q!äyaxstālas stood still; and the speaker of the house
spoke, | and said, "O friends! Look | at your minds! Nobody
can overcome our great friend. || Now I shall look for a shaman who is 30
really a full-initiate to go and listen | for the one for whom we are
dancing." Then he called a shaman to be Listener, | for that is the
name of the one who had been called; and as soon as the speaker of
the house ended his | speech, the shaman went out of the house. | He
spoke, and said, "I am Quick-Spark," || (for he pretended to be 35
Mouse-Woman in the story). "Now I will go around | our world,
looking for what we came in this winter dance-house." | Thus he
said, and turned around to the right in the rear of the house | and
went to the door, and there he turned again to the right; and | then
he went out of the door. Now Q!äyaxstālas was dancing || standing 40
in the dancing-place in the rear of the house. It was not long |
before the Listener came in and stood inside of the door | and said,
"Keep still, keep still, shamans, and listen | to me! I have been

ewipxä läxa t!ex'ila. Wä, hēx'ida'mēsē 'nemāx'dē yat!ēdēda ma'lo- 22
kwē yāyatēmīl. Wä, lä hēx'ida'mēda nēnāgadē lēxdzōdaxa
t!ēmēdzō. Wä, g'āxaasa hämshämts!esē tsaxāla qa's lä läxa yī'wē-
'lasē läxa ögwiwalilē. Wä, läda mösgem q!ēmq!ēmdemē denx'ida- 25
yāsa nēnāgadē qa Q!äyaxstālasē. Wä, g'il'mēsē q!ül'bēda elx!a'yē
q!ēmdems laē Q!äyaxstālasē lāx'ülilä. Wä, lä yāq!eg'a'lē yāya-
q!entemēlasa g'ōkwē. Wä, lä 'nēk'a: "ēya, 'nē'nēmōk", wēg'a dō-
qwalaxēs nēnāqayōs qaxs k'leāsaē la häyāqaxg'ins 'nemōx'dzēk'.
Wä, la'mēsen dōx'widlex ālāk!alä lax'sā pexāla qa lālag'iltse hōlē- 30
laxens sēsenatelag'ililä." Wä, lä lē'lälaxa pexāla qa's Hōlaq!esa
qaxs hē'maē lēgēmsa la lēlwült!alēlems. Wä, g'il'mēsē q!ül'bē
wāldemasa yāyaq!entemīl g'āxaas g'āx'wült!alilēda pexāla. Wä, lä
yāq!eg'a'lä. Wä, lä 'nēk'a: "Nōgwaem Hēlts!ax ānōbex'idē"
(qaxs hēbōlaē Hālamālaga läxa nūyamē). "Wä, la'mēsen läl lä'sta- 35
līselālxens 'nāla x'āla laasasens g'āxēla lāxwa ts!ägats!ēx g'ōkwa,"
'nēk'exs laē x'īlp!ēd hēlk!ewē'sta läxa ögwiwalilē. Wä, lä qās'ida
qa's lä läxa t!ex'ila qa's ēt!ēdē x'īlp!ēd hēlk!ewē'sta. Wä, lä
lāwels läxa t!ex'ila. Wä, āx'sā'mēsa yīxwax'dē yīx Q!äyaxstālasē
lā'wīl lāxēs yē'wē'lasa ögwiwalilasa g'ōkwē. Wä, k'lēst!a gāxax 40
g'āxaē g'āxēlē Hōlaq!esē qa's lāx'ülilē lāx āwīlēlāsa t!ex'ila.
Wä, lä 'nēk'a: "Wä, ts!ēmōt!ēd ts!ēmōt!ēd, pēpexāl, qa's hōlēlāōs
g'āxen. Laēm x'den lā'stalēsxens 'nāla. La'mēsen sābenatōxa

all around our world, and I have learned | his different cries.”
 45 Thus he said, and went to the || rear of the house. Then the speaker
 of the dancing-house spoke, | and said, “I think that the super-
 natural power is already | approaching, for the dance of Q!āyaxstālas
 can not be excelled; | for the supernatural power has come and has
 been heard by Listener.” Thus he said. | Then the song-leaders
 50 beat fast time on the beating-board, and || Q!āyaxstālas went out
 of the door with fast steps. They continued doing this. | And when
 almost all the women dancers were in the house, then two | listeners
 brought the supernatural power, the ghost-dancer. | And after she
 had danced, the supernatural power whistled at the place where
 those who had disappeared are called. | That place is called Super-
 55 natural-Power-Place. After || the ghost-dancer finished dancing, the
 two Listeners were sent out. They | went out of the house and
 listened for the supernatural power, which was making a sound. |
 At once they went out; and they just showed their faces outside of
 the | door, when they heard the supernatural power sounding like
 60 whistles. | Then they came back and stood inside of the door, || and
 one of them said, “Now we have obtained it, shamans, for we | have
 really heard the supernatural power.” Then | all the Sparrows went
 out, but | the hāmshāmts!Es, the grizzly-bears, the tōx^éwid, | the
 hāwīnalā, and the thunder-bird, and the hāmaa, did not go out. ||

ögūq!ālā lāxēs gwēk!ālāsa,” “nēk^éExs g^éāxāē qās^éida qas^é lā lāxa
 45 ögwiwalīlāsa g^éōkwē. Wā, lā yāq!Eg^éa!ē yāyaq!Entemēlāsa ts!āga-
 ts!ē. Wā, lā “nēk^éa: “Gwālelā^émēg^éin “nēk^éEx “nawalakwa laem g^éāx
 ēx^éālā laēlag^éa la hēyaq!ēmag^éins yīxwak^é lāxg^éa Q!āyaxstālasēk^é
 qaxs hē^émaē “nawalakwē g^éāxa wūleltsens Hōlaq!Esēx,” “nēx^é!aē.
 Wā, la^émē lēxdzodēda nēnāgadāxēs t!ēmēdzō. Wā, la^émē tsaxālē
 50 Q!āyaxstālasaxs laē lāwelsa lāxa t!Ex^éīla. Wā, lā hēx^ésāem gwē-
 g^éīla. Wā, g^éīl^émēsē elāq “wī^élaēlēda yīxwa ts!ēdaqa laē ma^élōkwa
 hōlaq!Esē. Wā, hē^émis la lālelaxa “nawalakwa lēlōlālālē. Wā,
 g^éīl^émē gwāl yīxwaxs laē hēk^é!Eg^éa!ēda “nawalakwē lāxa k^éim^éyaasaxa
 x^éix^éEsāla. Wā, hēem lēgades “nawalak!wās. Wā, g^éīl^éEm gwāl
 55 yīxwēda lēlōlālālē laē “yālagēmēda ma^élōkwē hōlaq!Esa qas^é lē
 hōqūwels lāxa g^éōkwē qas^é lē hōlēlaxa “nawalakwa hēk^é!ālā. Wā,
 hēx^é!ida^émēsē lax^éda^éx^u hōqūwelsa. Wā, ā^émisē nētemx^é!id lāxa
 t!Ex^éīlāxs laē wūlāx^éaLElaxa “nawalakwaxs lē^émaē hēk^é!ālaxa LE-
 x^éExsē. Wā, g^éāxda^éxwē xwēlaqa qas^é q!wāg^éalīlē lāx āwīlēlāsa t!E-
 60 x^éīla. Wā, lā “nēk^éēda “nemōkwē: “La^émens lāla, pēpexāl, qaxg^éa-
 nu^éx^u la^émēk^é āla wūlāx^éaLElax “nawalakwa.” Wā, hēx^é!ida^émēsē
 “wī^éla la hōqūwelsēda gwēgūdza. Wā, lā k^é!ēs ögwaqāem la
 hōqūwelsēda hāmshāmts!Esē LE^éwa nēnānē LE^éwa tōx^éwidē
 LE^éwa hāwīnalālē LE^éwa kūkūnxūlālē LE^éwa hāmaa. Wā,

But all the fool-dancers went out and the grizzly-bear dancers | 65
together with the Sparrow Society, for they are not allowed to see
the | painters who paint the sacred room — the Head-without-Body—
and those who prepare the | supernatural treasure of the tōx^uwid.
Therefore they all went out together with the | fool-dancers, the
nānaqawalīl, and the nōlemē^usta, and also the || grizzly-bear dancer,— 70
for all these belonged with the half-initiates, the kwēxelak^u. Then |
the sacred room was quickly painted before daylight came in the
morning, | and it was put up; and as soon as it was finished, they
waited for | daylight; and when it was broad daylight in the morning, |
four members of the Sparrow Society were called; and when they
came in, || they quickly painted their faces with charcoal and after 75
this had been done, they | put eagle-down on to them; and they
always had belts around their waists. | And they kept together
always with their Sparrow canes. | As soon as this was done, they
went out of the door of the winter dance- | house. They entered
all the houses and called || all the hāmshāmts!ēs, grizzly-bears, 80
tōx^uwid, | hāwinala!, and thunder-bird dancers, and also the
hāmaa; | for they all had gone out for a while to eat in their | houses.
Then the heralds said, “We are walking | to capture the super-
natural power.” Thus they said when they named the various ||
dancers of those who owned dances, and also the members of the 85

hēmislāl la ^uwīla hōqūwelsēda nōenlēmala ^uwa nenq!ōlela 65
^unemāx^uid ^uwa gwēgūdza, qaxs k'!ēsāē hēlq!ōlem dōqūlaxa
k'!āk!et!ēnoxwaxs laē k'!ātāxa mawilēxa xeqwalōlē ^uwa g'itāxa
lōgwa^uyasa tōx^uwidē, yixs hē^umaē la hōqūwels nemāx^uid ^uwa
nōenlēmātaxa nānaqawalilē ^uwa nōlemē^usta; wā, hēmislēda
nenq!ōlela, qaxs hā^usta^umaē g^ua^uyōl lāxa wix^usāxa kwēxelakwē. Wā, 70
laem hā^unakwēla k'!ātase^uwēda mawilaxs k'!ēs^umaē ^unāx^uidaxa gaāla
qa^us āx^uālēlemē. Wā, g'il^umēsē gwāla laē āem ^unāxwa ēsēla qa
^unāx^uidēs. Wā, g'il^umēsē q'ūlāla ^unāx^uidxa gaālāxs laē ēt!lēd lē-
lālase^uwēda mōkwē gwēgwāts!ema. Wā, g'il^umēsē g'āx hōgwīla laē
hānax^uwid ts!ōts!ēlēmsta ts!ōlna. Wā, g'il^umēsē gwāla laē qemx- 75
^uwitsā qemxwāsa kwēkwē laxēs hēmenāla^umaē wūsēg'ekwasēs wū-
sēg'anō. Wā, lā hēmenālaem q!ap!ēx^usā ^uwis gwēgwesplēqē. Wā,
g'il^umēsē gwāla laē qās^uida qa^us lā hōqūwels lāxa t!ēx^uflāsa ts!āgats!ē
g'ōkwa. Wā, la^umē lāl!ēsēla lāxa ^unāxwa g'ig'ōkwa qa^us lē^ulālēxa
^unāxwa hāmshāmts!ēsa ^uwa nēnānē ^uwa tōx^uwid ^uwa 80
hāwinala! ^uwa kwēkūkūn^uūlālē; wā, hēmislēda hāmaa
qaxs lē^umaē yāwas^uid ^uwīla hōqūwels qa^us lā hām^ux^uid lāxēs
g'ig'ōkwē. Wā, la^umē ^unēk^uēda qēqasēlg'isē: “La^umenu^ux^u qāsai'
qaens k'imyaenēlaxa ^unawalakwē,” ^unēk^uēxs laē lēlēqelax a^uōgūla
lēlādesa lēlaēnēnukwē ^uwa gwēgūdza. “Wā, la^umēts lāl lēxēxsē- 85

86 Sparrow Society. "Now you will go and beat | the house-boards, you half-initiates, for those who will be met with dances are our people who are going to be caught, the supernatural ones." | Thus said one of the heralds. As soon as the speech was at an end, | the three others said together, "Arise quickly!" | They entered first the house at the lower end of the village, and they came
 90 toward the || upper end of the village, going toward the winter dance-house. | Immediately all the Sparrows and those who own dances came in, | and entered the winter dance-house. When | they had all come in, the members of the Sparrow Society, of the half-initiates, | the fool-dancers, the bear-dancers, and the nānaqawalil, 95 and the nōtemēsta came in, || and sat down at the right-hand side inside of the door of the winter-dance | house. As soon as all those who owned dances—the half-initiates and the Sparrow Society—were in, | the speaker of the winter-dance house spoke, and | said to the full-initiates, "Now, shamans, put eagle-down on yourselves, | you full-initiates, for we will go to catch our great friend." Thus he
 400 said. || "Now, you full-initiates, Sparrow women, you will meet him dancing. You | half-initiates, Sparrows and Sparrow women, you shall beat the house-boards," | thus he said, and all the Sparrows, and all the dance owners | arose and went out of the door of the dancing-house. |

5 (They never did as modern people are doing. || The tōxwid and the thunder-bird dancers each sing one at a time their sacred songs |

86 g'ilōl, wēwix'sâ qa yāyāwālaLaxens k'imyasōLaxa 'nawalakwē,' 'nēk'ēda 'nemōkwē lāxa qaselg'isē. Wā, g'il'mēsē q'ūlbē wāldemas laē 'nemādzaqwa, 'nēk'ēda yūdukwē waōx's: "Hālag'ililesai'," yixs hāē g'il laēla gwābalasasa g'ōx'demsē. Wā, lā gwāsōlela lāxa
 90 'nelbalasasa g'ōx'demsē lālaa lāxa ts!āgats!ē g'ōkwa. Wā, lālaē āem hēx'idaem 'wīla g'āxēda gwēgūdzā Lē'wa 'nāxwa lēlaēnok' qa's g'āxē 'wīla hōgwēla lāxa ts!āgats!ē g'ōkwa. Wā, g'il'Emēlā-wisē g'āx 'wīlaēla g'āxaas hōgwēlēda gwēgūdzāsa wix'sâ Lē'wa nōenlēmala Lē'wa nenq!ōlela Lē'wa nānaqawalilē Lē'wa nōtemēsta
 95 qa's lā k'ūs'ālil lāxa hēlk'!ōtstālilasa āwilelāsa t!EX'ilāsa ts!āgats!ē g'ōkwa. Wā, g'il'mēsē 'wīlaēlē lēlaēnokwasa wix'sâ Lē'wis gwēgūdzā laa'lasē yāq!eg'a!ē yāyaq!entemilasa ts!āgats!ē g'ōkwa. Wā, lālaē 'nēk'a lāxa lāx'sâ: "Laems k'imx'widlōl, pēpexāl, yūLaxs lāx'sāex qens lālag'il k'imyaLxens 'nemōx'dzā," 'nēx'laē. "Wā,
 400 la'mēsLES yāyāwālaLōl, lēlax'sâ, gwēgūgūts!axsem. Wā, lāLES LēXEXSēg'ēLōl, wēwix'sâ gwēgūdzā Lē'wōs gwēgūgūts!axsemx," 'nēx'laēxs laē 'wīla q!wāg'ililēda gwēgūdzā Lē'wa 'nāxwa lēlaēnēnokwa qa's lā hōqūwels lāxa t!EX'ilāsa ts!āgats!ē.

(Wā, la'mē hēwāxa hē gwēg'ilōx lax gwēg'ilatsa ālēx begwānemxs
 5 'nāl'nemōk!ūmk'aē yēyālaqwaxa tōx'widē Lē'wa k'ik'inqālalela

before all the Sparrows go out of the house, when they are about to 6
catch | those who have disappeared. They did so only lately when
they became mixed with the | Āwik'!ēnox^u, for they do that way
when they catch those who have disappeared — the hāmats!a, |
and his k'inqēlāLElā, and q!āmināgās, and the nōntsē'stālā, and ||
grizzly bear of the door of the house of Cannibal-at-North-End-of- 10
World, for at first | they all sing their sacred songs at the same time,
those whom the Āwik'!ēnox^u call | ōlala, and who are called by the
Kwāg'ul tōx^uwid, and the shaman dancers and | the k'inqēlāLElā.
As soon as all have sung each his sacred song, the | Āwik'!ēnox^u all 15
come out of the winter dance-house to catch || those who have
disappeared.) |

As soon as all have gone out, they shout at the same time, and say,
"Oh, | you shall be made poor by the supernatural power! Wō,
wō, wō." They say so four times. | Then they walk together to the
place where the supernatural power is caught, | at the mouth of the 20
river Ts!ēlgwad for that is where the hāmshāmts!ēs shows himself. ||
As soon as those who are to catch him arrive at the mouth of the |
river, the hāmshāmts!ēs comes out of the woods, and takes hold of |
one of the Sparrows, and bites a piece out of his left arm; | and as
soon as the piece that he has bitten comes off, he takes another one
of the | Sparrows and bites him; and he bites another one; and ||
still another one, the last one; and as soon as the last one has been 25

yīxs k'!ēs'maē hōqūwelsēda 'nāxwa gwēgūdza, yīxs k'īmyēlaxa 6
x'ix'isāla yīxs ā'!maēx hē gwēg'ilaxs laē q!ūq!ūlgox^uwid LE'wa
Āwik'!ēnoxwē, yīxs hāē gwēg'ilaxs k'īmyaaxēs x'ix'ēsālaxa hāmats!a
LE'wis k'inqāLElā LE'wa q!āmināgās LE'wa nōntsē'stālā LE'wa
nenstālīlas t!ēx'ilās g'ōkwās Bax^ubakwālanux^usiwē, yīxs ā'mawis- 10
lāē 'nāxwa 'nāl'nēmōk!ūmk'a yālaqūlaxa gwe'yāsa Āwik'!ēnoxwē
ōlala, yīx gwe'yāsa Kwāg'ulē tōx^uwida LE'wa paxālālāLE'wa
k'ik'inqāLElā. Wā, g'il'mēsē 'wi'la yālaqwaxs laē hōqūwelsēda
Āwik'!ēnoxwē lāxa ts!āgats!ē g'ōkwa qa's lā lāxēs k'īmyaasLaxēs
x'ix'ēsāla.) 15

Wā, g'il'ēmēlāwisē 'wi'lawelsa laē 'nemādzaqwa 'nēk'a: "Sās wūn-
g'il mēwēlas 'nawalakwa. Wō, wō, wō, wō." Wā, mōp!ēndzaqwaxs
laē 'nēk'a. Wā, lā'laē lōxmālaxs laē qās'ida qa's lā lāxa k'īmyaasē
ōx^usiwa'yasa 'wās Ts!ēlgwadē, qaxs hē'maē nēx'nē'latsa hāmshāms-
ts!ēsē. Wā, g'il'ēmēlāwisē lāg'aa, yīxa k'īmya lāxa ōx^usiwa'yasa 20
'wa, g'āxaalasa hāmshāmts!ēsē g'āx'wūlt!a lāxa āL!ē qa's dāx'īdēxa
'nemōkwē lāxa gwēgūdza qa's q!ēx'īdēx gemxōlts!āna'yas. Wā,
g'il'mēsē lāwāmasxēs q!ēk'oyō laē ēt!ēd dāx'īdxa 'nemōkwē gwē-
gūdza qa's q!ēx'īdēq. Wā, lā ēt!ēdxa 'nemōk^u q!ēx'īdēq. Wā,
lā ēt!ēd q!ēx'īdxa la elx!ā'ya. Wā, hē'misa la elx!ē q!ēx'ītsō's 25

- 26 bitten, | he takes hold of the hāmshāmts!Es; and then the three members of the Sparrow Society, who had first been bitten, | help the one who was bitten last. Now the four members of the Sparrow Society who have been bitten are called | the sālalela of the hāmshāmts!Es. | They just go ahead of those who try to catch the (novice),
- 30 and they go back. And all go to the || beach of the winter-dance house. Then the | half-initiate Sparrows and the Sparrow women first come out. Each | carries a baton, and they are just standing outside near the front boards of the | house, and they beat time on the front boards of the house in | five part rhythm, which is called
- 35 "one beat between." As soon as || the half-initiate Sparrows beat time on the boards, all | the dancers, the full-initiate Sparrow women, come out of the house and stand in a row on the | shore in front of the dancing-house. They just dance with | the time-beating on the front boards of the house. No song is sung. This is | called "meeting with a dance those who have been caught," namely, the dancing
- 40 without || a song, when those who have caught those who have disappeared arrive at the beach. | Some Kwākiutl say "the one taken hold of," for that is another name for | the one caught. Now the hāmshāmts!Es dances with his four | songs, which are sung by the song-leaders on the beach of the winter dance- | house. As soon as
- 45 the last song of the song-leaders is ended, || the full-initiate Sparrow women, who meet the novice with dancing, come into the house, and

- 26 dāx'idxa hāmshāmts!Esē. Wā, lēda yūdukwē g'ilx'dē q!EX'itsō's gwēgūdzā la g'iwālxā la elxlē q!EX'itse'wa. Wā, laem lēgadēda mōkwē q!ēq!ēg'ek' gwēgūdzas sālalelaxā hāmshāmts!Es. Wā, ā'misē la g'alag'iwālitā k'imyāxs g'āxaē aēdaaqa, qa's lā 'wī'la lāx
- 30 L'ema'isasa ts!āgats!ē g'ōkwa. Wā, hē'mis g'il g'āx hōqūwelsēda wēwix'sā gwēgūdzā lē'wis gwēgūts!axsemē. Wā, la'mē q!wālxē-wūnkūlxā t!emyayowē. Wā, ā'misē q!wāxseg'īlsaxā tsāqema'yasa g'ōkwē. Wā, lā 'nemāx'id t!ēmēdzōdxa tsāqema'yasa g'ōkwasa t!emsawēltā'yas t!emyasxa lēgadās lēxelakwē. Wā, g'il'ēmxdē-
- 35 wēsē lēxel'xidēda wix'sā gwēgūdzā g'āxaas hōqūwelsēlēda 'nāxwa yēyixūtā'ya lēlax'sā gwēgūts!axsema qa's lā yipemg'aels lāx ōxwi-wa'yasa L'āsanā'yasa ts!āgats!ē g'ōkwa. Wā, laem wū'ēm yixwasa lēxedzā'yaxa tsāgemē, k'leās q!ēmdem denxelayā. Wā, hēem lēgades yāya'wālāxa k'imyānemē yixa wū'ēm yixwasa k'leāsē
- 40 q!ēmdema yixs g'āxaē g'āx'alelēda k'imyāxa x'isālx'dē. Wā, la 'nēk'ēda wākwē Kwāg'uqēxs dānemaē qaxs hē'maē 'nem lēgemsa k'imyānemē. Wā, la'mē yixwēda hāmshāmts!Esasa mōsgēmē q!ēmq!ēmdems laē denxelayāso nēnāgadēlāx L'ema'isasa ts!āgats!ē g'ōkwa. Wā, g'il'mēsē q!ūlbēda elxlā'yē denxelayāsa nēnāgadē laē
- 45 'wī'la hōgwīla yāya'wāla lēlax'sā gwēgūts!axsema qa's lā k'lūs'alil

sit down | on each side of the rear part of the sides of the house. 46
 Then the | half-initiates come in and sit down at each side of the
 door. | As soon as they are all in, those who caught the novice come
 in, and they stand | in the rear of the house; and when they have all
 come in, the || hāmshāmts!Es comes into the door and cries, "Wip 50
 wip, wip!" | and the four whom he has bitten are still near him. At
 once | the song-leaders sing songs with fast time-beating; and as
 soon as the songs with the fast time-beating are at an end, | the song
 leaders sing again with slow time-beating. | There are three songs
 with slow time-beating, || besides the one with fast time-beating. 55
 Now all the | full-initiate Sparrow women dance near the hāms-
 hāmts!Es when he is dancing; | and when the last song of the song-
 leaders is at an end, the | song-leaders beat fast time on the boards.
 Then the hāmshāmts!Es runs about quickly, | going around the fire
 in the middle of the house. As soon as he goes toward his || sacred 60
 room, the Head-without-Body, the mouth of the Head-without-
 Body, opens, and | the hāmshāmts!Es goes into the mouth. The |
 four companions of the hāmshāmts!Es have no time to go in also
 before the mouth of the | sacred room with Head-without-Body
 shuts. Immediately all the | members of the Sparrow Society and
 all the Sparrow women go out, and go home to their || houses. Only 65
 the owners of dances are still sitting in the | winter dance-house.
 When evening comes Wāxap!alasō^e calls his | four heralds, members

lāxa 'wāx'sanēgwīlasa 'nelk'!ōdoyālifasa g'ōkwē. Wā, g'āxē g'āxē- 46
 lēda wēwix'sā qa's lā k'ūs'alil lāxa 'wāx'sōtstālifasa t!ēx'ila. Wā,
 g'il'mēsē 'wīlaēla g'āxaas hōgwīlēda k'imya'x'dē qa's lā q!wāg'a-
 lil lāxa ōgwiwalilasa g'ōkwē. Wā, g'il'mēsē 'wīlaēla g'āxaasa hāms-
 hāmts!Esē g'āxēla lāxa t!ēx'ila. Wā, la'mē 'wip 'wip 'wipxa. Wā, 50
 la'mē hēx'sā'ma mōkwē q!ēq!ēg'ēx's nēxwālaēlaq. Wā, hēx'ida-
 'mēsa nēnāgadē denx'its tsaxāla q!ēmdems. Wā, g'il'mēsē q!ūlba
 tsaxāla q!ēmdems laē ēt!ēd denx'idēda nēnāgadāsa nēqāxelas t!ēm-
 yas q!ēmdems. Wā, yīxs yūdu'x'semaē nēqāxela q!ēmq!ēmdems
 ōgū'la lāxa 'nēmsemē tsaxāla q!ēmdems. Wā, la'mē 'nāxwa yīxwē- 55
 mēla lēlax'sāwē gwēgūts!axsemxa hāmshāmts!Esaxs laē yīxwa.
 Wā, g'il'mēsē q!ūlbēda elx!a'yē denxelayāsa nēnāgadāxs laē lēxē-
 dzōdēda nēnāgadāxēs t!ēmdzō. Wā, lā āft!ēqelēda hāmshāmts!E-
 saxs laē lā'stalilēlaxa laqāwalilē. Wā, g'il'mēsē la gūyōlēla lāxēs
 māwila x'osalōlē, laē āqelilē semsasa x'osalōlē. Wā, lā laēlēda 60
 hāmshāmts!Esē lāx semsas. Wā, la'mē wīsomāla la ōgwaqa laēlēda
 mōkwē sālalelaxa hāmshāmts!Esaxs laē qēm'x'wīdēda semsasa
 x'osalōlē mawila. Wā, la'mē hēx'idaem 'wīla hōqūwelsēda 'nāxwa
 gwēgūdzā lē'wa 'nāxwa gwēgūts!axsema qa's lā nā'nak' lāxēs
 g'ig'ōkwē. Wā, ā'mēs!a hēx'sāem k'ūdžēlēda lēlānēnokwa lāxa 65
 tsā!gats!ē g'ōkwa. Wā, g'il'mēsē dzāqwaxs laē lē'lālē Wāxap!alasō-
 'waxa mōkwē qēqaselg'is gwēgūdzā. Wā, g'il'mēsē g'ax hōgwīla

68 of the Sparrow Society. As soon as they come | into the winter
dance-house, they dress up in the way in which | heralds always
70 dress. As soon as they have finished, they come out || of the winter
dance-house, and go to the other end of the village. | Then they step
into the door of the house, and stand inside of the door. | Then one of
them, the speaker, says:

"We will try to restore to his senses Nānogwis, shamans. |

"We will tame Nānogwis, shamans. ||

75 "We will quiet Nānogwis, shamans. |

"We will heal Nānogwis, shamans." |

It is only one of them who speaks; and as soon as he has finished
the | four ways of calling, the three companions | of the speaker say
80 all together, "You will go in before dark, shamans." || And the mem-
bers of the Sparrow Society, who are invited, always say when the
speech of the herald is finished, | "We shall go now;" and the heralds
always | speak this way, going to all the houses. | Some of the mem-
bers of the Sparrow Society go at once into the winter-dance | house;
and the boys of the Sparrow Society beat fast time for the members
85 of the Sparrow Society, || when they go in. When all the members
of the Sparrow Society come in, going together, | the Sparrow boys
beat fast time, and say at the same time "Hai hai!" | The Sparrow
boys only stop beating time when almost all | the members of the
Sparrow Society are in the house. As soon as the heralds have called

68 lāxa ts!āgats!ē g'ōkwa, laē hēx'idaem q!wālx'ida lāxēs hēmena-
laem q!wālx'ēxs qēqaselg'isāē. Wā, g'il'mēsē gwāla laē hōqūwēlsa
70 lāxa ts!āgats!ē g'ōkwa qā's lā lāxa āpsbālasasa g'ōx'dems. Wā, lā
hōgwīl lāxa t!ēx'ilāsa g'ōkwē qā's q!wāgalilē lāx āwīlēlāsa t!ēx'ila.
Wā, lā 'nēk'ēda 'nemōkwē yāq!entema'yas:—

"La'mens nanāqemalai', pēpexālai', lāx Nānogwisai'.

La'mens temelqwalai', pēpexālai', lāx Nānogwisai'.

75 La'mens yālalai', pēpexālai', lāx Nānogwisai'.

La'mens hēlik'alai', pēpexalai', lāx Nānogwisai'."

Wā, la'mē 'nemōx^uma yāq!ent!āla. Wā, g'il'mēsē 'wiltōdxa
mōx'widāla qāyalaēnēs laē 'nēmādzaqwēda yūdukwē qāswūtsa
yāq!entema'yas, 'nēk'a: "Nānemts!āemles, pēpexālai'." Wā, lā
80 hēmenāla'mēda gwēgūdzaxa qāsase'wē 'nēk'ēxs laē q!ūlbē wāldē-
masa qēqaselg'isē: "Hēlenu'x" gwālalē." Wā, lā hēx'sā'mēsē
gwēk'ālēda qēqaselg'isē lāxtolsālaxa 'nāxwa g'ig'ōkwa. Wā,
la'mē hēx'ida'ma wāōkwē gwēgūdzaxa la hōgwēlēla lāxa ts!āgats!ē
g'ōkwa. Wā, la'ma gwāgūgwēdzemē lēxlēxa qāēda gwēgūdzāxs
85 laē hōgwīlēla. Wā, g'il'mēsē 'wīlaēlēda gwēgūdzaxa lāxēs lāllōxmā-
laē laē t!ēmsalodēda gwāgūgwēdzemē qā's 'nēmādzaqwē hai haixa.
Wā, āl'mēsē gwāla gwāgūgwēdzemē lēxlēxaxs laē elāq 'wīlaēlēda
'nāxwa gwēgūdzaxa. Wā, g'il'mēsē mōp!enē'stēda qēqaselg'isē lāna-

four times, | going back, all the members of the Sparrow Society and the || Sparrow women and the Sparrow children come into the house. 90 At once the | four who had been bitten by the hāmshāmts!es in the morning, who are | now his assistants, stand on each side of the sacred room with the Head-without-Body. | The assistants do not stand there a long time before the mouth of the sacred room with the Head-without-Body opens; | and immediately Nānogwis, for that is the name of the hāmshāmts!es, || shouts, "Wip, wip, wip!" inside of 95 the sacred room with the | Head-without-Body, and at once the song-leaders sing with fast beating of time. | Then Nānogwis comes out wearing on his head the | cannibal-mask with revolving top. He goes around the fire in the middle of the house | dancing; and as soon as he has gone around the fire in the middle of the house, || the mouth of the Head-without-Body opens, and Nānogwis goes into 500 the mouth of the | Head-without-Body. As soon as he has gone in, the mouth shuts, | and the four assistant members of the Sparrow Society have no time to go in also. | Two of them stand on each side | of the mouth of the Head-without-Body of the sacred room. Then the song with fast beating is at an end, || and the mouth of the 5 Head-without-Body opens again. | Nānogwis cries "Wip, wip, wip!" inside of the | mouth, and immediately the song-leaders sing a song with slow beating of time. | Then Nānogwis comes out of the mouth and | dances. He dances around the fire in the middle of the house;

xwa qatsēstaxs g'āxaē 'wī'laēlēda 'nāxwa gwēgūdzā lē'wa gwēgū-
ts!axsemē lē'wa gwāgūgwēdzemē. Wā, laem āem hēx'idaem la 90
q!wāg'alīlēda mōkwē q!ēq!eg'ēx'sa hāmshāmts!esaxa gaālaxa la
sālaLElaq lāx 'wāx'sanōlema'yasa māwīlē x'osalōla. Wā, k'!ēs'lat!a
gaēl q!waēla sālaLElāxs laa'lasē āqelilē semsasa x'osalōlē māwīla.
Wā, lā'laē hēx'idaēmē Nānogwis, qaxs hē'maē lēgēmsa hāmshām-
ts!esē hāmts!eg'a'la. 'wip 'wip 'wipxa lax āwīl!exawa'yasa semsasa 95
x'osalōlē māwīla. Wā, lā'laē hēx'ida'ma nēnāgadē denx'ides tsa-
xāla q!emdems. Wā, g'āx'em'laē Nānogwisē āxēmālxēs x'īlp!ē-
gēxlāla hāmsem'la. Wā, lā'laē lā'stalilēlax laqawalīlaxs laē āqelilē
sēmsasa x'osalōlē. Wā, lā'laē hāēLEla'mē Nānogwisē lāx semsasa 500
x'osalōlē. Wā, g'īl'em'lāwisē laēLElx laē qemk!ūg'a'lēda semsē.
Wā, laem'xaē wīsomāla ōgwaqa laēlēda mōkwē gwēgūdzā sāla-
LElas. Wā, āem'lāwisē la q!waēlēda maēma'ōkwē lāx 'wāx'sanō-
dzexsta'yas semsasa x'osalōlē māwīla. Wā, laem'laē q!ūlbē
tsaxāla q!emdems. Wā, lā'laē ēt'lēd āqelilē semsasa x'osalōlē. 5
Wā, lā'laē 'wip 'wip 'wipxa Nānogwisē lāx āwīl!exawa'yasa
sēmsē. Wā, lā hēx'ida'ma nēnāgadē denx'ides neqāxela q!em-
dems. Wā, g'āx'em'laē Nānogwisē g'āx'wūlts!ā lāxa sems qā's
yīx'widē. Wā, laem'laē yēxsē'stālaxa laqawalīlaxa g'ōkwē. Wā,

- 10 and || when the song with slow time-beating is at an end, Nānogwis | just sits down on the floor of the house. He does not wear the cannibal-mask, for he | has on his head the flat head-ring of red cedar-bark, and his | neck-ring is also of flat cedar-bark. As soon as the song-leaders sing the other song | with slow beating of time, he
 15 dances. When || that is at an end again, Nānogwis sits down on the floor of the house; and when | the song-leaders sing the last song with slow beating of time, | Nānogwis arises and dances again. He dances | as he is going toward the sacred room with the Head-without-Body. As soon as | he reaches it, the mouth opens, and
 20 Nānogwis goes into the || mouth of the sacred room with the Head-without-Body. And as soon as he has gone in, | the mouth shuts. After this Nānogwis has been quieted. |

The tongs and white cedar-bark were never used as | modern people use them for the hāmats!a who has been caught, when they | bring him back to his senses the first time in the evening after he has
 25 been caught, when he still || has on his head-ring of hemlock-branches and his neck-ring of hemlock-branches, and when he | dances to a song with fast beating of time and with one | song with slow beating of time. As soon as the song with slow beating of time is at an end, | the hāmats!a never tries to dance, for he pretends that he is not | in his senses. He has many attendants who try to hold him when he is
 30 running about. || Therefore the speaker of the winter dance-house |

- 10 laem^llāwisē q!ūlba neqāxela q!emdems. Wā, âem^llāwisē Nānogwisē k!wāg'alila. Wā, la^lmē k'!ēs āximālaxēs hāmsemlē qaxs â^lmaē qex^lemālaxa lepāla l!āgekwa. Wā, lāxaē lepāla l!āgekwe qenxawa^lyas. Wā, g'il^lmēsē ēt!ēd denx^lēdēda nēnāgadās 'nems-gemē neqāxela q!emdems laē hēx^lidaem yix^lwida. Wā, g'il^l-
 15 'emxaāwisē q!ūlbaxs laē Nānogwisē k!wāg'alila. Wā, g'il^lmēsē ēt!ēd denx^lēdēda nēnāgadāsa ēlx!a^lyē neqāxela q!emdems laē hēx^lida^lmē Nānogwisē lāx^lūlil qa's yix^lwidē. Wā, la^lmē yō'nakūlaxs laē gweyōtela lāxēs māwila x'osalōlē. Wā, g'il^lem^llāwisē lāg'aa lāqēxs laē āqelilē semsas. Wā, lā^llaē Nānogwisē laēl lāxa
 20 semsasēs x'osalōlē māwila. Wā, g'il^lem^llāwisē laēlexs laē qem-k!ūg'a^llēda semsē. Wā, la^lmē yā^lidē Nānogwisē lāxēq.

Wā, la^lmē hēwāxa āx^lētse^lwēda ts!ēs!ālā lē^lwa k'ādzekwē lāx gwēg'ilasasa ālēx begwānema qaēda k'imyānemē hāmats!a, yixs g'il^lmaē nanāqamasōxa ganōlas k'imyanemx^ldemas, yixs hēx^lsā-
 25 'maē qex^lemēsēs q!wāxē lē^lwis qenxawa^lyē q!wāxa, yixs laē yixwasa 'nems-gemē tsaxāla q!emdems. Wā, hē^lmisa 'nems-gemē neqāxela q!emdems. Wā, g'il^lmēsē q!ūlba neqāxela q!emdems lāx hēwāxaē nextemōxwēt yixwaxa hāmats!a qaēxs k'!ēsbōlaē la nāgēsāla. Wā, laem q!ēnemē hēlēk'āsxa wāx^lē dādataqēxs dzā-
 30 lāxwī^lālāē. Wā, hē^lmis lāg'ilasa yāyaq!entemēlasa ts!āgats!ē

speaks, and says, "Now, keep still, song-leaders, | that the attend- 32
ants may place (the white cedar-bark) upon our | great friend here,
that they may burn over his face with the white cedar-bark napkin
of our young women, for probably some of them are menstruating. |
We will really try to secure him, that our great friend may be tamed. ||
Now come, K!wāk!waxsdāla, and perform your office." Thus he 35
says. | Then the speaker of the house sits down, and the attendants
assemble | and sit around the hāmats!a at the left-hand side in the
rear of the winter dance- | house. Then K!wāk!waxsdāla comes
carrying long tongs | with white cedar-bark tied to the end. This is
called "face burner of the || newly returned hāmats!a." The name 40
of this one is "hāmats!ayādzewāl," | if his ancestors come from the
Āwīk!lēnox"; and if his ancestors come from the | Bellabella he is
called "burner of the newly returned hāmats!a." Then | K!wā-
k!waxsdāla, who is burner of the newly returned hāmats!a, | for that
is his name, arises. He speaks, and says, || "I have come, friends, 45
to do what you wish me to do. It is a | difficult matter. Now here
are also the white cedar-bark napkins of our four | beloved ones (the
princesses) with which I shall burn the face of this great supernatural
one. Now, | song-leaders, beat fast time for me." Thus he says
and puts white cedar-bark | tied to the tongs of the fire in the
middle of the winter dance-house. || As soon as the white cedar-bark 50
catches fire, he looks at the hāmats!a, and | he goes to him with fast

yāq!ēgʾaʿfa. Wā, lā ʿnēkʾa: "Wāgʾaemilas selt!ēdLEX nēnāgad 31
qa wāgʾiltsa hēlikʾa hāxsemliḡaxgʾins ʿnemōxʾdzēkʾ qens wāgʾil
newēqumdqekʾ yīs ēdemasens ēalostāgasēx kʾlēasgʾanemaēl ēxenta-
sōx qaxgʾins laʿmēkʾ ālakʾ!āla lalōl!a qa yāʿidēsḡins ʿnemōxʾdzēkʾ.
Wā, laʿmēts gʾāXLōl, K!wāk!waxsdāl lāxgʾas kʾlēsʾōḡwōs," ʿnēxʾlaē. 35
Wā, laʿmē k!wagʾalilēda yāyaq!entemilē. Wā, āʿmēsē la lōxsemli-
lēda hēlikʾa k!ūtseʿstālaxa hāmats!a lāxa ḡemxōtēwalilasa ts!āḡats!ē
gʾōkwa. Wā, gʾāxʿmē K!wāk!waxsdāla dālaxa gʾilt!a ts!ēslāla.
Wā, lā kʾlilxʾbālaxa kʾādzekwē. Wā, hēem lēḡades newēḡwayoxa
ālwūlt!āla hāmats!a. Wā, gʾāʿmēs lēḡemsa hāmats!ayādzewālēxa 40
gʾāyōlas gʾilḡalisē lāxa Āwīk!lēnoxwē lōxs hāē gʾāyōlē gʾilḡalisē
lāxa Hēldzaʿqwē newēqūlḡisaxa ālwūlt!āla hāmats!a. Wā, lā
lāxʿūlilē K!wāk!waxsdālaxa newēqūlḡisaxa ālwūlt!āla hāmats!a,
qaxs hēʿmaē lēḡemsē. Wā, lā yāq!ēgʾaʿfa; wā, lā ʿnēkʾa:
"Gʾāxʿmen ʿnēʿnemōkʾ lāxgʾas ḡwēʿyōḡwōs qen ēaxēnaʿyaxḡada 45
laxwālakʾ. Wā, gʾāxʿemxaāwisḡada ēēdemḡasens mōkwēx
laelwīnaʿyens, qen newēqūlaxwa ʿwālasēx lōḡwala. Wā, laʿmēts
nēnāgad lēXLEXalōl qaen," ʿnēkʾexs laēxs laē āXLEntsa kʾādzekwē
kūlbēsa ts!ēslāla lāxa laqāwalilasa ts!āḡats!ē gʾōkwa. Wā, gʾil-
ʿmēsē xʾixʿeqelēda kʾādzekwaxs lāē dōqwalaxa hāmats!āxs laē 50
tsaxāla. Wā, lā hēxʿidaʿma nēnāgadē lēXedzōdxēs t!ēmēdzō.

52 steps. At once the song-leaders beat fast time. | Then the burner jumps up, and the song-leaders strike with their batons, all at the same time. | Four times the burner jumps up. Then he | swings over all of them the face-burner for the hāmats!a. Immediately ||
 55 the hāmats!a cries "Hap!" Four times he swings his | burner over the hāmats!a; and after he has done so four times, | the burner throws into the corner of the house his cedar-bark for burning, and | utters the cannibal cry each time when he turns around and swings the | burning cedar-bark over the hāmats!a. As soon as this
 60 is done, || the new hāmats!a utters the cannibal-cry, and immediately the song-leaders beat fast time | on the boards. Four times the new hāmats!a goes around the | fire in the middle of the dancing-house, and his | hemlock-branches are dropping off as he is running; and as soon as all the hemlock-branches have dropped off, after | he has gone around four times, he goes into his sacred room, and immedi-
 65 ately || his cannibal headmask shuts its mouth. Then the song-leaders sing | the one song of all the forehead-masks which come from the Āwīk'!ēnox", | or from the Bellabella. Then he comes out of his room wearing his cannibal forehead-mask and dances; | and when the song is at an end, he sits down | outside of the sacred room and shakes himself, while the song-leaders are beating fast time. ||
 70 Then he turns around four times, wearing his cannibal head-mask, and cries out "Hap, hap, hap!" | and the (jaws of the mask) snap.

52 Wā, g'il'mēsē dex'ustāwēda newēqūlg'isē laē t!ēmsalōdēda nēnā-gadē. Wā, lā mōp!Ena dex'ustāwēda newēqūlg'isaxs laē melē-geLEYīntsēs newēgwayowē lāxa hāmats!a. Wā, hēx'ida'mēsēda
 55 hāmats!a hāmts!Eg'a'la. Wā, lā mōp!Ena melēgeLEYīntsēs newēgwayowē lāxa hāmats!a. Wā, g'il'em mōp!Enaxs laē ts!Ex'ēdēda newēqūlg'isaxēs newēgwayowē lāxa onēgwilasa g'ōkwē qa's hāmts!Eg'a'lē lāxēs q!wałxo'maē x'īlp!ēdexs laē melēgeLEYīntsa newēgwayowē lāxa hāmats!a. Wā, g'il'mēsē gwāla laē hāmts!Eg'a-
 60 lēda alōmasē hāmats!a. Wā, hēx'ida'mēsa nēnāgadē lēxēdzōdxēs t!ēmēdzō. Wā, la'mē mōp!Enēstalilēda alōmasē hāmats!a lā'sta-lilēlaxa laqawalilasa ts!ūgats!ē g'ōkwa. Wā, la'mē tēqemg'elxīlā-laxēs q!wāq!ūxelax'dē. Wā, g'il'mēsē wīlāwēdā q!wāq!ūxelāsēxs laē mōp!Enēstalila. Wā, la'mē laēl lāxēs māwilē. Wā, hēx'ida'mēsē
 65 qemk!ūg'a'lē hāmsiwa'yas. Wā, lā hēx'ida'ma nēnāgadē denx'its nēmsgemg'ilga'yasa nāxwa hēhāmsiwēsa g'āyōlē lāxa Āwīk'!ēnoxwē lē'wa Hēldza'qwē. Wā, g'āx'ma hāmsiwāla yīx'wēlt!ālilēla lāxēs māwilē. Wā, g'il'mēsē q!ūlbē q!ēmdemas laē k!wāg'alit lāx l'āsaliāsēs māwilē la bakwēgilaxs laē lēxalēda nēnāgadē. Wā,
 70 g'il'mēsē mōp!Ena x'īlp!idēda hāmsiwālāxs laē hap hap hap hapxaxs laē qemk!wāla. Wā, la'mē lāx'ūlilaxs laasē ēt!ēd denx'ēdēda nēnā-

Then he arises and the | song-leaders sing again the same songs, which 72
they sang first, and he goes toward the door dancing | and wearing
his cannibal head-mask. When the song is at an end, | he sits down
while the song-leaders are beating fast time, and he shakes him-
self; || and when he has turned around four times, he utters the 75
cannibal-cry; and when | he rises again, the song-leaders sing again.
Then he | dances again, going to the rear of the house, and he dances
in front of the sacred room. As soon as | the song is at an end, the
song-leaders beat fast time. Then he goes into his | sacred room;
and when he has gone into his sacred room, the hāmats!a comes out ||
naked, and goes around the fire in the middle of the house. Then 80
he | goes right back into his sacred room. And it is not long before |
the song-leaders sing a song with slow time-beating. Then the
hāmats!a comes | out of his sacred room, and dances, and he wears a
black bearskin blanket, | and he wears a red cedar-bark ring around
his neck, and a red cedar-bark ring on his head, || and anklets, and 85
arm-rings. | The k'inqālaLEla dances near him, going in front of the
hāmats!a, who is not | wild. Four songs with slow beating | are
sung with his dance while he is wearing the black bear-skin blanket.
When the last | song of the song-leaders is nearly ended, he goes into
his sacred || room. Now he is tamed. For four winters | he always 90
dances four times, according to the manner of the Āwik'!ēnox^u; and |
after the hāmats!a has danced four times for four winters, | he
ceases being hāmats!a; and | after he has been hāmats!a, he becomes

gadē, yīxaasēs g'ilx'dē denxelayā. Wā, la'mē gweyōlēla yīx^ustōlile- 72
lēda hāmsiwāla lāxa t!ex'ila. Wā, g'il'ēmxaāwisē q'lūlbē q!emdema-
sēxs laē k'!wāgalilaxs laē lēxalēda nēnāgadē qaēxs laē bākwe'gila.
Wā, g'il'mēsē mōp!ēna x'īlp!ēdexs laē hāmats!eg'a'la. Wā, laemxaē 75
lax'ūlilaxs laē ētlēdēda nēnāgadē denx'ēda. Wā, laemxaē ētlēd
yīxūyōlilela qa's lā yīxwalax L!āsalilāsēs māwilē. Wā, g'il'mēsē
q'lūlbē q!emdemas laē lēx'ēdēda nēnāgadē. Wā, la'mē lats!ālil lāxēs
māwilē. Wā, g'il'mēsē lats!ālila lāxēs māwilaxs g'āxaasa hāmats!a
xanāla qa's lā lā'stalilēlaxa laqawalilasa g'ōkwē. Wā, lāxaē 80
hēts!ālilēlaem lāxēs māwilē. Wā, k'!ēst!ē gātaxs laē denx'i-
dēda nēnāgadās neqāxela q!emdems. Wā, g'āx'mēda hāmats!a
yīx'wūlts!ālilēla lāxēs māwilē. Wā, la'mē 'nēx'ūnālaxa L!entsemē.
Wā, laemxaāwisē qenxālxēs L!āgekwe lē'wis qex'ema'yē L!āgekwa
lē'wis L!āgekwe qēqex'sidza'ya lē'wis qēqex'ts!āna'ya. Wā, la'mē 85
yīxwēmēlēda k'inqālaLEla lāx g'ālag'iwa'yasa hāmats!a lāx'ēsk'!ēsāē
la kwēgekwa. Wā, lā mōsgēmē q!emq!emdemas neqāxela t!em-
yats yīx'wīdayōs laē 'nēx'ūnālaxēs L!entsemē. Wā, g'il'mēsē elāq
q'lūlbēda la elx!ē denxelayāsa nēnāgadāxs laē lats!ālil lāxēs māwilē
lēmēlats!ā. Wā, la'mē yā'ida. Wā, la'mē mōxūnxēlaxa ts!āwūnxē 90
hēmenālaem 'nemp!ēna yīxwa lāx gwēg'ilasasa Āwik'!ēnox^u yīxs
g'il'maē gwāla mōxūnxē ts!āwūnx maēmōp!ēna yīxwēda hāmats!āxs

ōlala, | for not one of the hāmats!a of the Āwik'!ēnox^u and of the ||
95 Bellabella does not become ōlala after he has gone to the end of four
winters being hāmats!a. |

But the Kwāg'ul do differently with their hāmshāmts!ēs, | and
with the hāmats!a who has whistles, for they perform only once in
winter; | for they wish to give up the hāmats!a quickly, and they at
once become | members of the Sparrow Society, those who can not
stand being away from their wives for a long time. However, when
600 the mind of a hāmats!a is strong, || then he remains a hāmats!a for a
long time; that is, those who are really of | noble descent. And this
is different among the Kwāg'ul, when they have | brought back to
his senses the recently returned hāmats!a in the evening. Then |
all the members of the Sparrow Society go out of the house, and also
the Sparrow women and | Sparrow children. Only those who own
5 the office of || purifying the newly returned hāmats!a remain sitting
inside, for | toward daylight he will be purified. |

And this is also different from the way of the Āwik'!ēnox^u and
Bellabella, | when they wash the newly returned hāmats!a four
days | after he comes out of the woods. He dances four nights ||
10 until the time when he is to be washed. The new dancer does not
take off | his red cedar-bark ring for four years, and also he does not |
do any work for four years; and it is never forgotten | by all the men

93 laē gwāl hāmats!a. Wā, la^ēmē ōlalaxs laē gwāl hāmats!a, yīxs
k'!ēsaē k'!ēs ōlalax^ētsa hāmats!āsa Āwik'!ēnoxwē L^ēwa Hēldza-
95 ^ēqwaxs laē lābēndxa mōxūnxē ts!āwūnxē hāmats!a.

Wā, lāla ōgūqāla gwēg'ilasasa Kwāg'ulē lāxēs hāmshāmts!ēsē
l^ōma medzēdzadē hāmats!a, yīxs ā^ēmaē ^ēnemxēxlaxa ts!āwūn-
xēxa ^ēnēk'ē qa^s hālabalē gwāl hāmats!a. Wā, ā^ēmisē hēx^ēidaem
gwētsēstēda wāyats!āla gwēlāla L^ēwis genēmē; wāx'ī lāk!wēmasē
600 nāqa^ēyasasa hāmats!a, wā, gāla^ēmēsē hāmats!a, yīxa ālak!āla nāx-
sāla begwānema. Wā, g^āā^ēmēs ōgūqālayōsa Kwāg'ulaxs g'il^ēmaē
gwāla nānāqamāxa ā^ēwūlt!āla hāmats!āxa gānolē laē hēx^ēidaem
^ēwīla hōqūwēlsēda ^ēnāxwa gwēgūdza L^ēwa gwēgūts!axsemē L^ēwa
gwāgūgwēdzemē. Wā, lēx^āā^ēmēsē la k'!ūdzelēda k'!ēs^ēonokwasa
5 kwāsālaxa ā^ēwūlt!āla hāmats!a qaxs hēx^ēida^ēmaē kwāsasēwaxa
la gwēmē lāx ^ēnāx^ēida.

Wā, la ōgūqāla gwēg'ilasasa Āwik'!ēnoxwē L^ēwa Hēldza^ēqwē,
yīxs ā^ēmaē kwāsaxa ā^ēwūlt!āla hāmats!āxs laē mōp!ēnxwāsēs
^ēnāla g'āx^ēwūlt!a. Wā, lā hēmenāla yīxwaxa mōxxa gāgenōla,
10 lālaa lāxa kwāsax^ēdemaq. Wā, laem dzēlēlāx^ēsā lālaa lāxa mō-
xūnxē ts!āwūnxa k'!ēs lawāēnoxwēs L!āl!ēgekūla. Wā, lāxaē k'!ēas
ēaxēnā^ēyaxa mōxūnxē ts!āwūnxa. Wā, lāxaē k'!ēs L!ēlēwēsō^ē la

that he is to be given to eat first in the houses, | even in summer time. If they do not give first to the new || hāmats!a, he at once gets 15 excited, and bites those who give food to the | guests. Therefore the new hāmats!a is really feared, | even in summer. I think that is all about this. |

And this is the way in which the heralds among the Kwāg'ul call the half-initiates | who have no hāmats!a in the winter dance:— ||

"Now we will go over its surface, shamans. |

20

"Now we will go into the house, shamans. |

"Now we will beat time on boxes, shamans. |

"Now we will look on, shamans. |

"Now we will really be in the house, shamans." ||

This is what the four heralds of the Sparrow Society say when 25 they | beat time four times, according to the ways of the Kwāg'ul, when the novice first disappears. | After they have been away for four days, they are assembled to be given red cedar; | and when this has been done, after four days, | beginning from the time when they were assembled, the boards are beaten for those who have disappeared; and || after four days more, time is beaten again for those 30 who have disappeared; and | after four days more, time is beaten again for those who have disappeared; and | after four days more, the heralds say, |

"Now we will really be in the house, shamans." |

g'ilq!Esāmatsōsa 'nāxwa begwāmemxs ha'māpaē lāxēs g'ig'ōkwaxa 13
wāx'ēem hēenxa. Wā, g'ilēmēsē k'les la g'ilq!Esamatse'wēda dzēle-
la hāmats!a laē hēx'idaem xwāsa qas lā q!Ex'idxa hāmgi'lāxēs 15
hāmgi'lase'wē. Wā, hēmis lāg'ilas āla k'ilema dzēlela hāmats!axa
wāx'ēmē hēenxa. Wā, lax'st!aak'ēem 'wīla lāxēq.

Wā, g'a'mēs gwēk'!ālatsa qāsāsa Kwāg'ulē qaēda wix'sāsē ts!ēts!ē-
qaxa k'!ēāsē hāmats!a ts!ēts!ēqa:—

"La'mens lāsgemlilalai' pēpexālai'.

20

La'mens lāts!āg'alēlai' pēpexālai'.

La'mens kwēxsemdlai' pēpexālai'.

La'mens x'its!ax'ilalai' pēpexālai'.

La'mens ālag'alēlai, pēpexālai'."

G'aem wāldemsa mōkwē qēqaselg'is gwēgūdza, yixs laē mōp!ena 25
kwēxela lāxēs gwēgilasa Kwāg'ulaxs yixs g'ālāē x'is'ālilēda x'is'ēdē.
Wā, lā mōp!enxwa'sē 'nālā la x'isāla. Wā, lā q!ap!ēkwa la yāqwa-
sōsa L!āgekwē. Wā, g'ilēmēsē gwāla, wā lā mōp!enxwa'sē 'nālās
g'āg'ilēla lāxa q!ap!ēkwaxs laē kwēxelase'wēda x'isāla. Wā, lā
ēt!ēd mōp!enxwa'sē 'nālā laē ēt!ēd kwēxelase'wēda x'isāla. Wā lā 30
ēt!ēd mōp!enxwa'sē 'nālās laē et!ēd kwēxelase'wēda x'isāla. Wā,
lā ēt!ēd mōp!enxwa'sē 'nālās, wā, la'mē 'nēk'ēda qēqaselg'isē:

"La'mens ālag'alēlai, pēpexālai'."

Then all the different winter dance-masks are brought into the ||
 35 winter dance-house, and they are put down behind the curtain, |
 which is stretched across the whole width of the rear of the house;
 namely, the fool-dancer masks | and all the different masks. Now
 they are doing this and | bringing the masks into the house while the
 heralds go inviting | and before the Sparrow Society comes in. As
 40 soon as the || four heralds belonging to the Sparrow Society have
 invited four times, all | the members of the Sparrow Society come in;
 and for a short time the speaker | of the winter dance-house speaks,
 and he tells the song-leaders and | all those who have dances and all
 the members of the Sparrow Society to take care. When his speech
 is at an end, | the song-leaders sing their song, and the boards are
 45 beaten for || the women. Then a woman comes in dancing; and
 when the song is at an end, | she goes back behind the curtain in
 the rear of the house. | And when all have danced for whom the
 boards have been beaten, for those who have disappeared in the
 inside | of the house, then the speaker of the dancing- | house
 speaks, and he says to the members of the Sparrow Society that this
 50 is the last dance. And || when he says this, the fool-dancer cries,
 "Weē!" and also the bear-of-the-house and | all the masks behind
 the curtain in the | rear of the dancing-house. Immediately the
 song-leaders | beat fast time on their boards. Then they let down

Wā, la^εmē laēLELAYUWēda ^εnāxwa ōgūqala ts!ēts!āqēwē lāxa
 35 ts!āgats!ē g'ōkwa qa^s lā āx'ālilēlayu lāx āladzelilasa la yāwapem-
 līl hēk'!ōteyōlīla lāxa ōgwiwalīlāsa g'ōkwē, yīxa nēnōemalgēmlē
 lē^εwa ^εnāxwa qa^s gwēx'sdem yaēxumlā. Wā, la^εm nānaqemk'!a
 g'āxēLELAYō lāxa kwēxē!ats!ē g'ōkwa yīxs laē qās'idēda qēqasel-
 g'isē, yīxs k'!ēs'maē g'āx hōgwilēda gwēgūdza. Wā, g'il'mēsē mō-
 40 p!ēnē'sta qātsē'stēda mōkwē gwēgūdza qēqaselg'isa laē ^εwī!aēlēda
^εnāxwa gwēgūdza. Wā, la^εmē yāwas'id yāq!eg'a!ē yāyaq!entemē-
 lāsa kwēxē!ats!ē g'ōkwa. Wā, la^εmē hāyāl!ōlaxa nēnāgadē lē^εwa
^εnāxwa lēlaēnēnokwa lē^εwa ^εnāxwa gwēgūdza. Wā, g'il'mēsē q!ūlbē
 wāldemas laasē denx'idēda nēnāgadās q!emdēmasa kwēxelase^εwē
 45 ts!edāqa. Wā, g'āx^εmēsēda ts!edāqē yīxwa. Wā, g'il'mēsē q!ūlbē
 q!emdēmas laē alē'sta lāxa yāwapemlīlē lāxa ōgwiwalīlāsa g'ōkwē.
 Wā, g'il'mēsē ^εwī!a yīx'widēda kwēxelakwēxa x'ix'esāla lāx āwīle-
 lāsa g'ōkwē. Wā, lā yāq!eg'a!ē yāyaq!entemēlāsa kwēxelagwats!ē
 g'ōkwa. Wā, la^εmē nēlaxa gwēgūdzāxs lē^εmaē yūxlā. Wā, hē'mis
 50 ālēs ^εnēk'exs laasē wēēxēda nōlēmālā lē^εwa nēnenq!ōlēla lē^εwa
^εnāxwa qa^s gwēx'sdem yaēxuml lāx āladza'yasa yāwapemlīlē lāxa
 ōgwiwalīlāsa kwēxē!ats!ē g'ōkwa. Wā, lā hēx'ida^εma nēnāgadē
 lēxedzōdxēs lēxedzowē. Wā, la^εmē ts!enkwxē yāwapemalīlās.

the curtain, | and all the masks show themselves. Four times || the 55
curtain is hauled up, and four times they are seen by the | specta-
tors. This is called "many masks lying on the box in the house,"
when they are | gathered together and shown with the beating of
boards. When this is finished, all | the members of the Sparrow
Society and all the dance owners go out and | go home to their
houses. Then the winter dance is finished after this. || And now they 60
all have secular names when day comes, and they sing | secular
songs when they give a feast. Now I have finished talking | about
the winter dance. |

(The Āwīk'!ēnox^u invite after the return of the hāmats!a as |
follows:—) ||

"I come to ask you, I come to ask you, winter dancers. We will 65
tame the damdamxala, | ōlala, you who look out for danger (the
Sparrow Society) who obtain as a supernatural treasure the name
Four-Man-eater, the good | cannibal." |

LEGEND OF THE G'ĒXSEM, NĀK!WAX'DA'X^u

The ancestors of the numaym G'ēxsem of the Nāk!wax'dax^u lived | 1
at Wāwalē; and their chief was named Ts!ēx'ēd, and he had for his |
prince K!wāk!wabalas. Ts!ēx'ēd was really a bad | man, and there-
fore his tribe did not like him, || therefore he was hated by his tribe. 5

Wā, la^εmē 'nāxwa nē'ēdēda yaēxumlē lāxēq. Wā, lā mōp!ēna nē-
xostoyewē yāwapemalīlas. Wā, la^εmē mōp!ēna dōx'waleltsa x'i- 55
ts!ax'ila. Wā, hēem lēgades hāx'semlīlaxa q!ēnemē yaēxuml' yīxs
q!ap!ālaē nē'īd lāxa kwēxelakwē. Wā, g'il'mēsē gwāla laē 'wīla
hōqūwelsēda 'nāxwa gwēgūdza lē'wa 'nāxwa lēlaēnokwa qa's lā
nā'nak^u lāxēs g'ig'ōkwē. Wā, la^εmē gwāl ts!ēts!ēqa lāxēq qaxs lē-
'maē 'nāxwa bēbaḡūdZEXLālaxa la 'nāx'ida. Laem denxelasa 60
baḡūyāla q!ēmdemxs k!wēlaē. Wā, la^εwēslen gwāl gwāgwēx's'āla
lāxa ts!ēts!ēqa lāxēq.

(The Āwīk'!ēnox^u invite after the return of the hāmats!a as
follows:—)

"Ōk!ūla, ōk!ūlanōgūlau ts!ēts!ēqau hēlik'alens damdamxalau 65
ōwalalau ēk!lagamaxstāēl hēk'alensex lōgwalayax Mōda'na tānis-
k'as'ō."

LEGEND OF THE G'ĒXSEM, NĀK!WAX'DA'X^u

G'ōkūla'laē g'ālāsa 'nē'mēmotasa G'ēxseimasa Nāk!wax'daxwē 1
lāx Wāwalē. Wā, lā'laē g'igadesa lēgades Ts!ēx'ēdē. Wā, lā'laē
lāwūlgādes K!wāk!wabalasē. Wā, laem'lāwisē āla 'yāx'sem
begwānemē Ts!ēx'ēdē, lāg'ilas k'leās aēk'ilas g'ōkūlōtasēq. Wā,
hē'mis lāg'ilas L!ēdzēltsēs g'ōkūlōtē. Wā, lā'laē hēmenalaem'lāwisē 5

- 6 And Ts!EX^ēd always | struck his prince, K!wāk!wabalas: | there-
fore K!wāk!wabalas could not endure the way he was treated by his
father. | And K!wāk!wabalas remained lying down, and did not
arise in the morning. | Then his father called him, and K!wāk!wabalas
10 did not || rise. That was the reason why Ts!EX^ēd became angry at
his prince, | and Ts!EX^ēd took a pair of tongs and struck his |
prince. And after he had been struck by his father, | K!wāk!wabalas
rose and went out of the house, and he went | into the woods behind
15 his father's house. He walked and went || inland. He went to
commit suicide in the woods. As soon as | evening came, the tribe
of Ts!EX^ēd searched for him in the woods, and they did | not give
up until the next evening. Then the | ancestors of the G'ēsxem of
the Nāk!wax'da^x all came out of the woods. | And in the morning,
20 when day came, Ts!EX^ēd called his || tribe into his house; and when
they were | all inside, Ts!EX^ēd arose, and begged his people | not
to give up looking for his prince; for K!wāk!wabalas was his
only son, | therefore he wanted him to be looked for. And |
25 his tribe said that they would eat breakfast quickly. The || wife
of Ts!EX^ēd, Ts!eqala gave breakfast to them. After | they
had eaten their breakfast, they went out, and all | the strong young
men went into the woods to look for K!wāk!wabalas. | In the even-

- 6 Ts!EX^ēdē k'ēlak'axēs lāwūlgāma^{yē} K!wāk!wabalasē. Wā, hēem-
lāwis lāg'ilas 'wayats!ōi K!wāk!wabalasax gwēg'alt!Eqelasasēs ōm-
paq. Wā, laem'lāwisē K!wāk!wabalasē gaēl, k'ēs lāx^ēwidxa gaāla.
Wā, lā'laē ōmpas gwēx^ēideq. Wā, lā'laē K!wāk!wabalasē k'ēs
10 ts!EX^ēida. Wā, hēem'lāwis ts!engums Ts!EX^ēdē lāxēs lāwūlgā-
ma^{yē}, lāg'ilas Ts!EX^ēdē dāg'ililaxa ts!ēsālā qa's lā kwēxas lāxēs
lāwūlgāma^{yē}. Wā, g'il'em'lāwisē gwāl kwēxasō'sēs ōmpē laa'lasē
lāx^ēwidē K!wāk!wabalasē qa's lā lāwels lāxa g'ōkwē qa's lā lāx
ālanā'yas g'ōkwasēs ōmpē. Wā, laem'lāwisē qās'id qa's lā lāxa
15 āl'lē. Wā, laem'lāē tōyag'a lāxa āl'lē. Wā, g'il'em'lāwisē dzā-
qwas laē 'wīla g'ōkūlōtas Ts!EX^ēdē la ālāq lāxa āl'lē. Wā, ā'em-
lāwisē yāx'idexs laē dzāqwa. Wā, g'āx'em'lāē āem 'wīla
hōx^ēwūlt!axa g'alāsa 'nemēmōtasa G'ēxsemasa Nāk!wax'da^xwē.
Wā, g'il'em'lāwisē 'nāx'idxa gaālāxs laael lē'lalē Ts!EX^ēdāxēs
20 g'ōkūlōtē qa lās 'wīlaēl lāx g'ōkwas. Wā, g'il'em'lāwisē g'āx
'wīlaēlexs laē lāx^ēūlilē Ts!EX^ēdē qa's hāwāxelēxēs g'ōkūlōtē qa
k'ēsēs yāx'id ālāx lāwūlgāma^{yas} qaxs 'nemōx^umaē xūnōx^usē
K!wāk!wabalasē lāg'ilas 'nēx' qa lās ālāse'wa. Wā, āem'lāwisē
'nēk'ē g'ōkūlōtas qa's hālabalē gaaxstāla. Wā, hēem'lāwisē gene-
25 mas Ts!EX^ēdē yix Ts!eqala gaaxstālāmaseq. Wā, g'il'em'lāwisē
gwāla gaaxstālāxs laē 'wīla la hōqūwelsa. Wā, lā'laē 'wila'ma
lēlākwē hā'yā'fa alē'sta lāxa āl'lē qa's lā ālāx K!wāk!wabalasē.
Laem'lāwisē dzāqwas g'āxaē 'wīla nā'nakwa. Wā, la'mē 'nēk'ēda

ing they came home; and | one of the young men said that he had seen K!wāk!wabalas's tracks, || but before he had followed them far 30 into the woods he stopped seeing them, and he gave it up | because he could not find them again. Now they all gave up looking for him. It was | midsummer when K!wāk!wabalas went into the woods. |

Now I shall talk about K!wāk!wabalas after | he had been struck with the tongs by his father Ts!ex^ēd. He || thought he would give 35 up enduring his father's dislike | for him. "I will kill myself in the woods and die." Thus he said as | he arose and went out of his father's house; and he went back | between his father's house and the next house. As | soon as he came to the rear of the house, he ran up || the river Wāwafē; and he followed it, going up the river of | 40 Wāwafē. In the evening he washed in the river. Then | it occurred to him that he would try to obtain by good luck a magic treasure | while he was walking in the woods; for K!wāk!wabalas knew that his mother, Ts!eqāla, | came from the Sōmxolidex^u of Rivers Inlet, and || K!wāk!wabalas thought of going there. As soon as night 45 came, | he lay down under a cedar-tree at a sheltered place; and in the | morning, when day came, he arose, washed himself in the river, and | after he had finished, he walked up the river. When | evening came, he washed himself in the river; and after he had done so, || he lay on his back and went to sleep. In the morning, when | day 50

ⁿemōkwē hēlaxs dōx^ēwalela^ēmaax qāqesmotas K!wāk!wabalasē. Wā, k!lēs^ēlat!a ālēgrilaxs laē gwāl dōqūlaq. Wā, lā^ēlaē yāx^ēidexs 30 laa^ēlālāq. Wā, laem^ēlaē ^ēwīla yāx^ēid ālāq yīxs negetsemēg^ēa^ēyaē hēenxaxs laē toyag^ē K!wāk!wabalasē.

Wā, la^ēmēsen gwagwēx^ēs^ēālāl lāx K!wāk!wabalasē. Wā, hē^ēmaa^ēlaxs laē gwāl kwēxasō^ēsa ts!lēslāsēs ōmpē Ts!ex^ēdē, wā, lā^ēlaē ^ēnēnk^ē!ēx^ēida, "wāg^ēilla yāx^ēidel lālabax ^ēyāx^ēsemē nāqēs āsē 35 qā^ēs, wā la^ēmēsen lāl tōyag^ēl lāxa āl^ē qen hēl^ēlē," ^ēnēx^ēlaēxs laē lax^ēwida qā^ēs lā lāwels lāx g^ēōkwasēs ōmpē qā^ēs lā ālē^ēsta lāx āwagawa^ēyas g^ēōkwasēs ōmpē lē^ēwa ōgū^ēlamē g^ēōkwa. Wā, g^ēil^ēem^ēlāwisē lāg^ēaa lāx ālanā^ēayasa g^ēōkwaxs laē dzēlx^ēwida ^ēnana^ēlaaqa lax wās Wāwafē. Wā, hayōstalaem^ēlāwisē nāgama lax wās 40 Wāwafē. Wā, lā^ēlaē dzāqwaxs laaēl la^ēstax^ēid lāxa wā. Wā, laem^ēlaē grig^ēaēx^ēd qā^ēs wāg^ēil wāweldze^ēwa lālōgwasde^ēya laxēs gwālag^ēildzaslē qaxs q!ālela^ēmaē K!wāk!wabalasaxēs ābemp Ts!eqālaxs grayōlaē laxa Sōmxolidex^uwasā Āwīk^ē!ēnoxwē. Wā, hē^ēmis ^ēnēnk^ē!ēgēs K!wāk!wabalasē qā^ēs lālālē. Wā, g^ēil^ēem^ēlāwisē gānō^ēidexs 45 laē t!ēk^ē!exlēlsaxa wēlkwē lāx t!enyaga^ēyas. Wā, g^ēil^ēem^ēlāwisē nā^ēnākūlaxa gaālāxs laē lax^ēūlsa qā^ēs lā la^ēstax^ēid lāxa wa. Wā, g^ēil^ēem^ēlāwisē gwālexs laaēl qayamālaxa wa. Wā, g^ēil^ēem^ēlāwisē dzāqwaxs laē la^ēstex^ēida lāxa wa. Wā, g^ēil^ēem^ēlāwisē gwālexs laē t!ēk^ē!exlēlsaxa wēlkwē qā^ēs mēx^ēdē. Wā, g^ēil^ēem^ēlāwisē ^ēnā^ēna- 50

52 came, he arose and washed in the river; | and after he had done so, he walked up the river Wāwalē; and in | the evening he washed again; and after he had done so, | he lay on his back under a cedar-
 55 tree and went to sleep. When || daylight came in the morning, he arose and washed himself; and | after he had done so, he walked along; and he had not gone far, before he came | to a lake, and he washed himself in it; and | after he had done so, he walked to the inland side of the wide lake. | Before he had gone half the length of
 60 the large lake || evening came, and he washed himself; and after he had done so, | he lay down on the shore of the lake and went to sleep. Now, | he had slept four nights since leaving his home in Wāwalē. Then | he dreamed of a handsome stout man, who came and talked
 65 to him; | and the stout man said to K!wāk!wabalas, || "Let me ask you, why did you come to this supernatural place?" | Thus he said; and immediately K!wāk!wabalas said, | "O friend! I come to get supernatural power from you." Thus he said to him. Then | the stout man said, "Don't leave this place for | four nights, for you
 70 have already obtained something good from me." || Thus spoke the stout man in his dream. As soon as he | stopped speaking, the stout man disappeared, | and at once K!wāk!wabalas awoke. It was | getting daylight. Immediately he arose and washed himself; | and

51 kūlaxa gaālāxs laael ɬaxʷɫsa qaʷs lā laʷstexʷida lāxa wā. Wā, gʷilʷemʷlāwisē gʷwālexs laē qayamalax wās Wāwalē. Wā, gʷilʷemʷlāwisē dzāqwxaxs laē laʷstexʷida. Wā, gʷilʷemʷlāwisē gʷwālexs laē tʷl̥kʷ!exl̥elsaxa wēlkwē qaʷs mēxʷedē. Wā, gʷilʷemʷlāwisē ʷnāʷna-
 55 kūlaxa gaālāxs laē ɬaxʷwida qaʷs lā laʷstaxʷida. Wā, gʷilʷemʷlāwisē gʷwālexs laē qāsʷida. Wā, kʷl̥sʷlatla qwēsgrilaxs laē lāgʷaa lāxa dzeʷlālē. Wā, hēxʷidaemʷlāwisē laʷstexʷid lāq. Wā, gʷilʷemʷlāwisē gʷwālexs laē qāsʷida ālanēgʷwēselaxa lēxē dzeʷlālē. Wā, kʷl̥sʷlatʷa ālatʷa negōyōlisax ʷwāsgemasasa lēxē dzeʷlālēxs laē
 60 dzāqwa. Wā, lāʷlaē laʷstexʷid lāq. Wā, gʷilʷemʷlāwisē gʷwālexs laē tʷl̥xʷalēs lāx āwenxēlisasa dzeʷlālē qaʷs mēxʷedē. Wā, laʷmē mōpl̥ena mēxa gʷāxʷid lāxēs gʷōkwē lāx Wāwalē. Wā, laʷemʷlāwisē mēxelasa ēkʷa ʷwāłatsayōkʷ begwānem gʷāx yāyaqʷ!entemaq. Wā, laʷemʷlaē ʷnēkʷēda ʷwāłatsayōkwē begwānem lāx K!wāk!waba-
 65 lasē: "Wēgʷaxʷin wūlōlmasōs gʷāxēlaōs lāxwa ʷnawalakwēx āwina-kʷl̥sa," ʷnēxʷlaē. Wā, hēxʷidaemʷlāwisē K!wāk!wabalasē ʷnēkʷa: "ya, qāst, ɬālōgwasdeyīn lāl, qāst," ʷnēxʷlaēq. Wā, lāʷlaē ʷnēkʷēda ʷwāłatsayōkwē begwānema: "Gwala bāsōs āxāsaqōs mōp!enxʷaʷslēs gānolaōs yōl lōx qaxs lēmaaqōs hēłaxa gʷāxen,"
 70 ʷnēxʷlaē mēxaʷyas ʷwāłatsayōkʷ begwānema. Wā, gʷilʷemʷlāwisē qʷl̥lbē wāldemasēxs laē xʷisʷidēda ʷwāłatsayōkwē begwānema. Wā, hēxʷidaemʷlāwisē K!wāk!wabalasē tsʷlexʷida. Laʷmaāłaxōl ʷnāʷnakūla. Wā, hēxʷidaemʷlāwisē ɬaxʷɫs qaʷs lā laʷstexʷida.

after he had done so, he broke off hemlock-branches to || make a house 75
 of hemlock-branches; and after making his house, | he went out to
 eat different kinds of berries | of the lake; and after he had had
 enough, he went back | to his house of hemlock-branches, and he lay
 down on his back. Then he thought about | his dream, and what
 the stout man had said to him. || When evening came, he washed him- 80
 self in the lake; and | after he had done so, he went into this house of
 hemlock-branches and lay down on his back. | Soon he went to sleep.
 Then he dreamed of another man | who came and stood in the house,
 not like the stout man of whom he had first dreamed. | The man of his
 new dream was medium-sized. || The man spoke, and said, "Why do 85
 you come | to this supernatural place, friend?" Thus he said. |
 And K!wāk!wabalas replied at once, and said to him, | "I come to
 this supernatural place because I want to get supernatural power |
 from it, friend!" Thus he said to him. Then the man spoke
 again, || and said, "Take care! We have been informed by | our 90
 friend X'imseliŋela, who came to see you last night—for | he is the
 one who first goes to see those who come to this supernatural place—|
 I am Hōxhoxūlsela. Now, take care! and | go on washing yourself in
 this supernatural lake, so that the || human smell will come off, friend, 95

Wā, g'il'ēm'lāwisē gwāŋexs laē L!ex'wēd lāxa q!waxē qa's
 g'ōkwēlēxa q!waxsemē g'ōkwa. Wā, g'il'ēm'lāwisē gwālē g'ōkwē- 75
 la'yas laē qās'ida qa's lā ha'maaxso lāxa L!ōL!ep!ēmasas ōgwā-
 gēlisasa dze'lālē. Wā, g'il'ēm'lāwisē pōt'idexs g'āxaē aēdaaqa
 lāxēs q!waxsemē g'ōkwa qa's t!ēx'ēlsē. Wā, lā'mē g'ig'aēqē-
 laxēs mēxa'ya 'wāłatsayōkwē begwānema lō' wāłdemasēq. Wā,
 g'il'ēm'lāwisē dzāqwa'x laē la'stex'īd lāxa dze'lālē. Wā, g'il'ēm- 80
 'lāwisē gwāŋexs laē laēl laxēs q!waxsemē g'ōkwa qa's t!ēx'ēlsē.
 Wā, g'il'ēm'lāwisē mēx'ēdexs laē mēxelasa ōgū'lamaxat! begwānem
 g'āx lā'wīl lāx g'ōkwas k'!ēs'el hē gwēx'sa g'ālē mēxēs yīxa 'wāla-
 tsayōkwē. Wā, lā'laē hē'asgēmsdēda begwānemē āl mēxēs. Wā,
 lā'laē yāq!eg'a'fēda begwānemē. Wā, lā'laē 'nēk'a: "ēmasōs g'āx- 85
 'ēna'yaqōs lāxwa 'nawalakwē āwīnak!ūsa qāst," 'nēx'laē. Wā,
 hēx'ēidaem'lāwisē K!wāk!wabalasē nā'naxmēq. Wā, lā'laē 'nēk'eq:
 "Hēden g'āxēnē lāxwa 'nawalakwē āwīnak!ūsxg'īn lālogwasdeyēk
 lāq' qāst," 'nēx'laēq. Wā, lā'laē ēdzaqwa yaqleg'a'fēda begwāne-
 mē. Wā, lā'laē 'nēk'a: "Wāg'īllax'ōs āem yāl!ālex ts!ek!lāŋela- 90
 'mēns 'nemōkwaē X'imseliŋela yīxs g'āxaē dōqwōlax gānolē qaxs
 hē'maē g'ali'lāla la dōqwa'x g'āxē lāxwa 'nawalakwē āwīnak!ūsa.
 Wā, nōgwaemlā! Hōxhoxūlsela. Wāg'īllax'ōs āem yāl!ālex qa's
 wālemk'ālaōs la'sta lāxwa 'nawalakwē dze'lālā qa 'wī'lāwesōs bēx'-
 p!alāqōs, qāst, qaxg'īn hālsela'mēk' la mēsela lāxōs bēx'p!alāqōs. 95

- 96 for I can now hardly notice on you the smell of human beings. | And do not leave the place where you are now, for there is no | greater supernatural power anywhere, except the house of Cannibal-at-North-End-of-World. That is it, | friend." Thus said he, and he disappeared. Immediately | K!wāk!wabalas awoke, and washed himself in the lake; and || after he had done so, day came, and he just went and ate | berries. He only came back when it was nearly | evening. He had not been lying there long in his house, when evening came. | Then he washed himself in the lake; and after he had done so, | he went into his house of hemlock-branches and lay down. He || went to sleep at once; and he had not been sleeping long, when in his dream | he saw a short man coming, who stood in the house. And the | short man spoke, and said, "O friend! why did you come | to this supernatural place?" Thus he said. Immediately | K!wāk!wabalas replied, and said, "O friend! I || came to this supernatural place of which I knew, because I wanted to get supernatural power | from it." Thus he said to him. After K!wāk!wabalas had spoken, | the short man spoke, | and said, "O friend! I am Ts!eqomēlelsa^ana. | Take care that you may obtain what you may want to get here. I || know about you, for our friends have talked about you; and | they say that you will obtain a great treasure from us. Take care! Keep on | washing in the supernatural lake!" Thus he said and disappeared. | Immedi-

- 96 Wā, hē^amisa qa^s k'!ēsaōs bāsōs āxāsaqōs qaxs k'!ēsaē ^anawalakwa-gawēsōx ōgū^alā lāx g'ōkwax Bax^ubakwālanux^usiwa^aya. Wā, hē^amēq, qāst," ^anēx^a!aēxs laē x'is^aida. Wā, hēx^a!idaem^alāwisē ts!ex^a!idē K!wāk!wabalasē qa^s lā la^astex^a!id lāxa dze^alālē. Wā, g'il^aem^alāwisē
100 gwālexs laē ^anāx^aida. Wā, āem^alāwisē la qās^aida qa^s lā ha^amaaxsō lāxa L!ōl!ep^aemasē. Wā, āl^aem^alāwisē g'āx aēdaaqaxs laē elāq dzāqwa. Wā, k'!ēs^alat!a gēs t!ēk^a!es lāxēs g'ōkwaxs laē dzāqwa. Wā, lā^alaē la^astex^a!ida lāxa dze^alālē. Wā, g'il^aem^alāwisē gwāla laē laēl lāxēs q!waxsemē g'ōkwa qa^s t!ēx^a!elsē. Wā, hēx^a!idaem^alāwisē
5 mēx^aēda. Wā, k'!ēs^aem^alāwisē gēs mēxaxs laē mēxelasa ts!ēk!ūxsdē begwānem g'āx lā^awīla. Wā, lā^alaē yāq!eg^a!ēda ts!ēk!ūxsdē begwānema. Wā, lā^alaē ^anēk^a: "yā, qāst, ^amāsēs g'āxē-
laōs lāxwa ^anawalakwēx āwinak!ūsa," ^anēx^a!aē. Wā, hēx^a!idaem K!wāk!wabalasē nā^anaxmēq. Wā, lā^alaē ^anēk^a: "yā, qāst, hēden
10 g'āxēla lāxwa q!ālaqen ^anawalak^u āwinak!ūsxg'in lā^alogwas-deyēk' lāq^u," ^anēx^a!aēq. Wā, g'il^aem^alāwisē gwāl yāq!ent!alē K!wāk!wabalasē laa^alas yāq!eg^a!ēda ts!ēk!ūxsdē begwānema. Wā, lā^alaē ^anēk^a: "yā, qāst, nōgwaem Ts!eqomēlelsa^ana. Wāg'il la
āem yāl!ālex qa^s lālēlōsaxēs gwe^ayāōs qa^s lālōl!ōs. Wā, lālen
15 q!ālaemxs le^amaa qōs gwāgwēx^as'ālatse^ans ^anē^anemōkwē, yixs ^awāla-saēs lōgwīlaōs. Wāg'il la āem yāl!ālex ālag^aaem hēmenalaem la^asta lāxwa ^anawalakwēx dze^alāla," ^anēx^a!aēxs laē x'is^aida. Wā,

ately K!wāk!wabalas arose and washed himself in the lake, | and he only came out of the water at daylight. Then || he went and ate 20 berries, and he | did not come back until the evening. Then he went right into the lake | and washed himself; and after doing so, he went into his | house and lay on his back. When he fell asleep, | a woman came in laughing. She came into the house of hemlock-branches, || laughed, and spoke. She said, "O friend! I am | 25 Dāfelsa'naga. I have been sent by our friends to call you to come | into the great winter-dance house. And now let us go." | Immediately K!wāk!wabalas went and followed her. They had not | gone far, before the woman lifted the edge of the moss; || and they went 30 under it into a great house; and | K!wāk!wabalas was told to sit, down at the right-hand side of the | house. As soon as he sat down— an old man arose | and spoke to his tribe. He said, | "O super- 35 natural ones! let us ask our friend why he has come || to our super- natural place here, whether for good or bad, or to make us secular, | for he is the only one who came to our winter dancing-place. | Now, tell us why you came." Thus he said. | Then it occurred to K!wāk!wabalas that he would say that he had come to obtain the | winter dance and the great winter-dance house. And at once || another 40 man spoke in the rear of the dance-house, | and said, "This is

hēx'idaem'lāwisē K!wāk!wabalasē lāx'wida qa's lā la'sta lāxa dze- 18
lālē. Wä, āl'em'lāwisē g'āx'wüstaxs laē 'nāx'ida. Wä, āem'lāwisē
la qās'ida qa's lā ha'maaxsō lāxa L!ōL!ep!ēmasē. Wä, āl'em'lāwisē 20
g'āx aēdaaqaxs lē'maē dzāqwa. Wä, āem'lāwisē hē'stāla lāxa dze-
lālē qa's la'stex'idē. Wä, g'il'em'lāwisē gwālexs laē laēL lāxēs
g'ōkwē qa's t!ēx'elsē. Wä, laem'lāwisē māmēxemālaxs g'āxaasa
dāfālā ts!edāqa. Wä, g'āx'laē g'āxēla lāxa q!waxsemē g'ōkwa dāle-
tewēxs laē yāq!eg'a'la. Wä, lā'laē 'nēk'a: "yā, qāst, nōgwaem 25
Dāfelsa'naga g'āx 'yālagemsens 'nē'nemōkwē qen g'āxē Lē'lalōL qa's
laōs lāxwa 'wālasēx ts!āgats!ē g'ōkwa. Wä, gēlag'a qens lālag'i."
Wä, hēx'idaem'lāwisē K!wāk!wabalasē la lāsgēmēq. Wä, k!ēs'lat!a
qwēs'gila qāsaxs laēda ts!edāqē L!ēlg'ustōdex āwūnxa'yasa p!ēlemsē
qa's lā hōgwabōdeq. Wä, lā hōgwīl lāxa 'wālasē g'ōkwa. Wä, lā 30
'nēx'se'wē K!wāk!wabalasē qa's hē k!wax'idē hēlk'ōdo'yālīlāsa
g'ōkwē. Wä, g'il'em'lāwisē k!wāg'alīlexs laē lāx'ūlīlēda q!ūlyakwē
begwānema qa's yāq!eg'a'lēxēs g'ōkūlōtē. Wä, lā'laē 'nēk'a: "Wä,
g'il la'x'ins 'nā'nawalak' wūlālexg'ins 'nemōx'dzēk'lāx g'āxelasōx
lāxens 'nawalak!wāsēx Lō' ēk'ē Lō' 'yāx'semē Lō' g'āx bebaḡūyila 35
g'āxens, qaxs hē'maēx ālē 'nemōk' g'āx lāxens ts!āxdēmēsēx.
Wä, wāg'il la qa's yāq!eg'a'ītsōs g'āx'ēna'yēx," 'nēx'laē. Wä,
lā'laē 'nēnk'lēqela'laē K!wāk!wabalasaxs hē'maē lālōL'asōsē ts!āq!ē-
na'yas Lē'wa 'wālasē ts!ēts!ēgats!ē g'ōkwa. Wä, hēx'idaem'lāwisē
yāq!eg'a'lēda ōgū'lama begwānem lāxa ōgwiwalīlāsa ts!ēts!ēgats!ē

- 41 what he wants to obtain: he wants to obtain as a treasure our | winter dance, and this great dance-house, and our names." | Thus said Qōqwadēstila, who was the listener of the house. | Immediately the speaker of the great dance-house, Gwa^εwayela^εna (Raven) ||
- 45 said, "Now, dancers, really perform your great | dance ālaq!em. Begin all the ways, so that | our friend may know how they are used." Thus said Gwa^εwayela^εna to his | friends. And K!wāk!wabalas saw hemlock-trees standing | at the left-hand side in the rear
- 50 of the great dance-house, and || from them hung narrow strips of split red cedar-bark. | They were covered with eagle-down, so that they were like | a house of red cedar-bark covered with down in the house. This was the sacred room of the great | dance, the dance ālaq!em. When it was late at night, | many men who were sitting on the floor in the rear of the great dancing-house began to beat time. ||
- 55 They had not been beating long, when they stopped. | Four times they beat time. Then a man wearing a mask | came out of the sacred room of hemlock-branches covered with eagle-down. He went around the | fire in the middle, and stood at the right-hand side of the door, | shaking his round rattle; and he had not been standing
- 60 there long before || those who had been beating time began to sing. He danced around | the fire in the middle of the house. And when

- 41 g'ōkwa. Wā, lā^εlaē^ε nēk'a: "Yūem^εel lālogwasdeyōsōsōqūns ts!āq!ēna^εyēx lē^εwa^ε wālasēx^ε ts!ēts!ēgats!ē g'ōkwa lē^εwens lēlēgemēx," nēx^εlaē Qōqwadēsila, yix hōlaq!esasa g'ōkwē. Wā, lā^εlaē hēx^εida^εma yāyaq!entemilē yix Gwa^εwayela^εna, yisa^εwālasē ts!ēts!ēgats!ē
- 45 g'ōk^u, nēk'a: "Wāg'ilax^{ōs} ts!ēts!ēk'aō ālax^εid lāxēs^εwālasōs lādēda ālaq!em. Laems lālabaaLEX^εnaxwa gwayi^εlālats qa gwa^εla^εmēsens^εnemōx^udzēx^εwīla q!ālaq^u," nēx^εlaē Gwa^εwayela^εnāxēs^εnēnemōkwē. Wā, la^εmē K!wāk!wabalasē dōqūlaxa q!waxē la q!waēl lāx gemxōtēwalīlasa^εwālasē ts!ēts!ēgats!ē g'ōkwa. Wā, hē^εmis la
- 50 tētegūxlawayaatsa ts!ēts!ēq!astowē dzexek^u l!āgekwa. Wā, la qemqemxūxlā^εlax qemxwāsa kwēkwē, hē gwēx^εs qemōk^u l!āl!egekūlak^u g'ōkwē lāxēs gwaēlasē. Wā, hēm lē^εmē^εlats!ēsa^εwālasē lādēda ālaq!emē. Wā, g'il^εmēsē gagāla gānoLEX^ε laē lēxedzōdēda q!ēnemē bēbegwānem k!ūdzil lāxa ōgwiwalīlasa^εwālasē ts!ēts!ēga-
- 55 ts!ē g'ōkwa. Wā, k!ēst!a ālaem gēg'ilil lēxaxs laē q!wē^εida. Wā, mōp!ena lēxedzōdēxs g'āxaas g'ayoqāwa yixumāla begwānem lāxa qemqemxūla q!waxsem lē^εmē^εlats!ā. Wā, la tsaxsēstalīlēlaxa la-qawalīlē qa^εs lā lāx^εūlil lāx hēlk lōtstāhīlasa t!ex!ila lāxēs yatelaēna-
- 60 yasa lōxsemē yadena. Wā, k!ēs^εlat!a gaēl lā^εwīlēxs laē denx^εēdēda k!ūsālāsa tsaxālās t!emyasē. Wā, laem^εlāwisē yix^usēstalīhīlaxa laqawalīlē. Wā, g'il^εem^εlāwisē q!ūlbē q!emdemasēxs g'āxaē

his song was ended, he came and | stood where he had stood first, 62 at the right-hand side of the door of the house. | His name was X'imselilela. He had not been standing there long | swinging his rattle, while those in the rear of the house were beating time, || when 65 he danced with fast steps to the rear of the house, and stood | outside the sacred room of hemlock-branches; and he shouted with a loud voice, and said, | "Come, friend, Hōxhoxūlsela!" As soon as the one who had been called had said, "Hōho!" | X'imselilela said, laughing, "Our | friend has come," and he went to stand where he had stood before. As soon as || Hōxhoxūlsela had cried "Hōho!" 70 the song-leaders in the rear of the house began to sing | the same song they had sung before, for there is only one song for | the whole number. And when the song was at an end, Hōxhoxūlsela arose | near the place where X'imselilela was standing, only | Hōxhoxūlsela was nearer to the door. ||

And X'imselilela swung his rattle again. At once | the song- 75 leaders beat time; and X'imselilela danced back with quick steps, and | shouted, calling Ts!eqōmēlelsa^ana. As soon as he named him, | Ts!eqōmēlelsa^ana shouted, "Hōho!" Then X'imselilela laughed | aloud, and told all the men that the one who had been called was coming. || At once the song-leaders began to sing the song 80 they had first sung, | and now Ts!eqōmēlelsa^ana came dancing with a mask; and X'imselilela was still | standing where he was always

lāx'ūlil lāxēs g'ilx'dē lā'wi'lasa lāx hēlk'lotstālilas t!ex'īlāsa g'ōkwē. 62 Wā, hēm lēgades X'imselilela. Wā, k'les'lat!a gaēl lā'wi'lexs laē yat!ēda yīsēs yadenē. Wā, lā'laē lēxedzodēda k'lūdzilē lāxa ōgwi. wa'ililē. Wā, laē tsaxeyolilēlē X'imselilela qa's lā lāx'ūlil lāx L'ā- 65 salīlasa q!waxsemē lē'mē'lats'lā qa's lāqūlē hāsela. Wā, la 'nēk'a: "Gēlag'a qāstai' Hōxhoxūlselai'." Wā, g'il'em'lāwisē hōhoxwē lē- lālase'waxs g'āxaē 'nēg'etāyē X'imselilela dāletā'ya: "G'āx'mens 'nemōkwē," qa's lā lāx'ūlil lāxēs g'ilx'dē lā'wi'lasa. Wā, g'il'emx'dē hōhoxwē Hōxhoxūlselāxs laē denx'ēdēda nēnāgadē lāxa ōgwiwalilē, 70 yīsēs g'ilx'dē denx'ēdayowa qaxs 'nemsgemaēs q!emdēmē lāxēs 'wāxaasē. Wā, g'il'mēsē q!ūlbē q!emdemasēxs laē lāx'ūlilē Hōxhoxūlsela lāxa 'nēxwāla lāx lā'wi'lasas X'imselilela. Āemlāl hē nēxwālē Hōxhoxūlsela lāxa t!ex'īla.

Wā, lā ēt!ēdē X'imselilela yat!ētsēs yadenē. Wā, hēx'ida'mēsē 75 lēxedzodēda nēnāgadē. Wā, la'mē ēt!ēd tsaxālē X'imselilela qa's lā hāsela lē'lāx Ts!eqōmēlelsa^ana. Wā, g'il'em'lāwisē lēx'ēdqēxs laael hōhoxwē Ts!eqōmēlelsa^ana. Wā, g'āx'laē X'imselilela datelāxs laē hāsela nēlaxa 'nāxwa begwānemxs g'āx'maēs lē'lālase'wē. Wā, hēx'idaem'lāwisē denx'ēdēda nēnāgadāsēs g'ālē denxelayā. Wā, 80 g'āx'mē yīx'widēda yīxumālē Ts!eqōmēlelsa^ana. Wā, hēx'sā'mēsē lā'wilē X'imselilelēs lāx'ūlilēlasnāxwa. Wā, g'il'mēsē q!ūlbē denx-

standing. As soon as the | song-leaders ended their song, Ts!eqômē-
Lelsa^{na} stood at the left of | Hōxhoxūlsela. ||

- 85 Then X'imselilela swung his rattle again, and | the song-leaders
beat fast time. And X'imselilela danced with quick steps, and |
stood outside of the sacred room of hemlock-branches, and he called
with a loud voice | Dāfelsā^{naga} (Laughing-Woman-of-the-Woods);
and as soon as X'imselilela named Dāfelsā^{naga} | she began to
90 laugh. And X'imselilela said as he was going back, || "Our friend
is coming." Thus he said and went to the place where he always
stood. | Immediately the song-leaders began to sing, and Dāfel-
sā^{naga} continued laughing | as she was dancing. And then she
took her place to the left | of Ts!eqômēLelsa^{na}. |
- 95 Then X'imselilela swung his rattle again, and || the song-leaders
beat fast time; and X'imselilela danced with quick steps, | and stood
outside of the sacred room of hemlock-branches; and he shouted
aloud, | "I call you, friend Hamasē^{nā}, to come and dance!" And |
as soon as he had finished his speech, Hamasē^{nā} shouted, "Hōho!"
inside of the | sacred room of hemlock-branches; for there is only
200 one way in which the spirits || shout, namely, "Hōho!" As soon as
Hamasē^{nā} had said "Hōho!" | X'imselilela laughed, and told those
who were sitting down that the one who had been called was com-
ing. | And when Hamasē^{nā} shouted "Hōho!" the song-leaders
began to sing the same | song as before, for all the people have only

83 layāsa nenāgadāxs laē lāx^{ūlilē} Ts!eqômēLelsa^{na} lax ǵemxagawa-
lilas Hōxhoxūlsela.

- 85 Wā, lā^{laē} ēt!ēd yat!ēdē X'imselilelāxēs yadenē. Wā, lā^{laē}
lēxedzodēda nēnāgadē. Wā, lā^{laē} X'imselilela tsaxāla qa's lā
lāx^{ūlil} lāx l!āsa^{yasa} q!waxsemē le^{mē}lats!ā qa's hāselē lē!lāx
Dāfelsā^{naga} yixs ǵil^{maē} lēx^{ēdē} X'imselilelax lēǵemas Dāfelsā-
^{naga} laa^{lasē} dedālsā. Wā, ǵāx^{laē} X'imselilela ^{nē}ǵete^{wēxs} ǵā-
90 xaē: "Ǵāx^{mens} ^{nemōkwēx}," ^{nēx}laē lālaa lāxēs lā^{wī}lasē. Wā,
hēx^{idaem}lāwisē denx^{ēdēda} nēnāgadē. Wā, la^{mē} senbaēl dāfelē
Dāfelsā^{nagaxēs} ^{wā}wasdemē yixwa lōxs laē lā^{wīl} lāx ǵemxagawa-
lilas Ts!eqômēLelsa^{na}.

- Wā, la ēt!ēdē X'imselilela yat!ētsēs yadenē. Wā, hēx^{idaem}xa-
95 āwisa nēnāgadē lēxedzōda. Wā, laemxaāwisē X'imselilela tsaxāla
qa's lā lāx^{ūlil} lāx l!āsa^{yasa} q!waxsemē le^{mē}lats!ē. Wā, hasela
^{nēka}: "Lē!lālenlōl qāstai Hamasē^{nā} qa's ǵāxaōs yix^{wīda}." Wā,
ǵil^{mēsē} q!ūlbaxsdē wāldemas laē hōhoxwē Hamasē^{nā} lāx ōts!āwasa
q!waxsemē le^{mē}lats!ā qaxs ^{nem}maē bābagūlagōmasa haāyafila-
200 ǵasē hōhō lāxēs ^{wā}xaasē. Wā, ǵil^{mēsē} hōhoxwē Hamasē^{nāxs} ǵāxāē
X'imselilela dāfela nēlaxa k!ūdzēlaxs ǵāx^{maēs} lē!lālasē^{wē}. Wā,
ǵil^{em} hōhoxwē Hamasē^{nāxs} laē denx^{ēdēda} nēnāgadāsēs ǵil^xdē
denxelayā qaxs ^{nemsgemaē} q!ēmdemas laxēs ^{wā}xaasē. Wā, ǵil-

one song. When | the song was ended, Hamasēnâ stood at the left-hand side || of Dāfelsānaga. They stood close together, and | 5 X'imselilela was also still standing there where he first had taken his place. |

Then X'imselilela swung his rattle again and danced with quick steps, | while the song-leaders were beating time. As soon as he arrived outside of the | sacred room of hemlock-branches, he said aloud, "I call you, friend || Yaḡwaxanowił (Dancer-of-the-House)!" 10 And when his speech was ended, | Yaḡwaxanowił shouted, "Hōho!" And at once X'imselilela went and | told those who were sitting in the house that the one who had been called, Yaḡwaxanowił, was coming. And | Yaḡwaxanowił came out of the | sacred room of hemlock-branches, and the song-leaders sang. And when || their 15 song was at an end, Yaḡwaxanowił took his place at the left of | Hamasēnâ.¹ |

. . . "I call you, friend Ḡwa^εwayela^εna | (Raven-of-the-Woods)!"

. . . "I call you, friend Ḡilg'eldokwila (Long-Life-Maker)!"²
. . . The | song-leaders sang, and Ḡilg'eldokwila danced, || and 20 they all wore different kinds of masks. |

. . . "I call you, friend L!ētsaplēla^εnaga (Heat-of-House-Woman), to come and dance!" |

εmēsē q!ūlbē q!ēmdemas laē lāḡ^εūlilē Hamasēnâ lāḡ gēmxaḡa-waliłas Dāfelsā^εnaga lāḡēs memk'ātaē^εna^εyē. Wā, lāxaa hēx^εsāem 5 lāḡ^εūlilē X'imselilelēs ḡilx^εdē lāḡ^εūli^εlasa.

Wā, lā ētlēd yat!ēdē X'imselilelāsēs yadenē ḡyōtēla tsaxālaxs laē lēxedzōdēda nēnāḡadē. Wā, ḡil^εmēsē lāḡ^εaa lāḡ L!āsaliłasa q!waxsemē lē^εmē^εlats!ēxs laē hasela εnēk'a: "Lē^εlālenlōl, qāstai, Yaḡwaxanowił. Wā, ḡil^εem^εlāwisē q!ūlbē wāldemas laa^εlasē hō- 10 hoxwē Yaḡwaxanowił. Wā, hēx^εidaem^εlāwisē X'imselilela ḡāx nēn-
laxa k!ūdzilaxs ḡāx^εmaēs lē^εlālasē^εwē Yaḡwaxanowiłē. Wā, ḡā-
xaalas yīḡūtā^εyē Yaḡwaxanowiłaxs ḡāxaē ḡāx^εwūłts!ālił lāxā q!wax-
semē lē^εmē^εlats!ēxs laē denxelēda nēnāḡadē. Wā, ḡil^εmēsē q!ūl-
bēda q!ēmdemāxs laē lāḡ^εūlilē Yaḡwaxanowiłē lāḡ gēmxaḡawali- 15
las Hamasēnâ.¹

. . . "Lē^εlālenlōl qastai Ḡwa^εwayela^εna"

. . . "Lē^εlālenlōl qastai Ḡilg'eldokwilai." . . . Wā, lā^εlaē denx^εēdēda nēnāḡadē. Wā, laemxaē yīḡwē Ḡilg'eldokwila lāḡēs εnāḡwaēnemē yīḡumāla lāḡēs ḡwēḡūx^εsdēmē. 20

. . . "Lē^εlālenlōl qastai L!ētsaplēla^εnaga qa^εs ḡāxaōs yīḡ^εwida."

¹ The following calls are the same as the preceding. For this reason only the names and characteristic remarks are given.

² The lark.

- 23 . . . "I call you, friend P!elp!elsk' !ōtemels (One-Side-Moss-in-Woods), to come and | dance!"
- 25 . . . The dancer had really moss on one side of the mask || as he came in dancing. |
- . . . "I call you, friend Xēxeyilsk' !ōtem (One-Side-Rock-in-Woods), to come and dance!" | and the song-leaders began to sing. Then Xēxeyilsk' !ōtem danced. | There were two of them. And the one side of their masks was really stone. | One was a woman, and one a man. ||
- 30 . . . "I call you, friend Wūqagas (Frog-Woman), to come and dance!" |
- . . . "I call you, friend Ğelōğūdzewēs (Crooked-Beak-of-the-Sky)." Then the | song-leaders began to sing, and Ğelōğūdzewēs had on his face a crooked-beak | mask while he was dancing. |
- . . . "I call you, friend Hōx^uhogūdzewēs (Hōx^uhok^u-of-the-Sky), to come and dance!" | . . . Then the song-leaders began to sing; and | Hōx^uhogūdzewēs began to dance around the fire in the middle of the house, as all those | who had dancee first had done. |
- . . . "I call you, friend Q!āmināğās (Rich-Woman), to come and dance!" | . . . And at once X'imselilela came and told the ||
- 40 men sitting in the house, the spectators, that the one who had been called was coming, | Q!āmināğās." |

22 . . . "Lē^lālēnlōt qastai P!elp!elsk' !ōtemels qa's g'āxaōs yīx^wīda. . . .

Wā, hē^mis la ye^watsa ālaem p!elemsē āpsanōlema^yas yīxumlasa
25 g'āx yīxwa.

. . . "Lē^lālēnlōt qastai Xēxeyilsk' !ōtem qa's g'āxaōs yīx^wīda." Wā la denx^ēdēda nēnāğadē. Wā, la yīxwē Xēxeyilsk' !ōtem lāxēs ma^lōkwaē. Ālaem t^lēsemē āpsanōlema^yas yaēxumlas; ts!^ledāqa ^ēnemōkwē, wā, lā begwānema ^ēnemōkwē.

30 . . . "Lē^lālēnlōt qastai Wūqagas qa's g'āxaōs yīx^wīda."

. . . "Lē^lālēnlōt qastai Ğelōğūdzewēs." Wā, lā^lāē denx^ēdēda nēnāğadē. Wā, la^mē āx^ēemālē Ğelōğūdzewēsaxa ğel^wilba yīxūmlaxs laē yīx^wīda.

. . . "Lē^lālēnlōt qastai Hōx^uhogūdzewēs qa's g'āxaōs yīx^wīda." 35 da." . . . Wā, la^mē denx^ēdēda nēnāğadē. Wā, la^mē yīx^usē^ēstalilelē. Hōx^uhogūdzewēsaxa laqwawalilasa g'ōkwē lāx ^ēnāxwa^mē ğwēğilatsēs g'āğilagawa^yē.

. . . "Lē^lālēnlōt qastai Q!āmināğās qa's g'āxaōs yīx^wīda."

. . . Wā, hēx^ēidaem^lāwisē X'imselilela g'āx nēnlēlaxa
40 k!ūdžlē bēbegwānemxa x'its!^lax^lilāxs g'āx^ēmaēs Lē^lālase^wē
Q!āmināğāsē.

. . . "I call you, friend, MamayōĻemalaga (Woman-giving- 42 Birth), to come and dance!" | . . . And MamayōĻemalaga came dancing out of the | sacred room of hemlock-branches; and she had not yet come half way to the || left of the house, when she sat down, 45 and (pretended to) give birth to a child. | Then MamayōĻemalaga arose; and her child arose from the floor | wearing a mask, and danced; and MamayōĻemalaga sat down again on the floor, | and there came out of the sacred room with hemlock-branches | a woman wearing a mask. She was named MamayōĻsilagas (Midwife); || and 50 she went straight to MamayōĻemalaga, and danced around her, | shaking her hands. She had not done so long, before MamayōĻemalaga arose; | and her child that was just born arose and danced; | and when the song was at an end, MamayōĻemalaga stood | to the left of Q!āmināgas, and her first child || stood to her left; and the 55 second child stood to the | left of her brother, for the second child of MamayōĻemalaga was a girl, | and MamayōĻsilagas stood at | the left of the younger child. |

. . . "I call you, friend Gōlalegās (Salmon-Berry-Woman), to come and dance!" . . . || And Gōlalegās came dancing out of the 60 sacred room of hemlock-branches, | a woman wearing a mask. |

. . . "I call you, friend Gwēdzagas (Sparrow), to come and dance!" |

. . . "Lēlālenlōl qastai MamayōĻemalaga qa's g'āxaōs yīx- 42 'wida." . . . Wā, g'āx'laē yīx'wūłts!ālītēla lāxa q!waxsemē ĩēmē'łats'lē MamayōĻemalaga. Wā, k'łēs'em'łāwisē negōyolītāxa gēm-xōdoyālīlāsa g'ōkwaxs laē k!wāg'alīlā qa's mayo'łīdēsa bābagumē. 45 Wā, g'ł'ēm'łāwisē lāx'ūlīlē MamayōĻemalagāxs laē lāx'ūlīlē xūnō-kwas yīxumāla qa's yīx'widē. Wā, āēm'łāwisē ēt'ēd k!wāg'alīlē MamayōĻemalagāxs; wā, g'āxaē g'āx'wūłts!ālīlā lāxa q!waxsemē ĩēmē'łats'lē yīxumāla ts!ēdāqa. Hēem lēgades MamayōĻsilagasē. Wā, hē'nakūlaēm'łāwisē lax MamayōĻemalagāsē qa's yīx'sē'stalē 50 xwēxūlēqūla. Wā, k'łēs'lat!la gēg'łīlēxs laē lāx'ūlīlē Mamayō-Ļemalaga. Wā, lā'laē lāx'ūlīlē ālē mayoĻems qa's yīx'widē. Wā, g'ł'ēm'łāwisē q!ūlbē q!ēmdemas laē lāx'ūlīlē MamayōĻemalaga lāx gēm-xagawalīlas Q!āmināgāsē. Wā, lā'laē g'ālē māyoĻems lāx'ūlīl lāx gēm-xagawalīlas. Wā, lā'laē ālē mayoĻems lāx'ūlīl lāx 55 gēm-xagawalīlasēs wūq!wa qaxs ts!ēdāqaē ālē mayoĻems Mamayō-Ļemalaga. Wā, lā'laē MamayōĻsilagasē lāx'ūlīl lāx gēm-xagawalīlasa ālēłxsa'yē mayoĻema.

. . . "Lēlālenlōl qastai Gōlalegāsai qa's g'āxaōs yīx'wida." . . . Wā, g'āx'laē yīx'wūłts!ālītēlā Gōlalegās lāxa q!waxsemē ĩēmē'łats'lē 60 yīxumāla ts!ēdāqa.

. . . "Lēlālenlōl qastai Gwēdzagasai qa's g'āxaōs yīx'wida."

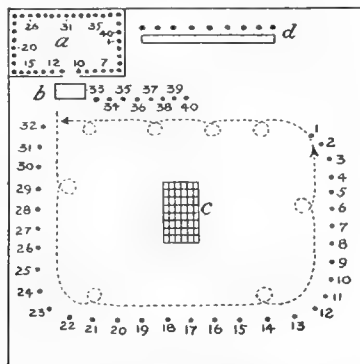
- 63 . . . "I call you, friend Mēmeyoxwā^{na} (Salmon-Spirit), to come and dance!" | . . . He wore a mask as he came dancing, as
 65 all the dancers || who had danced before him had done, and their masks were according to their | kind. As soon as the song was at an end, he stood | to the left of Gwēdzagas. |
 . . . "I call you, friend Qōqwadēsila (Listener) to come and dance!" |
 . . . "I call you, friend X'āx'ayapalsela^{naga} (Sprinkler), to
 70 come and || dance!" |
 . . . "I call you, friend TEWIX'āxte^{wē} (Mountain-Goat-Hunter), to come and dance!" |
 . . . "I call you, T!alt!emak!wagās (Tying-Woman¹), to come and dance!" |
 . . . "I call you, friend K'!ālmōdila^{naga} (Dust-in-House-Woman), to come and dance!" |
 . . . "I come to call you, friend Hēlemil (Helper-in-the-House), to come and dance!" ||
 75 . . . "I come to call you, friend L!āl!apēlalag'els (Door-Keeper-of-Woods), to come and dance!" |
 . . . "I call you, friend Gwag'oma (Partridge-Woman) to come and dance!" |
 . . . "I call you, friend Ax^{ax}ünē (Thrush), to come and dance!"
 . . . "I call you, friend Gūnēgūnē (Owl), to come and dance!" ||
 . . . "I call you, friend Tsātsax^uleg'ila (Raindrop-Maker), to come and dance!" ||

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- 63 . . . "Lē^lālēnlōl qastai Mēmeyoxwā^{na} qa's g'āxaōs yīx^wida."
 . . . Wā, la^{mē} yīxumālaxs g'āxaē yīxwa lāx ^{nā}xwa gwālaatsēx
 65 yīxwāē Lē^wis g'āg'ilagawa^{yē} yīxs hē^{maē} gwālēs yaēxumlēs gwē-gūx^usdemē. Wā, g'il^{em}lāwisē q!ūlbē q!emdēmasēxs laē lāx^ulil lāx gēm^xagawalīlas Gwēdzagasē.
 . . . "Lē^lālēnlōl qastai Qōqwadēsila qa's g'āxaōs yīx^wida."
 . . . "Lē^lālēnlōl qastai X'ax'ayapalsela^{naga} qa's g'āxaōs yīx-
 70 ^wida."
 . . . "Lē^lālēnlōl qastai TEWIX'āxte^{wē} qa's g'āxaōs yīxwa."
 . . . "Lē^lālēnlōl qastai T!alt!emak!wagās qa's g'āxaōs yīx^wida."
 . . . "Lē^lālēnlōl qastai K'!ālmōdila^{naga} qa's g'āxaōs yīx^wida."
 . . . "Lē^lālēnlōl qastai Hēlemil qa's g'āxaōs yīx^wida."
 75 . . . "Lē^lālēnlōl qastai L!āl!apēlalag'els qa's g'āxaōs yīx^wida."
 . . . "Lē^lālēnlōl qastai Gwag'oma qa's g'āxaōs yīx^wida."
 . . . "Lē^lālēnlōl qastai Ax^{ax}ünē qa's g'āxaōs yīx^wida."
 . . . "Lē^lālēnlōl qastai Gūnēgūnē qa's g'āxaōs yīx^wida."
 . . . "Lē^lālēnlōl qastai Tsātsax^uleg'ila qa's g'āxaōs yīx^wida."

¹ Blue Jay.

. . . "I come to call you, friend Yāxyāxēsa'naga (Answering-Woman), to come and dance! . . . " |

Now there were really many all around the great dancing-house. | There are eight whose names have not been given, for I do not know their | names. There should be forty to be called out to dance by | X'imselilela, as it was shown by the former chief of the Āwik'!ēnox^a, || Ēwült!āla. The great many of them all turned to- 85 ward the fire of the | great dancing-house; and they all shouted "Hōho!" at the same time, | their whole number. |



HOUSE OF X'IMSELELELA.

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|--|---|
| a. Sacred room of dancers. | 16. Mamayōlēmāla and her two children (Woman-giving-Birth). |
| b. Magic mat of K'wāk!wabālas (see p. 1199). | 17. Mamayōlēsīlagas (Midwife). |
| c. Fire. | 18. Gōlalegas (Salmon-Berry-Woman). |
| d. Singers. | 19. Gwēdzagas (Sparrow-Woman). |
| Line of dance. | 20. Mēmeyoxwa'naga (Salmon). |
| 1. X'imselilelas. | 21. Qōqwadēsila (Listener). |
| 2. Hōxhoxūlsela (Caller). | 22. X'ax'ayapalsela'naga (Sprinkler). |
| 3. Ts!eqōmēlēlsela'naga (Stump-of-the-Woods). | 23. Tēwix'āxtēwē (Mountain-Goat-Hunter). |
| 4. Dālēlsā'naga (Laughing-Woman-of-the Woods). | 24. T!att!emak!wagas (Tying-Woman, i. e. Blue Jay). |
| 5. Hamasēfnā (Cannibal). | 25. K'ālmōdila'naga (Dust-in-House-Woman). |
| 6. Yāxwaxanowū (Dancer-of-the-House). | 26. Hēlēmū (Helper-in-House). |
| 7. Gwa'wayela'naga (Raven). | 27. L!āl!apēlalag'els (Door-Keeper-of-Woods). |
| 8. G'īg'eldokwīla (Long-Life-Maker). | 28. Gwag'oma (Partridge). |
| 9. L!ētsaplēla'naga (Heat-of-House-Woman). | 29. Ax'axūnē (Thrush). |
| 10. P!ēlp!ēlsk'!ōtēmēls (One-Side-Moss-in-Woods). | 30. Gūnēgūnē (Owl). |
| 11. Xēxeyīlsk'!ōtēm (man and woman, One-Side-Rock-in-Woods). | 31. Tsātsax'ēg'ila (Raindrop-Maker). |
| 12. Wūqagas (Frog-Woman). | 32. Yāxyāxēsa'naga (Answering-Woman). |
| 13. Qēlōgūdzewēs (Crooked-Beak-of-Sky). | 33-40. (?) |
| 14. Hōx'hogūdzewēs (Hōx'hōku-of-Sky). | In the sacred room the dancers stand in the same order. On account of lack of space only Nos. 1, 7, 10, 12, 15, 20, 26, 31, 35, 40, have been inserted. |
| 15. Q!āmināgās (Rich-Woman). | |

. . . "Lēlālēnlōl qastai Yāxyāxēsa'naga qa's g'āxaōs yīx'wida." 80

Wā, lādžēk'as'ēm'laē lā'stalīl lāxa 'wālasē ts!āgats!ē g'ōkwa, yīxs ma'lgūna'lōkwaēn k'lēsa lēx'ētse'wa qaxg'in k'lēsek' la q!ālelax lēlēgēmas, yīxs mōsgēmgrustāa'laēda yīxwa lēlwūlt!ālīlēlayōs X'imselilela, yīxs g'āxē nē'īd lāx g'īgāmayōlasa Āwik'!ēnoxwē Ēwült!āla. Wā, lādžēk'as'laē 'nemāx'īd L!āsgēm'īd lāxa lēgwiłasa 85 'wālasē ts!āgats!ē g'ōkwa. Wā, lā'laē 'nemādzaqwa hōhōxwa lāxēs 'wāxaasē (fig.).

As soon as this was at an end, the song-leaders began to sing the |
 90 first song, the one song for the whole number; || and all of them
 danced at the same time, wearing their masks, | and dancing around
 the fire in the middle of the great dancing-house. | And when the
 song sung by the song-leaders was at an end, they all | turned their
 faces from the fire in the middle of the great dancing-house, and the
 whole number shouted at the same time | "Hōho!" The song-lead-
 95 ers began to sing with slow beating || of time, and the whole number
 continued to cry "Hōho!" | Then they turned toward the fire, and
 danced around | it; and when the song with the slow beating was at
 an end, | they turned their faces away from the fire, and shouted
 "Hōho!" | And the song-leaders began to sing again a song with
 300 slower time-beating, || and they all at the same time turned their
 faces toward the fire and shouted | at the same time "Hōho!" while
 they were dancing around the fire in the middle of the house. | And
 when the song was at an end, they turned away from the fire and |
 shouted "Hōho!" at the same time. Then the song-leaders sang
 again with | very slow beating of time, and they all shouted
 5 "Hōho!" || and turned their faces to the fire in the middle of the
 house and danced around | it. |

Now X'imselitela stood in the door of the sacred room of hemlock-
 branches; | and while they were dancing along, the one who had

88 Wä, g'il^εem^εlāwisē q!wē^εēdexs laael denx^εēdēda nēnāgadē yīsēs
 g'ilx^εdē denxelayāxa ^εnemsgemē q!emdems lāxēs ^εwāxaasē. Wä,
 90 lādzēk'as^εem^εlāē ^εnemāg'ililēla yīxwa lāxēs ^εnāxwaēnē^εmē yaēxumā-
 laxs laē yīx^εse^εstalilēlax laqawalilasa ^εwālasē ts!āgats!ē g'ōkwa. Wä,
 g'il^εem^εlāwisē q!ūlbē denxelayāsa nēnāgadāxs laael ^εnemāx^εid lōx-
^εwitsa laqawalilasa ^εwālasē ts!āgats!ē g'ōkwa lādzēk'as^εlāē ^εnemā-
 dzaqwa hōhoxwa. Wä, lā^εlāē denx^εidēda nēnāgadāsa neqāxelas
 95 t!emyasē q!emdema. Wä, lā^εlaxaē ^εnemādzāqwa hōhoxwaxs lādzē-
 k'asaē ^εnemāx^εid L!āsgemx^εid lāxa laqawalilē qa^εs yīx^εsē^εstalilēlēxa
 laqawalilē. Wä, g'il^εemxaāwisē q!ūlbē neqāxela q!emdems lādzē-
 k'asaē lōx^εwitsa laqawalilē qa^εs ^εnemādzāqwē hōhoxwa. Wä, lā^εlāē
 ēdzaqwa denx^εēdēda nēnāgadāsa āwāk'elās t!emyas q!emdema.
 300 Wä, lādzēk'as^εlāē ^εnemāx^εid L!āsgemx^εid lāxa laqawalilē qa^εs ^εne-
 mādzaqwē hōhoxwaxs laael yīx^εsē^εstalilēlaxa laqawalilē. Wä, g'il-
^εem^εlāwisē q!ūlbē q!emdemas lādzēk'asaasē lōx^εwitsa laqawalilē qa^εs
^εnemādzāqwē hōhoxwa. Wä, lā^εlāē ēdzaqwa denx^εidēda nēnāgadāsa
 ālael la āwāk'elās t!emyasē. Wä, lādzēk'as^εlāē ^εnemāx^εid hōho-
 5 xwaxs laē ^εnemāx^εid L!āsgemx^εid lāxa laqawalilē qa^εs yīx^εsē^εsta-
 lilēlēq.

Wä, la^εmē X'imselitela lāx^εūlit lāx t!ex'ilāsa q!waxsemē le^εmē-
^εlats!ē. Wä, hē^εmis g'il la yō^εnakūla qa^εs lā lats!ā lāxa q!waxsemē

come first dancing out of the sacred room | was the first to go back into it; and when all had gone into || the sacred room of hemlock-branches, X'imselilela was the last to go in; | and as soon as all were inside, a woman came out of | the sacred room of hemlock-branches singing her sacred song; and immediately the song-leaders began to, sing the | song for rapid steps, which was first sung for all the masks, when they were dancing. | And when this was at an end, the song-leaders sang again the || song with slow beating; and when this was 15 at an end, the | song-leaders sang the song with slower beating; and | finally the song-leaders sang the song with the very slow | beating, and the woman continued dancing around the fire | of the great dancing-house. When the song was nearly at an end, || she went 20 back into the sacred room of hemlock-branches. | Her name was ALōtemdālag'īls (Walking-behind-the-Mountains). |

Now I shall talk about the head-ring of the woman and her | neck-ring, the armlets and anklets, | for she was naked. Her head-ring was of hemlock and || balsam and red-cedar and salal branches 25 woven together, and | also moss. This was her head-ring, and on top of the head stood | a bunch of fern cut off from the root. Her | neck-ring was made in the same way, of hemlock, | balsam, cedar-branches, and salal-branches, and moss plaited together. || This was 30 her neck-ring. And around her waist she wore | hemlock, balsam,

lē'mē'lats'lāxa g'ilx'dē g'ax'wūlts'lālaq. Wā, g'il'mēsē 'wī'la la lats'lā lāxa q!waxsemē lē'mē'lats'lēxs laē X'imselilela elx'lē lats'lā. Wā, 10 g'il'mēsē lats'lāxs g'āxaē yālaqūlēda ts!edāqē g'ayōlts'lālitela lāxa q!waxsemē lē'mē'lats'lā. Wā, hēx'idaem'lāwisa nēnāgadē denx'itsa tsaxāla g'il denxelayōs qaēda 'nāxwa yaēxumalaxa g'ilx'dē yīxwa. Wā, g'il'em'lāwisē q!ūlbaxs laē ēdzaqwēda nēnāgadē denx'itsa nē-qaxelās t!emyasē. Wā, g'il'em'lāwisē q!ūlbaxs laē ēdzaqwēda nē- 15 nāgadē denx'ētsa āwāk'elās t!emyasē q!emdema. Wā, g'il'em'lāwisē q!ūlbaxs laē ēdzaqwēda nēnāgadē denx'ētsa ālak'alē āwāk'elās t!emyasē lāx hēmenāla'māē yīx'sēstalilelēda ts!edāqaxa laqawa-lāsa 'wālasē ts!āgats!ē g'ōkwa. Wā, g'il'em'lāwisē elāq q!ūlbē q!emdemaxs laē lats'lā lāxa q!waxsemē lē'mē'lats'lā. Wā, hēm 20 lēgemsa yīxwa ts!edāqē ALōtemdālag'īls.

Wā, lā'mēsen gwāgwēx'sālal lāx qex'ema'yasa ts!edāqē lē'wis qenxawa'yē lē'wis qēqex'ts'lāna'yē lē'wis qēqex'sidza'yē lāxēs xanālaē. Wā, hē'māē qex'ema'yas yīxs mālaqelaxa q!waxē lē'wa mōmox'dē lē'wa ts!ap'laxē lē'wa lēnemx'dē la q!aq!ēlewakwa. Wā, 25 hē'misa p!elemsē. Wā, hēm qex'emēsē. Wā, hē'mis la lāxlāsēda sālāēdana 'nemx'lā āem t!ōsoyewē l!ōp!ēk'as. Wā, hē'mīsē gwālē qenxawa'yasē gwālaasas qex'ema'yas yīxa q!waxē lē'wa mōmox'dē lē'wa ts!āp'laxē lē'wa lēnemx'dē lē'wa p!elemsē la q!āq!ēlewakwa. Wā, hēm la qenxawēsē. Wā, la qenoyālaxa q!ālēnakwē mālaqe- 30

- 32 cedar, and salal, and moss, woven together; | and the various kinds of plants were hanging from | them in the same way as the kinds of plants which I have named | that were attached to her belt. It
 35 looked like a petticoat. || And the same kinds of plants plaited together were her | armlets and her anklets. That is the dress of | *Ālaq!em*, for that is the name of the great dance. It belongs to the | woman who came out dancing last after the forty masked dancers who had for their chief | *X'imselilela*. This was her dress
 40 when she first came out of the woods. The || forty mask-wearers were also dressed in the same way; for they | wore around their necks hemlock, balsam, | cedar, salal-berries, and moss mixed, and | armlets and anklets of the same kind; | and fern was hanging down from (the rings). ||
- 45 Now I shall talk about it—how | the woman, *ALōtemdālag'īls*, began to sing again her sacred song in the sacred room of hemlock-branches. | When her sacred song was at an end, the song-leaders sang | the same song that they had sung with fast beating of time; and | *ALōtemdālag'īls* came dancing out of the sacred room of
 50 hemlock-branches, || and went around the fire in the middle of the house. And when she came to the | front of the sacred room of

- 31 *laxa q!waxē LE'wa mōmox'dē LE'wa ts!āp!axē LE'wa lenemx'dē LE'wa p!elemsē*. Wā, hē'misa ōgūq!ēmasē q!wāsq!ūxela. Wā, la tētēx'ūna'ya hē'maaxat! gwēx'sen la lēlēqēlasō'ē ōgūq!ēmasē q!wāsq!ūxela lāx qenōyā'yas. Wā, hēla gwēx's la saxsdālaq. Wā,
 35 hēemxaāwisē 'wāxax'idāla q!wāsq!ūxela q!āq!ēlewakwē qēqēx'ts!āna'yas LE'wis qēqēx'sidza'yas. Wā, hēem gwēlaatsa āla-q!em qaxs hē'maē lēgēmsa 'wālasē lēda. Wē, hēem lōgwisa ālē g'āx yīxwa ts!edāqa mōsgemg'ustāwē yaēxumalaxa g'igadās *X'imselilela*. Wā, hēem gwālaatsexs g'ālōlt!alaē. Wā, la hēem-
 40 xat! gwālēda mōsgemg'ustāwē yaēxumala, yīxs 'nāxwa'maē qē-qenxālaxa mālaqēla q!āq!ēlewak^u q!wax LE'wa mōmox'dē LE'wa ts!āp!axē LE'wa lenemx'dē LE'wa p!elemsē. Wā, lā hēemxat! gwēx'sē qēqēx'ts!āna'yas LE'wis qēqēx'sidza'yē. Wā, la tēkwē-dēx'sa sālāēdāna.
- 45 Wā, la'mēsen gwāgwēx's'āla! laqēxs laē ēdzaqwa yālaqwēda ts!ēdāqē, yīx *ALōtemdālag'īls* lāx ōts!āwasa q!waxsemē hē'mē'lats!ā. Wā, g'il'ēm'lāwisē q!ūlbē yālaqūlaēna'yaxs laē denx'ēdēda nēnāga-dāsēs g'ilx'dē denxelayā tsaxālās t'emyasē. Wā, g'āx'laē *ALōtemdālag'īls* yīx'wūts!ālilela lāxa q!waxsemē hē'mē'lats!ā qas' lē
 50 hē'stalilelaxa laqawalilē. Wā, g'il'mēsē lāgr'aa lāxa L!āsaliłasa q!waxsemē hē'mē'lats!ōxs laē hēx'sāem la yīxwē. Wā, g'il'ēm'lā-

hemlock-branches, she continued to dance; and when | her song was 52
 at an end, she remained standing there. Then the | song-leaders
 began to sing the song with slow beating of time, and | ALōTEMdā-
 lag'īls danced around the fire in the middle of the house; and || when 55
 she came to the outside of the sacred room of hemlock-branches, |
 she continued to dance there; and when the song was at an end, she
 stood still, and | the song-leaders began to sing again the song with
 slow time-beating, | and ALōTEMdālag'īls danced again around the
 fire in the middle of the house; | and when she came to the place out-
 side of the sacred room of hemlock-branches, || she still danced there. 60
 When the song was at an end, | she remained standing; and the
 song-leaders began to sing the song with | very slow time-beating,
 and ALōTEMdālag'īls | danced around the fire in the middle of the
 house. When she came to the | place outside of the sacred room of
 hemlock-branches, she danced for a little while there. || Then she 65
 went back into the sacred room of hemlock-branches. Then, that
 was the end of this. |

As soon as the song of the song-leaders was at an end, a | handsome
 man came out of the sacred room of hemlock-branches, | and
 K!wāk!wabalas recognized X'imseliēla. | He carried a head-ring of
 red cedar-bark, and a neck-ring of red cedar-bark; for || these were 70
 the cedar-bark head-ring and neck-ring of ALōTEMdālag'īls, when
 she | came to dance the last time; and her armlets and anklets |
 were of red cedar-bark, and what stood on the head-ring of ALōTEMdā-

wisē q!ūlbē q!EMDEMāxs laē ɽax'ūliɽ. Wā, lā'laē ēdzaqwa den- 52
 x'ēdēda nēnāgadāsa neqaxelas t!emyas q!EMDEMS. Wā, laem-
 'laxaē ALōTEMdālag'īlsē yīx'sēstalīlaxa laqawalīē. Wā, g'il'EM-
 'lāwisē lāg'aa lāx L!āsalīlaxa q!waxSEMē hē'mē'lats!ēxs laē hēEM 55
 la yīxwē. Wā, g'il'EM'lāwisē q!ūlbē q!EMDEMāxs laē ɽax'ūliɽ. Wā,
 lā'laē ēdzaqwa denx'ēdēda nēnāgadāsa āwāk'elās t!emyas q!EM-
 DEMS. Wā, lā'laē ēt'ēdē ALōTEMdālag'īlsē yīx'sēstalīlaxa laqawa-
 līē. Wā, g'il'EM'lāwisē lāg'aa lāx L!āsalīlaxa q!waxSEMē hē'mē'la-
 ts!ēxs laē hēx'sāEM yīxwē. Wā, g'il'EM'lāwisē q!ūlbē q!EMDEMAS 60
 laē āEM ɽax'ūliɽ. Wā, lā'laē edzaqwa denx'ēdēda nēnāgadāsa
 ālak'āla āwāk'elās t!emyasē q!EMDEMS. Wā, lā'laē ALōTEMdāla-
 g'īlsē yīx'sēstalīlaxa laqawalīē. Wā, g'il'EM'lāwisē lāg'aa lāx
 L!āsalīlaxa q!waxSEMē hē'mē'lats!ēxs laē yāwas'id yīx'wid laqēxs
 laē lats!āliɽ lāxa q!waxSEMē hē'mē'lats!ā. Wā, laEM gwāl laxēq. 65

Wā, g'il'EM'lāwisē q!ūlbē denxelayāsa nēnāgadāxs g'āxaē g'ax-
 'wūlts!āhīlaxa lāxa q!waxSEMē hē'mē'lats!ā ēx'sōk' begwānema.
 Wā, la'mē K!wāk!wabalasē malt!ālaq hē'mē X'imseliēla. Wā,
 la'mē dālxaxa L!āgekumē'yē ɽē'wa qENxawa'yē L!āgekwa yīxs hē-
 'maē L!āgekumēs ALōTEMdālag'īls ɽē'wa qENxawa'yē L!āgekūxs 70
 g'āxaē āl yīxwa ɽē'wa qēqEX'ts!āna'yē L!āgekwa ɽē'wa qēqEX'si-
 dza'yē L!āgekwa, hē'misa ɽax'ūlā'yas ALōTEMdālag'īlsē L!āgekwa.

masks of our friends, | imitate the forty masks that you have seen, and which are your || treasure; and you shall have this death-bringing 95 baton, so that you may | kill at once those who hate you in your tribe, for they will envy | you on account of the treasure that you have obtained. This is the first time that | it goes to the seaside here, where you came from; for it is not related to | my friend Cannibal-at-North-End-of-World, who lives inland. || This is what I mean, 400 friend, Gwaëxsdaas. Now you have obtained a great treasure | from me on account of your coming to this supernatural place where I live | with my friends." Thus said X'imselilela. |

Then he turned his face to the sacred room with hemlock-branches, and | said, "Come, friends, let us try to purify our || friend Gwaëxs- 5 daas, so that no harm may come to him on account of | the treasure which he has obtained from us!" Thus he said. As soon as he stopped speaking, | the forty spirits came out of the | sacred room of hemlock-branches, and sat down in the rear of the | great dancing-house; and the new dancer, || Alōtemdālag'is, sat down in the rear 10 of the great dancing-house. And | when all had sat down, X'imselilela spoke again, | and said, "Now, look, friends! and | show what we do when we disappear for this great dance, | ālaq'ēm. Now, come! Ts!eqomēlelsa'ēna, and take the || magical mat, and spread it 15

nānaxts!ēwalxwa mōsgemg'ustāx yaēxumlōs la dōx'walelaxōs lōgwa'yaqōs. Wā, g'a'mēsēg'a ha'layūk' t!emyayā qa's hēx'ida- 95 'mēlōs lē'lāmasxa lēlak!wālasēs g'ōkūlōtaōs lāl, qaxs ōdzegemyewēlōs lōgwa'yaqōs qaxs hē'maēx ālētsōx 'nemx'īdāla lāl lāxwa g'ayolasaq'lōsxwa l!āsakwax 'nāla, yīxs k'!ēsaēx lāwagāla lē'wūn 'nemōkwaē Baḡ'bakwālanux'siwa'ya lāxg'in ālēg'a. Wā, hē'mēsen qa's 'nē'nak'ilē, qāst Gwaëxsdaas. Laems 'wālas lōgwala 400 g'āxen qa's g'āx'ēnaōs lāxwa 'nawalakwēx āwīnak!ūsaxen g'ōkūlasēx lōgūns 'nē'nemōkwēx," 'nēx'laē X'imselilela.

Wā, lā'laē gwēgemx'īd laxa q!waxsemē lē'mē'lats'lē. Wā, lā'laē 'nēk'a: "Gēlag'a 'nānewalak' 'wīlax qens wāg'il lālax'sewaxg'ins 'nemōkūk' lāxg'a Gwaëxsdaasek' qa k'!ēāsēs a'mē'latsek' lāxōs 5 lōgwa'yēx g'āxens," 'nēx'laē. Wā, g'il'ēm'lāwisē q!wēl'īdexs g'āxaalāsē hōx'wūlts!āwēda mōsgemg'ustāwē ha'āyafilagas lāxa q!waxsemē lē'mē'lats!ā qa's g'āxē k'ūs'ālil lāxa ōgwiwalilasa 'wālasē ts!āgats'lē g'ōkwa. Wā, hē'm'lāwisē k'wālēda dzēlēlē Alōtemdālag'isla nēqēwalilasa 'wālasē ts!āgats'lē g'ōkwa. Wā, g'il'ēm'lā- 10 wisē 'wīlg'alīdexs lāē ēdzaqwa yāq!ēg'a'lē X'imselilela. Wā, lā'laē 'nēk'a: "Wāg'il la dōqwalalex 'nē'nemōk' qa's wāg'aōs 'nāxwalilasens gwayayaē'lasaxg'ins x'īsāfēk' qaōxda 'wālasēx lēdaxwa ala-q!ēmēx. Wā, gēlag'a Ts!eqomēlelsa'ēna qa's laōs āx'ēdxa 'nawalagūdzō lē'wa'ya qa g'āxēsē lēp!ālil lāxg'ada l!āsaliḡ:asg'ada lē'mē- 15

- 16 out in front of this | sacred room." Thus he said. Immediately
Ts!EqomēLelsa^{na} arose, | went into the sacred room of hemlock-
branches, and it | was not long before he came back carrying the
magic mat, which he | spread outside of the sacred room of hemlock-
20 branches. When he || had done this, Ts!EqomēLelsa^{na} sat down
where he had been sitting before, for the | forty men and women
wore no masks; | and they sat down in the place where they had been
standing before, when they first came out | of the sacred room of
hemlock-branches. They did not change their places. |
- 25 Then X'imselilela spoke again, and said, || "Now, arise, friend
Hōxhoxūlsela, and you, friend G'ilg'eldōkwila, | and you, friend
Gwa^{wayela}^{na}, and you, friend L!ētsaplēlanaga, and | carry on
your arms our friend Gwaēxsdaas, and | let him sit down on the
magic mat that has been spread out." Thus he said. | Then the four
30 stood up, and went to || the place where Gwaēxsdaas was sitting.
The four persons stood around | Gwaēxsdaas, and carried him on
their arms, and put him down on the magic | mat; and when they
had done so, the four people sat down | in their seats. |
- 35 Then X'imselilela spoke again, and said, || "Now, come, Yaḡwaxa-
nowil, and work over our friend, and | also you, friend Q!āmināgās,
you shall be the attendant of our friend. | —and you, friend

16 'lats!ēk', "nēx^{laē}. Wā, hēx^{idaem}^{lāwisē} Lāx^{ūlilē} Ts!EqomēLel-
sa^{na} qa's lā laēL lāxa q!waxsemē lē^{mē}lats!ā. Wā, k'!ēs!at!a
gēx^{idexs} gāxaē xwēlaqa dāla^{xa} 'nawalagūdzwō lē^{wa}^{ya} qa's LE-
p!ālilēs lax L!āsali^{lasa} q!waxsemē lē^{mē}lats!ā. Wā, g'il^{em}^{lāwisē}
20 gwaēxs laē k!wāg'alila, yix Ts!EqomēLelsa^{na} lāxēs k!waēlasē, yixs
k'!ēāsaē la yixumālāsa mōsgemg'ustāwē bēbegwānem lē^{wa} ts!ē-
daqē. Wā, hēem^{laxa}^{āwisē} gwaēlēs gwaē^{lasaxs} g'ālaē g'āx^{wūlts!}^{lā-}
lil lāxa q!waxsemē lē^{mē}lats!ēs la k!walaēna^{ya} k'!ēs layap!āla.

Wā, lā^{laē} ēdzaqwa, yāq!eg'a^{lē} X'imselilela. Wā, lā^{laē} 'nēk'a:
25 "Wāg'il la Lāx^{ūlilē}LEX, qāst Hōxhoxūlsela Lō's qāst G'ilg'eldōkwila
Lō's qāst Gwa^{wayela}^{na} Lō's qāst L!ētsaplēlanaga qa's lāx^{da}^{xwaōs}
q!ēlōstālilaxens 'nemōx^{dzēxōx} Gwaēxsdaasēx qa's g'āxaōsasōx
qa k!wadzōlilēsōx lāxg'a lax LEBēla 'nawalagūdzwō^u lē^{wa}^{ya}," nēx-
30 'laē. Wā, hēx^{idaem}^{lāwisē} 'wīla q!wāg'ūlilēda mōkwē qa's lē lāx
k!waēlasas Gwaēxsdaasē. Wā, ēx^{em}^{lāwisē} q!wā^{stālēda} mōkwax
Gwaēxsdaasē, laael q!ēlēlilaq qa's lā k!wadzōlilas lāxa 'nawalagū-
dzowē lē^{wa}^{ya}. Wā, g'il^{em}^{lāwisē} gwaēxs gāxaē k'lūs'ālilēda
mōkwē lāxēs k'lūd^{zē}^{lasē}.

Wā, lā^{laē} ēdzaqwa, yāq!eg'a^{lē} X'imselilela. Wā, lā^{laē} 'nēk'a:
35 "Wā, gēlag'a Yaḡwaxanowil qa's laōs lāxēs ēaxēna^{fyōs}, qāst. Wā,
sō^{mēts}, qāst, Q!āmināgās. Laems lāl 'nēxwālalelaxen 'nemō-
kwēx. Wā, sō^{mēts} qāst Gwēdzagās. Laems lāl lāxēs ēaxēna^{fyōs}.

Gwēdzagas, work for him! | —and you, friend Ax^εaxūnē, you shall 38
 help our friend | Gwēdzagas in her work." Thus he said. Immedi-
 ately || these four arose and went to the place where Gwaēxsdaas was 40
 sitting; | and at once Yaḡwaxanowil, and his friend Q!āmināgās, |
 became supernatural, and threw disease into Gwaēxsdaas, so that |
 he was dead. And as soon as Gwaēxsdaas was dead, Gwēdzagas |
 and his friend Ax^εaxūnē examined his body, || and pecked out the 45
 secular spots that they saw on his body; | and after they had done
 so, Yaḡwaxanowil, and his friend | Q!āmināgās, threw into his
 stomach their shamanistic power; | and after they had done so,
 Gwaēxsdaas sang his sacred song. Now he was | a great shaman;
 and as soon as the four had finished, they came || and sat down in 50
 their places. Gwaēxsdaas kept on singing his | sacred song in the
 place where he was sitting on the magical mat. |

Then X'imselelela spoke again, and said, | "Now, come, friend
 Mēmeyoxwa^εna! and purify the whole body of our | friend, Gwaēxs-
 daas." Thus he said. Immediately || Mēmeyoxwa^εna arose and 55
 went to Gwaēxsdaas who was sitting on the | magical mat, and Mē-
 meyoxwa^εna took off the | slime from his skin and put it on the body
 of Gwaēxsdaas. | After he had done so, he sat down in his seat. |

Wä, sō^εmēts, qāst Ax^εaxūnē. Laems lāl g'iwalaḡxens 'nemōkwē 38
 Gwēdzagas laxēs ēaxēna^εyōs ḡ^εwē," 'nēx^εlaē. Wä, hēx^εidaem^εlā-
 wisē q!wāg'īlilēda mōkwē qa^εs lā k!ūtsē^εstālilax Gwaēxsdaasē. Wä, 40
 hēx^εidaem^εlāwisē Yaḡwaxanowilē ḡ^εwis 'nemōkwē Q!āmināgāsē
 'nawalagūḡlela. Wä, la^εmē mex^εēdex Gwaēxsdaasē. Wä, la^εmē
 ḡ^εla. Wä, g'īl^εem^εlāwisē ḡ^εlē Gwaēxsdaasē laa^εlasē Gwēdzagasē
 ḡ^εwis 'nemōkwē Ax^εaxūnē dōqwēt^εlidx ok!wina^εyas Gwaēxsdaasē
 qa^εs len^εidēxēs dōx^εwaleḡē baḡūs tōpelalela lāx ok!wina^εyas. 45
 Wä, g'īl^εem^εlāwisē ḡwāḡexs laē Yaḡwaxanowilē ḡ^εwis 'nemōkwē
 Q!āmināgāsē mex^εalisasēs pēpexālaēna^εyē lāx tek^εlās Gwaēxsdaasē.
 Wä, g'īl^εem^εlāwisē ḡwāḡexs laa^εl yālaqwē Gwaēxsdaasē. Wä, la^εmē
 'wālas pāxāla. Wä, g'īl^εem^εlāwisē ḡwāḡēda mōkwē g'āxaalasē
 k!ūs^εalīla lāxēs g'ālē k!ūdzē^εlasa. Wä, la^εmē āem la hāyōlilēla 50
 yālaqūlē Gwaēxsdaasē laxēs k!wadzāli^εlasa 'nawalagūdzowē ḡ^εwa^εya.

Wä, lā^εlaē ēdzaqwa, yāq^εḡg^εa^εlē X'imselelela. Wä, lā^εlaē 'nēk^εa:
 "Wä, ḡelag^εa qāst, yūl Mēmeyoxwa^εna qa^εs laōs lāx^εsāx^εidamasxens
 'nemōx^εdzē Gwaēxsdaasē," 'nēx^εlaē. Wä, hēx^εidaem^εlāwisē ḡax-
 'ūlilē Mēmeyoxwa^εna qa^εs lā lāx k!wadzāli^εlasas Gwaēxsdaasaxa 55
 'nawalagūdzowē ḡ^εwa^εya. Wä, lā^εlaē Mēmeyoxwa^εna āxālax^εidxēs
 tsōx^εūna^εyē qa^εs lē āxēt^εlēts lāx ok!wina^εyas Gwaēxsdaasē. Wä,
 g'īl^εem^εlāwisē ḡwāḡexs g'āxāē k!wāg^εalīla lāxēs k!wāēlasē.

- 60 Then X'imselilela spoke again, and said, || "O friends! it seems to me that we have done everything we do in our | great winter dance. Now let us take our friend | Gwaëxsdaas out of the woods, with his great dancing-house, which | obtains its own fire-wood for the fire in the middle of the house. Now, | our great friend shall say where he
65 wants this house to be put, for this will be the only || great dancing-house that goes to the Sea-Dwellers of this world. | Now let us sing for our great friend. Only let | the door be barred, so that no secular people can enter the house of our | great friend Gwaëxsdaas. Now I shall wait for what | he will say." Thus said X'imselilela. Imme-
70 diately || Gwaëxsdaas thought that he wished the great dancing-house to be placed at | the upper side on the river K'!ëtët, at the village of the Äwik'!ënox"; and | at once Qôqwadësila spoke, and said. | "We shall place this great dancing-house at the upper side of K'!ëtët, | at the village of the Äwik'!ënox", K'ëtët." Thus he said.
75 Then || all the spirits agreed to what he said. |

Then X'imselilela spoke again, and said, | "Now, listen to me, every one of you, friends! Do not take with you | your masks, for we shall only take care of our great friend here, | so that he may know the ways of this great dance which he obtained as a treasure ||
80 from us. In four days we shall go when | night comes. Then we shall dance for our great friend before | the tribe of our great friend

- Wä, lä'laē ēdzaqwa yaq!eg'a'le X'imselilela. Wä, lä'laē 'nēk'a:
60 "Wa, 'nē'nēmōk"; lax'st!aax"mē 'wilg'alilēns gwayi'lälāsē qaens 'wālasēx ts!āq!ēna'ya. Wä, la'mēsēns läl taōdōlt!ēnLEXENS 'nēmōx"-dzāx, laxōx Gwaëxsdaasēx, lē'wa 'wālasēx ts!āgats!ē g'ōkwaxwa q!wāq!ülēbag'ilax qa's laqawalil g'ōkwa. Wä, la'mēsōx yaq!eg'a'l-
70 LENS 'nēmōx"dzāx yīsēs g'wāyōla qa g'ōx'ūldzasitsa 'nemgēem-
lēx ālak'lāla 'wālas ts!āgats!ē g'ōk" läl lāxwa l'lāsakwax 'nāla. Wä, la'mēsēns nōgwaeml denxela! qaens 'nēmōx"dzē. ÄemLENS lēnēg'ix"la t!ex'ilāx qa k'!eāsēs g'āxēlts baxūsa g'ōkūlōtsēns 'nemōx"dzāx yixōx Gwaëxsdaasax. Wä, la'mēsēns ōlastogwalilLEX wāldemlaq!esō," 'nēx'laē X'imselilela. Wä, hēx'idaem'lāwisē Gwa-
70 ēxsdaasē g'ig'aēx'ēda qa's hēs g'ōx'ūldzatsa 'wālasē ts!āgats!ē g'ōkwē āpsōtasa 'wa, yix K'!ëtëtē, lax g'ōkūlasasa Äwik'!ënoxwē. Wä, hēx'idaem'lāwisē yaq!eg'a'le Qôqwadësila. Wä, lä'laē 'nēk'a:
"Hēllaōx g'ōx'ūlsLa 'wālasē ts!āgats!ē g'ōkwē āpsōtas K'!ëtëtē, yixs g'ōkūlaēxa Äwik'!ënoxwē lāx K'!ëtëtē," 'nēx'laē. Wä, la'mē
75 'nāxwa ēx'ak'ēda haāyalagasax wāldemas.

Wä, lä'laē ēdzaqwa, yaq!eg'a'le X'imselilela. Wä, lä'laē 'nēk'a:
"Wēg'a 'nāxwa hōlēlax hamālel 'nē'nēmōk"; k'!eās k'!ēs lāltōs yāxLEnaqōs qaxg'ins ā'mēLEK'nōgwaem aaxsilalg'ins 'nēmōx"dzēk' qa ālak'lālēsōx q!ālelaxENS gwayi'lälāsaxwa 'wālasē lēdē lōgwēsōx
80 g'āxENS. Wä, lāLENS mōp!enxwa'SLENS 'nālala qensō lālxa lāla ganō'ide! qENS hēx'ida'mēl kwēxela!xENS 'nēmōx"dzēx, yixs k'!ēs-

go to sleep, so that the tribes may be surprised." | Thus he said. |

Then they rested for four days, and || late at night X'imselilela told 85 the spirits that they would now | move the great dancing-house to the place above K'letēt. | Gwaëxsdaas did not know that the great dancing-house was already standing | where he wanted it to stand on the ground. Now, Gwaëxsdaas | kept his death-bringing baton. ||

Now, the ancestors of the Äwik'lenox^u saw the great | dancing- 90 house, and the sparks coming through the roof, and there was sound of singing; | and they called "Hōho!" as the | forty spirits were being called by X'imselilela. Then the | ancestors of the Äwik'lenox^u were afraid to go and look at it. | And the song-leaders of the ancestors of the Äwik'lenox^u || sat down outside of the house of their 95 chief Ēwültlāla, and they | repeated the song that they heard sung in the great dancing-house. | Now, X'imselilela wished that the song-leaders | of the Äwik'lenox^u would learn the songs, for they heard them distinctly | while they were singing. And X'imselilela did || as he had been doing that night when Gwaëxsdaas first 50 entered the great | dancing-house. And when the forty masked | spirits had finished, then Gwaëxsdaas danced, | wearing the cedar-bark rings mixed with white. And after he had danced with the |

‘mēla mēx’ēdē g’ōkūlota ‘nemsens ‘nemōx^udzēx, qens q’layaxōlē- 82 mēltsa lēlqwāla^uyax,” ‘nēx’lāē.

Wā, g’lēm’lāwisē mōp!enxwa^s la x’ōsāla. Wā, laēm’lāwisē gagāla gānola laa’lasē X’imselilela nēlaxa haāyalilagasaxs lēmaē 85 lēqūslaxa ‘wālasē ts!āgats!ē g’ōkwa lāx āpsōtas K’letētē. Wā, la‘mē k’lēs q’lālēlē Gwaëxsdaasaxs g’āx’maaxōl g’ōx’ūlsēda ‘wālasē ts!āgats!ē g’ōk^u lāx wālagēlas qa g’ōx’ūldzats. Wā, laēm’lāē Gwaëxsdaasē q’lap!ēx’sā lē’wa hālayō t!emyayā.

Wā, gwālelaēm’lāwisa g’ālāsa Äwik’lenoxwē dōqūlaxa ‘wālasē 90 ts!āgats!ē g’ōkūxs ānōbēxsālaēs ōgwāsē; wā, hē‘mēsēxs laē denxk’lāla, wā, hē‘misēxs laē hōhoxwē lēlwült!alūāyās X’imselilelaxa mōsgemg’ustāwē haāyalilagasa. Wā, laēm’lāē k’lētēla la dōqwaqxa g’ālāsa Äwik’lenoxwaq. Wā, lā‘lāē nēnāgadāsa g’ālā Äwik’lenox^u k!ūs’ēls lāx l’āsanā‘yas g’ōkwa g’igāma‘yē Ēwültlāla qa’s denxē- 95 g’a’yēxa denxelayāsa denxk’lāla lāxa ‘wālasē ts!āgats!ē g’ōkwa. Wā, laēm’lāē hesex X’imselilela nāqa‘ya laēna‘yas q’laq’ol!ē nēnāgadāsa Äwik’lenoxwaxa q!ēm q!ēmdēmē qaxs q!ūlaxsdalāē wūlela-qēxs denxelaē. Wā, laēm’lāē X’imselilela āem neqemg’lētewēxs gwēg’ilasaxa ganolē yīxs g’ālāē laēlē Gwaëxsdaasē lāxa ‘wālasē 500 ts!āgats!ē g’ōkwa. Wā, g’lēm’lāwisē gwāla mōsgemg’ustāwē yaē-ḡumala haāyalilagasa laa’lasē yīx’widē Gwaëxsdaasē. Wā, la‘mē qēqex’lāx’sa mēlmaqēla l’āgēkwa. Wā, g’lēmēsē gwāl yīxwasa mōsgēmē q!ēm q!ēmdēma laē X’imselilela, lē yāq’eg’a’fa. Wā, lā‘lāē

5 four songs, X'imselilela spoke, and || said, "Now, this is all. Now your name shall be | Alōtemdālag'īls in this great dance ālaq'ēm. Now, you have done well, | great friend. Only take care and do not hurt it! Now, | I shall tell our friends that | I know that | he was beaten by his father at Wāwalē: therefore he wanted to commit
 10 suicide || on account of his Nāk'wax'da'x^u father Ts!ex'ēd, | the chief of the numaym G'ēxsem. And his mother is Ts!eqāla, | the Āwik'!ēnox^u woman. And the only mistake our great friend made | was that he did not wish this great winter dancing-house | to be placed in the country of his father, Ts!ex'ēd, Wāwalē. I mean that
 15 we || ennoble his mother's side." Thus he said. "Now for three nights | we shall sing for our great friend, and | the fourth night the song will be sung by his tribe; and we shall | all become invisible, that we may not be seen by this tribe, although | we shall walk about giving instructions secretly, telling them what to do; || and we
 20 shall leave all the masks in the | sacred room." Thus said X'imselilela to his friends. |

As soon as he stopped speaking, and when daylight came in the morning, | the spirits never came out. They remained | sitting around the fire in the middle of the great dancing-house. Now, ||
 25 the ancestors of the Āwik'!ēnox^u were really frightened at what they saw, for they did not | know what it was. |

5 'nēk'a: "Wā, la'mōx 'nāxwa gwāla. Wā, la'ems lēgades Alōtemdālag'īls laxōs 'wālasēx lēdaxwa ālaq'ēm. Wā, la'ems hēlaxa 'nemōx^udzē. Wēg'a āem yāl!ālex qa's k'!ēsaōs mōmasilaq^u. Wā, la'mēsen nēla'lexg'īns 'nē'nemōkūk' yīxg'īn q'!āla'mēg'aqōxs k'!ēla-k'ase'waaxsēs ōmpa lax Wāwalē; lāg'īlasōx tōyagē yīxs
 10 Nāk'wax'da'xwaē ōmpasōx yīxa lēgadās Ts!ex'ēdē, g'īgā-ma'yasa 'nē'mēmōtasa G'ēxsemē; wā, lōx ābāyades Ts!eqālaxa Āwik'!ēnoxwaxsemē. Wā, hētos'mē ōdzaxayōsens 'nemōx^udzāx k'!ēsaēx 'nēx' qens hē'mē g'ōxūldzatsa 'wālasēx ts!āgats!ē g'ōkwē āwīnagwisasēs ōmpē Ts!ex'ēdē lax Wāwalē, 'nē'nak'īlxg'īns yewēk'
 15 la wēqwase'wa ābāsk'!ōtēx," 'nēx'laē. "Wā, la'mēsens yūdūx^up!enxwa's kwēxelāxens 'nemōx^udzēxa gāgenolē. Wā, la'mēsōx g'āx kwēxelasōtsēs g'ōkūlotaxa gānolasa mōxsōta 'nāla āemlens 'wī'laī k'!ālk'!eyōts!ēnox^ule qens k'!ēsē dōgūlts g'ōkūlōtasōx, wāx'mēlg'īns g'eyīng'īlilelā qens wūnālē lēxs'ālaq qa gwēgwālag'ī-
 20 lile'ats. Wā, lāla'lōx g'ix'g'aē'ēmlens yaēxumīlēx 'wī'la lāxwa lē-mēlats!ēx," 'nēx'laē X'imselilelāxēs 'nē'nemōkwē.

Wā, g'īl'em'lāwisē q'wē'fīdēxs laē 'nax'idxa gaāla. Wē, hē-wāxa'em'lāwisē g'āxewūlsnōkwa haāyātilagasē. Āem'laē k'!ūtsē-stalilelaxa laqawalīlaxa 'wālasē ts!āgats!ē g'ōkwa. Wā, la'em'laē
 25 ālak'āla k'īlēla g'ālāsa Āwik'!ēnoxwē la dōx'wideq qa k'!ēts!ēna-yas q'!ālelax gwēx'sdēmas.

Then Ts!EX^ēd, the father of ALōtēmdālag'īls, visited | the Āwīk'!ē- 27
nox^u with his wife Ts!Eqāla. And | Ts!EX^ēd, and his wife Ts!Eqāla,
were seated among the Āwīk'!ēnox^u as they all went || into the house 30
of their chief Ewūlt!āla, talking about the | great house at one side
of the village; and the song-leaders were | talking about the songs,
which were very different from | the winter-dance songs of the
Āwīk'!ēnox^u, which they obtained from Nēnwaqawē^ē through the |
wife of Cannibal-at-North-End-of-World, for the song-leaders were
secretly singing || what they had heard sung in the night by the 35
men in the great | house—for there is only one tune, āyē hahoyaxāē—
thus the song-leaders said, | as they were secretly singing to-
gether. Then some | of the Āwīk'!ēnox^u guessed that they were
ghost-dancers. And Ts!EX^ēd spoke, | and said, "O chiefs! listen
to what I am going to say! || It occurs to me that this is my son 40
K!wāk!wabalas who went to commit suicide. | It may be this is what
we talked about, what you say is like a different kind of song. | Only
take care, chiefs! It might be he." Thus said he. |

Then all the Āwīk'!ēnox^u discovered that it was he; | and all the
Āwīk'!ēnox^u said that they would come and sit down outside || when 45
night would come, so that they might learn the songs well. | And when
night came, they heard the sound of the names being called out of the
sacred room, | and cries of "Hōho!" And then they would sing the

Wā, lā^ēlāē Ts!EX^ēdē, yīx ōmpas ALōtēmdālag'īlsē bāgūns lē^ēwis 27
genēmē Ts!Eqāla lāxa Āwīk'!ēnoxwē. Wā, laēm^ēlawis k!wāgelilē
Ts!EX^ēdē lē^ēwis genēmē Ts!Eqāla^ē Āwīk'!ēnoxwaxs lāē ^ēwīlāē-
LEla lax g'ōkwasēs g'īgāma^ēyē Ēwūlt!āla gwāgwēx^ēs'āla laxa ^ēwā- 30
lasē g'ōkwa lax āpsōtasēs g'ōkūlasē. Wā, hē^ēmīsa nēnāgadāxs
lāē gwāgwēx^ēs'āla lāx q!ēm^ēq!ēmdemasēxs xēnLElāē ōgūq!āla lāxa
ts!āq!alāsa Āwīk'!ēnox^u, yīx g'āyanemas Nēnwaqawē lax gēne-
mas Bax^ubakwālanux^usi^ēwa^ēyē, yī^ēlaxs lāēwūnāla denx^ēidēda nēnāga-
dāsēs wūlēlaxa ganōlē denxelayāsa bēbegwānema lāxa ^ēwālasē 35
g'ōkwa, yīxs ^ēnemaēs "āyē hahoyaxāē," ^ēnēx^ēlāēda nēnāgadāxs
lāē ^ēnemadzaqwa wūnwūnōsa denxela. Wā, lā^ēlāē k'ōtēda waō-
kwē Āwīk'!ēnoxwaq lelōlēlāla. Wā, lā^ēlāē yāq!ēg^ēa^ēlē Ts!EX^ēdē.
Wā, lā^ēlāē ^ēnēk'a: "^ēya, g'īg^ēegāmē, wāentsōs hōlēlaxg'īn wāldēm-
LEk'. Hēden g'īg^ēaēga^ēyēn xūnō^ēkwaē K!wāk!wabalasaxs to^ēyag^ēaa 40
qō hēemlaxens gwāgwēx^ēs'ālasaxēs gwe^ēyōs ōgūq!ālas q!ēm^ēq!ēm-
dem. Wāg'īlla āem yal!āLEX g'īg^ēegāmē^ē qō hēemlaxō," ^ēnēx^ēlāē.

Wā, la^ēmē q!ā^ēlāLEla ^ēnāxwēda Āwīk'!ēnoxwaq hē^ēma. Wā,
la^ēmē ^ēnēk'ēda. ^ēnāxwa Āwīk'!ēnoxwē qa^ēs ^ēwī^ēlalag'ī lāl k!ūselsxa
lāla gānō^ēidēl qa^ēs ālax^ēidē q!āq!ōL^ēax q!ēm^ēq!ēmdemas. Wā, 45
g'ī^ēmēsē gānō^ēidēxs laasē lē^ēwūlt!alilēlak'!ālasē^ēwa lē^ēlēqelase^ēwēs
lē^ēlēgemē. Wā, lānaxwē hōhoxwaxs lāē denx^ēēts q!ēmdemas.

48 song. | And the Äwik'!ënox^u heard the sound they made, and the
names. | Then the Äwik'!ënox^u remained to the end sitting down ||
50 that night, outside of the house of their chief Äwült!äla who was
listening to the | words that X'imselilela was speaking, for he was
the head | chief of the spirits. And when the | forty masks danced—
for the song-leaders of the | Äwik'!ënox^u counted the number of
55 times that X'imselilela called out the names, || and also how often
each one | shouted "Höho!" and also what X'imselilela said | when
he spoke to the men sitting in the house and told them that the one
whom he had called was coming, | and also when he named the names
of those who have already been named when they stood | outside of
60 the sacred room of hemlock-branches; therefore it was || just as
though the song-leaders were sitting among the spirits, and as though
they were seeing | what was being done; for they really heard every-
thing that was said | by X'imselilela, for the night was very calm. |

When night came again, all the Äwik'!ënox^u | sat down outside
65 of the house of their chief Äwült!äla; || and when they were seated,
Chief Äwült!äla spoke, | and said, "Now, take care, tribe! for I |
guess this is K!wäk!wabalas, the son of my sister | Ts!eqäla, the one
for whom they are singing, for he went to commit suicide at Wäwalē;

48 Wä, 'näxwaem wülelēda Äwik'!ënoxwax gwëk'!älasas lō' lēlē-
gemās. Wä, laem'lāwisēda Äwik'!ënoxwē senbēem k!üts!es lāx
50 l!āsanā'yas g'ōkwāsēs g'igāma'yē Äwült!älaxa gānolē hōlēlax wäl-
demi'lālas yaqlent!älāsē X'imselilela, yixs hē'maē xamāgemē
g'igāmē'sa haāyatilagāsē. Wä, g'il'em'lāwisē 'wī'la yix'widēda
mōsgemg'ustāwē yaēxumala, yixs gelwig'ē'maa'laēda nēnāgadāsa
Äwik'!ënoxwax 'wāxap!enasa X'imselilela lēx'ēdex lēgemasēs lē-
55 lālase'wē. Wä, hē'misēx 'nemp!endzaqwa'maē hōhoxwēda 'nāl-
'nemōkwē lāx lē'lalase'was. Wä, hē'mis wāldemas X'imselilelāxs
laē 'nēnēlaxa k!üdzēlē bēbegwānemxs g'āx'maēs lē'lālase'wē 'nēk'
ēt!ēd lēx'ēdex lēgemasēs laemx'dāla! lēx'ētse'waxs laē lā'wīl lāx
l!asaliłasa q!wāxsemē lē'mē'lats!ä. Wä, hē'mis ālag'ilts 'nema-
60 x'isa nēnāgadē lō' laem k!wāg'ililxa haāyatilagāsē qas dōqwalēx
gwēgwālag'ilil'lasas qaxs ālak'!älāē q!ūlaatāla wülelax wāldemi'lā-
lās X'imselilela, qaxs ālak'!älāē q!ōqūlaxa gānolē.

Wä, lā'laē ēt!ēd ganolēda laem'lāxaawisēda Äwik'!ënoxwē 'wī'la
k!üsels lāx l!āsanā'yas g'ōkwāsēs g'igāma'yē Äwült!äla. Wä,
65 g'il'em'lāwisē 'wilg'aels laē yāq!eg'a'la yixa g'igāma'yē Äwült!äla.
Wä, lā'laē 'nēk'a: "Wēg'a yāl!ālex g'ōkūlot qaxg'in la'mēk'
k'ōt!ēdeqē hēem K!wäk!wabalasa yix xūnōkwāsen wūq!wāqōx
Ts!eqälāēda lā q!ēmtase'waxa to'yag'ä lāx Wäwalē. Wä, lālaxē

and he may have | obtained as a treasure the great house seen by us,
and what is heard by us. || I mean, let us take care!" Thus he said. | 70

Now, Ēwūtlāla was speaking loud on purpose that he might | be
heard by those who were sitting in the great house; and he was
really | heard by X'imseliŋela, for that was the wish of X'imseliŋela,
that | Ēwūtlāla might say this while the Āwik'!ēnox" were sitting ||
outside of the house of Ēwūtlāla, and that the song-leaders might 75
learn the | songs, and that they might know the ways of the dance. |
As soon as Ēwūtlāla had spoken, the | song-leaders of the great
dancing-house began to beat fast time; and when the fast beating of
the song-leaders stopped, | then some one said, "I call you, || Hox- 80
hoxūlsela, to come and dance." And when the | speech of X'imseliŋela
was at an end, then some one shouted, "Hōho!" | And X'imseliŋela
came, speaking as he walked and telling the spectators, "Now, |
Hōxhoxūlsela, who has been called by me, is coming." Then the song-
leaders sang. | And now the song-leaders of the Āwik'!ēnox" || heard 85
really the manner in which X'imseliŋela called the forty names; |
and when all the forty who had been called by X'imseliŋela had
danced, | then ALōtemdālag'īls sang his sacred song | inside the
sacred room of hemlock-branches; and then Ts!ex'ēd, | and his
wife Ts!eqāla, recognized their son by his voice. || And the song- 90

lōgwalaxens dōgūlē 'wālas g'ōkwa lē'wens la wūlela. Wā, hē-
'mēsen 'nēnak'īlē qa's ā'maōs 'nāxwa yāl'lā," 'nēx'laē. 70

Wā, la'mē hāse la yāq!ent!alē Ēwūtlāla hē'nōmaem qa's ogwaqē
wūlela yīsa klūdzelā laxa 'wālasē g'ōkwa. Wā, ālaem'lāwisē
wūlela yīs X'imseliŋela yīxs hes'maax nāqa'yē X'imseliŋela qa
'nēk'ēs Ēwūtlāla lē'wa 'nāxwa Āwik'!ēnoxwaxs laē k'lūts!es lāxa
L'āsanā'yas g'ōkwas Ēwūtlāla lē'wa nēnāgadāxs laē q!aq!ol'laxa 75
q!emq!emdemē qa gwālela'mēs 'wīla q!ālax gwayi'lālasas. Wā,
g'īl'em'lāwisē q!ūlbē wāldemas Ēwūtlālāxs laa'lasē lēxdzōdē
nēnāgadāsa 'wālasē ts!āgats!ē g'ōkwa. Wā, lā'laē q!wēl'ēdēda
lēxdzā'ya nēnāgadē laa'lasa 'nēk'a: "Lē'lalenlōl' qastai Hōx-
hoxūlsela qa's g'āxaōs yīx'wīda." Wā, g'īl'em'lāwisē q!ūlbē 80
wāldemas X'imseliŋela laa'lasa hōhoxwāē lē'lālasē'was. Wā, g'āx-
'laē 'nēk'!ālē X'imseliŋela nēntelaxa x'its!ax'ila: "G'āx'emg'in
lē'lālasē'wē Hōxhoxūlsela." Wā, laem'lāwisē denx'ēdēda nēnāgadē.
Wā, laem'laē ālak'lāla q!ūlaatāla wūlelēda nēnāgadāsa Āwik'!ēno-
xwax lē'lālaēna'yas X'imseliŋelāxa mōsgemg'ustāwē lēlēgem lē'lā- 85
lasō's. Wā, g'īl'em'lāwisē 'wīla yīx'wīdēda mōsgemg'ustāwē lē'lā-
nems X'imseliŋela, wā, lā'laē yālaq!ūg'a'lē ALōtemdālag'īlsē lāx
ōts!āwasa q!waxsemē lē'mē'lats!ā. Wā, lawislālaē Ts!ex'ēdē
lē'wis genemē Ts!eqāla malt!ēxsdendxēs xūnōkwē lāxēq. Wā,
laem'laē denx'ēdēda nēnāgadāsa mōsgemē q!emq!emdems ALō- 90

- 91 leaders sang the four songs of | ALōtemdālag'īls; and when the last song was at an end, | X'imselīlēla spoke, and said, "Now we | have finished, friends. Now our great friend | ALōtemdālag'īls will be caused to dance by his tribe to-morrow night!" Thus he said. ||
- 95 "Now I shall tell our great friend that you have been visited by those | who wish for magic power, and who wish for different dances; and this | our great Hamasē'nā goes to him who wishes for a | cannibal-song without whistles. His song is about the cannibal, | and his head-mask is Ḡelōgūdzewēs, Hōx^uhogūdzewēs, || and Gwa^εwayela^εna; these three are lent by our friend Hamasē'nā | to our friend as head-masks for the hamdzedzō^ε | (this is called by the Kwāg'ul hāmshāmts!ēs). And he has four | songs. The frog war-dance comes from our | friend Wūqagas, for when those who belong
- 5 to you go || to the house of our friend Wūqagas, she gives birth at once | to four frogs, which go into the stomach of the woman, or even of a | man who has disappeared and gone to the house of the frog war-dancer. And at once whistles sound | in the stomach of the frog war-dancer (this is called by the Kwāg'ul bad-inside- | war-
- 10 dance). And this our friend Q'lāmināgās, if she || is visited by a woman, or even by a man, who is loved¹, when they disappear, | then Q'lāmināgās knows that they will be q'lāmināgās dancers. | She calls them into her house, and gives them instructions | what

- 91 temdālag'īlsē. Wā, ḡil^εem^εlāwisē q'lūlbēda ālēlxsdā'yē denxelayos, laasē X'imselīlēla yāq'eg'a^εla. Wā, lā^εlāē 'nēk'a: "Wā, la^εmens ḡwāla, 'nē^εnemōk^u. La^εmōx ḡāxl yīxwāmatsō^εlens 'nemōx^udzēx laxōx ALōtemdālag'īlsax ḡanolas lensla yīsōs ḡōkūlotax," 'nēx^εlāē.
- 95 "Wā, la^εmēsēn nēlaxēns 'nemōx^udzēx yīsēs ḡāx^εēdaēna'yōs 'na^εnā-walak!waatsa 'nēk^ε qā^εs layosasēs ōḡū^εlīōs lād lāq. Wā, yu^εmaōx 'nemōkwāq!ensōx Hamasē'nā, la^εmō ḡāx^εatsa 'nēk^ε qā^εs hāmdzedzewēsē^εwēxa k'^εlā^εsē medzēs. Wā, la^εm hāmats!ak^ε!lālē q!emdemas. Wā, lā hamsiwā^εlax Ḡelōgūdzewēsē lō^ε Hōx^uhogūdzewēsē
- 600 lō^ε Ḡwa^εwayela^εna. Wā, yūdukwōx lēk^εewasaxs Hamasē'nā lāxēns 'nē^εnemōkwēx qā hamsiwēsa Hāmdzedzewēsē^εwē, (yīx ḡwē^εyāsa Kwāg'ulē hāmshāmts!ēsa). Wā, la mōsgēmē q!em-q!emdemas. Wā, yūemxat! ḡāḡaxaatsa olala wūq!ēsa, yīxēns 'nemōkwēx yīxōx Wūqagas, yīxs ḡil^εmaē ḡāxa ḡayolē lāx^εda^εxwōl
- 5 lāx ḡōkwasēns nemōkwōx Wūqagasēx, wā, lāx hēx^εidaem mayolāsasa mōwē wīwūqages lāx tek^ε!āsa ts!edāqē lē^εwa wāx^εem begwānem x'is^εēd qā^εs wūq!ēsē ōlala. Wā, hēx^εida^εmēsē xwāk!walē ōts!āwas tek^ε!āsa wūq!ēsē ōlala. (Hēm ḡwē^εyāsa Kwāg'ulē 'yak^ε!lēstōx^εwid.) Wā, yu^εmēsēns 'nemōkwēx yīxōx Q'lāmināgāsēx, yīxs
- 10 ḡāxasaaxsa ts!edāqē lē^εwa wāx^εem begwānem lāelwinayaxs x'is^εēdaē, qā^εs hēx^εida^εmaōx Q'lāmināgāsēx q!ālelaqēxs q!eq!āmināgāselalēlē. Wā, hēx^εida^εmēsōx lē^εlilaq laxēs ḡōkwē qā^εs lā lēxs-

¹That means: a prince or a princess.

to do when they are dancing; and when to call out 'Hai, | hai, hai!' and also when Q!âminâgâs takes off the || scalp of her head, 15 and just shows her skull, | not leaving a single hair on; and how she carries the scalp | while she is dancing, with the blood running down each side of her neck. | This is what they obtain from our friend here, that they may also | pull off their scalps. ||

"And this, our friend here, L!êtsaplêlâ'naga, whose | seat is here 20 under the fire here in the middle of my house"—thus said | X'îmselîlêla—"those who disappear and go to her become | nōnłtsê'stalâl. And then L!êtsaplêlânaga treats them so that they can sit | on the fire without being burned. No whistles belong to our || nōnłtsê'stalâl. | 25

"And also our friend Mēmeyoxwa'na, for those | who disappear and go to him become salmon-dancers. She also | shows them how to act in their dance. And these are different from the dancers of my | friend Cannibal-at-North-End-of-World; for all his dances have whistles, || and there are no whistles in our dances." Thus said 30 X'îmselîlêla | to Alôtemdâlag'îls. |

"Now your tribe shall come when day comes, and they shall take care of you, | for we have finished." Thus said X'îmselîlêla and he disappeared | with his friends. ||

ēālaq qa g'wēg'ilatsēxs laē yîxwa L'ē'wis bābagūlakūlaēna'ēyē hai 13 hai hai; wā, hē'misēxs laē Q!âminâgâsē qūdzeltsēmd q!ūlêx's'ēmx L!êtsema'ēyasēs x'ōmsē. Wā, â'mēs la 'nāxwa la nēlalêxāqas x'ōmsas 15 k'leās la āłada 'nemts!aq sē'ya āxāla. Wā, la'mē dāłaxa L!êtsema'ēyasēs x'ōmsaxs laē yîxwa 'wāmaxelaxa elkwa lāx ēwanōłxawa'ēyas. Wā, hē'mis lāłānēmsē layāsēns 'nemōkwēx lāqēxs laē ōgwaqa qūsōdex L!êtsema'ēyasēs x'ōmsē.

"Wā, yū'mēsen 'nemōkwēx, yîxōx L!êtsaplêlâ'nagax, yūemłai 20 ālag'îlîl laxōx āwābālisaxsōx laqawalîlaxsen g'ōkwa 'nemā," 'nēx'ēlaē X'îmselîlêla, "yîxs g'āxasaaxsa x'îs'ēdē lax'da'xōł qa's nōnłtsē'stalâlê. Wā, lōx L!êtsaplêlâ'nax pēspātaq qa wax'ēmēs k'lwāg'îlala lāxa legwîlê qa k'leāsē legūlēs. Wā, laem k'leās medzētsa nōnłtsē'stalâlê g'ayōł g'āxenu'ēx". 25

"Wā, yū'mēsens 'nemōkwēx, yîxōx Mēmeyoxwa'nax, yîxs g'āxasaaxsa x'îs'ēdē lax'da'xōłxa hāmēyalalē. Wā, laemxaōx q!aq!ōłlāmatsēs yîxwalaēna'ēyē lāq. Wā, yūem ōgū'qāla lāx lēlādāsen 'nemōkwaē Bax'bakwālanux'siwa'yaxa 'nāxwa'ma medzēdzadēs lēlādē. Wā, la k'leās medzētsen nōsaqenu'ēx" lēlādē," 'nēx'ēlaē X'îmselîlê- 30 lax Alôtemdâlag'îlsē.

"Wā, la'mē g'āxles g'ōkūlotaōs qō 'nāx'ēidlō qa's aaxsilalōł qaxg'anu'ēx" la'mēq g'wāla," 'nēx'ēlaē X'îmselîlêlaxs laē 'wîla x'îs'ēda L'ē'wis 'nē'nemōkwē.

- 35 Behold! it was already getting daylight in the morning; and the masks were left, | and the cedar-bark rings mixed with white, of ALōtemdālag'īls. | Then ALōtemdālag'īls was glad on account of the supernatural treasure that he had obtained, | for it was the first one of its kind, and of his death-bringing baton, for now he wished to | try it on something. Then he thought of his father and of his
40 mother; || and he wished to kill them, when they should come to see him, on account of | the way in which he had been treated by his father. He had always struck him, which was the reason of his | attempted suicide. Thus he thought while he was seated alone in the great | dancing-house. Now, we shall stop for a while talking about | ALōtemdālag'īls. ||
- 45 Now we shall talk about the Āwik'!ēnox^u, who never | left the place where they were sitting outside of the house of their chief Ēwūlt!āla; for | they heard the speeches of X'īmselitelā when he said, | "Now your tribe will come in the morning and will take care of you, for | we have finished," when X'īmselitelā said this. There-
50 fore || the hearts of the Āwik'!ēnox^u were really troubled, and they did not | sleep; and when it was near noon, | they launched four large shovel-nose canoes. The men were standing | in the canoes, and they went across to the great winter dancing- | house. Now,
55 the Āwik'!ēnox^u were singing the winter-dance songs; || and they did

- 35 LE^{maā}!axo^l 'nāⁿakūlaxa gaāla. Wā, la^{mē} 'wīla lōwalasēs yaēxumlē LE^{wa} melmaqela L!āl!egēkūlās ALōtemdālag'īlsē. Wā, la^{mē}!aē ēk'ē nāqa^yas ALōtemdālag'īlsē qaēs lōgwa^yaxs hē^{maē} ālēs 'nem hē gwēx^{sē} LE^{wis} halāyo t!emyayā, yīxs le^{maē} 'nēk' qa^s gūnx^{idaas}nōkwēs. Wā, lā^{laē} g'īgāēx'ēdxēs ōmpa LE^{wis} ābempē.
- 40 LE^{maē} 'nēx' qa^s lēlāmasda^{xwēq} qō g'ill dōx^{wale}laleq qa gwēg'alt!eqelasas ōmpasēq yīxs hē^{men}alā^{maē} k'!ēlak^{aq} lāg'ilas tō^{yag}ē, 'nēx^{laē} nāqa^yas lāxēs 'nemōgwīlāē k!waēl lāxa 'walasē ts!āgats!ē g'ōkwa. Wā, la^{mē}ns g'wāl yāwas'īd gwāgwēx^{sāla} lāx ALōtemdālag'īlsē.
- 45 Wā, la^{mē}sen gwāgwēx^{sex}'īdel lāxa Āwik'!ēnoxwaxs hēwāxāē bāsēs k'ūts!edzasa L!āsanā^yas g'ōkwasēs g'īgāma^{yō} Ēwūlt!āla, qaxs 'nāxwa^{maē} wulelax wāldemi^{lālās} X'īmselitelā lōxs laē 'nēk'a: "Wā, la^{mē} g'āxLES g'ōkūlōtaōs qō 'nāx^{īdlō} qa^s aaxsilēlōl qax-g'anu^x la^{mēk} gwāla," laē 'nēk'ē X'īmselitelā. Wā, hē^{mis} āla-
50 k'!āla xwanelqalayōs nēnāqa^yasa Āwik'!ēnoxwē. Wā, hē^{mis} k'!ēsēl memxēqelē. Wā, g'īl^{em}lāwisē k!wāyōlts!ā 'nālaēna^yasēxs laē wī^xstendxa mōts!aqē āwā dēdelalasa. Wā, la^{mē}lāwisē lālawō-
lēda bēbegwānem lāqēxs laē lawil lax g'ōgwasasa 'wālasē ts!āgats!ē g'ōkwa. Wā, la^{mē}!aē denxelasa ts!āq!ala q!emdema Āwik'!ēno-
55 xwaxs laē k'!ēs yāyanaxs laē lawilēlalāxaxa 'wālasē ts!āgats!ē g'ō-

not go fast as they were crossing toward the great dancing-house, | 56
the door of which was closed. When the Āwik'!ēnox^u landed | at
the beach in front of the great dancing-house, then | the door opened;
and all the men went ashore, | and went into the great dancing-
house, and they sat down at the || right-hand side of the door. Then 60
nobody was seen in the house. | After the Āwik'!ēnox^u had been
sitting there long in vain, | Chief Ēwūlt!āla spoke, and said, "O,
Āwik'!ēnox^u! see what I have in my mind! | I wish to go to
the room of hemlock-branches, for that may be the || sacred 65
room of which we heard at night, for I have passed through the red
cedar-bark | four times." Thus he said. Then all the Āwik'!ēnox^u |
told him to go ahead. He went to the | sacred room of hemlock-
branches, and went in. Then he | discovered ALōtemdālag'īls sit-
ting among the many masks, || and Ēwūlt!āla, who was standing 70
there, lost his courage at what he saw. | Then ALōtemdālag'īls
spoke, and said, "Come | and sit down at my right-hand side!"
Thus he said to his uncle. | Then Ēwūlt!āla sat down; and ALōtem-
dālag'īls said, | "Thank you for being the first to come into my
sacred room. Now, || get forty men and women to | wear the forty 75
masks this night. This dance is named | āLaq!em, the great dance
which I obtained as my treasure." Thus he said. Then | Ēwūlt!āla

kwa lāx LENēg'ekwaēs t!EX'īla. Wā, g'īl'EM'elāwisē lāg'alisēda Āwī- 56
k'!ēnōxwē lāx L'EMa'isasa 'wālasē ts!āgats!ē g'ōkwa laa'lasē āxstō-
x'wīdē t!EX'īlās. Wā, lā'laē hōx'wūltāwēda 'nāxwa bēbegwānem
qa's lā hōgwīla lāxa 'wālasē ts!āgats!ē g'ōkwa qa's lā k'ūs'ālīl lāxa
hēlk'!ōtsālīlāsa t!EX'īla. Wā, laem k'!eās dōgūlts begwānemsa g'ō- 60
kwē. Wā, laem'elawisē gael wūl'EM k'ūdzelēda Āwik'!ēnoxwaxs laael
yāq!Eg'a'lēda g'īgāma'yē Ēwūlt!āla. Wā, lā'laē 'nēk'a: "Wāentsōs
dōqwalaxg'a gwālaasg'asg'en nāqek', yōL g'ōkūlot, Āwik'!ēnox^u,
yīxg'īn 'nēk'ēk' qen lālag'ī laēL lāxa q!waxsemē qō hēem lāx lemē-
'lats!ēsens wūl'elax gānolē qaxg'īn lax'sāwēk' lāxwa L!āgēkwōx 65
mōp!ena," 'nēx'elāē. Wā, lā'laē 'nāxwa'ma Āwik'!ēnoxwē āem
'yālaqaq qa lās. Wā, lā'laē qās'ida qa's lā lāxa āxēlasasa q!wax-
semē lē'mē'lats!ā. Wā, lā'laē laēL lāq. Wā, hēx'idaem'elawisē
dōx'walelax ALōtemdālag'īls k!wāgelītaaxa q!lēnemē yaēxumla.
Wā, āem'elawisē lā'wīlē Ēwūlt!āla tēx'idēs nāqa'yasēs dōx'walelē. 70
Wā, lā'laē yāq!Eg'a'lē ALōtemdālag'īlsē. Wā, lā'laē 'nēk'a: "Gēla,
k!wāg'alīl lāxg'īn hēlk'!ōtagawalītek'," 'nēx'elāēxēs q!lūlē'yē. Wā,
g'īl'EM'elawisē k!wāg'alīlē Ēwūlt!ālāxs laē 'nēk'ē ALōtemdālag'īlsaq:
"Gēlak'aslaxs sō'maē g'īl g'axts!ālīl lāxwa lemē'lats!ēx. Wā, laems
āx'ēdLEX mōsgemg'ustāla bēbegwāneml lē'wa ts!ēdāqla qa āXE- 75
mālāxwa mōsgemg'ustāx yaēxumlaxwa gānolēx. Yūem lēgades
āLaq!em yīxen lōgwa'yēx qens 'wālas lēda," 'nēx'elāē. Wā, lā'laē

78 asked him, "What do you think? Shall I call the three | chiefs to
come and listen to what we are talking about?" Thus he said.
80 Then || ALōtēmdālag'īls said, "Go ahead, that we may finish our
talk | with them!" Then Ēwūlt!āla went out of the sacred room
of hemlock-branches, | and stood in front of the sacred room;
and spoke, | and said, "Now take care, Āwik'!ēnox", on account
of the great things seen by me! | for these are new dances for us,
85 who are the head winter-dancers || all around our world. Now,
come, chiefs of the Āwik'!ēnox"—you, | P!āselat—you, | L!āqwa-
g'ila—and you, Pōlas." Thus he said. And immediately | the
three chiefs arose and went into the | sacred room of hemlock-
branches, and there they sat down at the right of | ALōtēmdālag'īls.
90 And Ēwūlt!āla spoke first, || and said, "O chiefs! now you have seen
the treasure that our | son has obtained. We have all heard the
speaking | last night, which said that we shall sing for our son this
evening. | Now our son must show us the places | of the masks;
95 and he will tell us how many || men must come in, and how many
women, to wear these | masks." Thus he said. |

Then ALōtēmdālag'īls spoke, and said, | "This is what is needed,
700 twenty-four strong young men, | and sixteen strong young || women,
and this boy is to be wise while wearing a mask, | and this girl is to

78 Ēwūlt!āla wūlāq: "Wālōs nāqa'yaqlōs qen lē!alēxa yūdukwē
g'ig'egāmē q'a g'āxēs hōlēlaxēns wāldēmēx," ēnēx'!aē. Wā, lā!aē
80 ALōtēmdālag'īlsē ēnēk'a: "Wāg'a q'a gwūltsēsta'mēsēns wāldēmla
lē!wē." Wā, lā!aē Ēwūlt!āla lōlts!ālil lāxa q!waxsemē lē!mē!lats!lē
qa's lāx'ūlilē lāx L!āsalilasa lē!mē!lats!lē. Wā, lā!aē yāq!eg'a!a.
Wā, lā!aē ēnēk'a: "Wēg'a yāl!āx, Āwik'!ēnox" āwilag'in dōx'wa-
lēlek' yīxs alēg'ilēns lēlēdēx yīnsaxg'īns ts!āqētema'yēk' yīsōx
85 āwēstāxsēns ēnālax. Wā, gēlag'a g'ig'egāmēs Āwik'!ēnox", yūL
P!āselat, yūL L!āqwaq'il, sō'mēts Pōlas," ēnēx'!aē. Wā, hēx'idaem-
ēlāwisa yūdukwē g'ig'egāmē q!wāg'ilil qa's lē hōgwīl lāxa q!wax-
semē lē!mē!lats!ā. Wā, hēem!lāwisē k!ūs!ālilē hētk!ōtagawalilās
ALōtēmdālag'īlsē. Wā, hēem!lāwisē Ēwūlt!āla g'il yāq!eg'a!a. Wā,
90 lā!aē ēnēk'a: "Wā, g'ig'egāmē, laems dōx'walelaxōx lōgwa'yasēns
xūnōkwēx. Wā, lēns ēnāxwaem wūlēlax wāldēmāsa yāq!ent!ālax
gānolēxa ēnēk'axg'īns nōgwēlek' q!ēmtāxēns xūnōkwaxwa gāno-
lēx. Wā, la'mēsōx āemlēns xūnōkwēx nēlātsōx gwēgwāgawayaa-
sasa yaēxumlē. Wā, la'mēsōx nēlat g'axēnsas ēwāxaaslasa bēbe-
95 gwānēmla g'āxts!ālil lō ēwāxaaslasa ts!ēdaqla q'a āxēmālāxwa
yaēxumlē," ēnēx'!aē.

Wā, lā!aē yāq!eg'a!ē ALōtēmdālag'īlsē. Wā, lā!aē ēnēk'a: "Wā,
g'a'mēns āx'ēxstsō'gwa hā'mōk'ālāk' lēlāk!wēmas ēalostā bēbegwā-
nema. Wā, g'a'mēsēg'a q!EL!āgūg'eyōk" alōstāgas lēlāk!wēmas
700 ts!ēdāqa. Wā, g'a'mēsa bābagūmēxa nāqelilēla lax yīxumāla. Wā,

be wise while wearing the mask." Thus he said. | Then P!äselal 2 spoke, and said, "Come, | chiefs! and let us go to our tribe to get the | twenty-four strong young men to come and try the masks; || and let some one go across to get sixteen strong young women, | and 5 one boy and one girl." | Thus he said. |

Immediately the chiefs went out of | the sacred room, and they sat down silently among the tribe. || Then L!äqwag'ila told them in a 10 whisper that he wanted twenty-four | strong young men and sixteen strong | young women, and also one boy and | one girl. Then they sent four men | to go to get the women and the two children from their || houses in K'!ëtët. And when he stopped speaking, | four men went 15 out and went aboard the canoe, and they | crossed the river. And the twenty-four young men arose | and followed the four chiefs, and they went back into the | sacred room of hemlock-branches and sat down there. Then || Alötemdälag'ils told them, "This is the chief 20 of the masks, | the mask of X'imselilela, which lies at the right-hand side of the sacred room." | And he stood in the front of the room, and he | named the forty masks to his tribe. | And they were put down in the sacred room as they were to stand when they were

g'a'mësa ts!äts!adagemëxa nâqelilela lax yixumäla," 'nëx'laë. Wä, 1 lä'laë P!äselalë yäq!eg'a'la. Wä, lä'laë 'nëk'a: "Wä, gëlag'a 'wila x g'ig'egämë qens lälag'i lāxg'ins g'ökülötg'aens qens wëg'i äx'ëdex hä'mök'älä lälak'ü älostâ qa g'äxës mensasöxda yaëxumtë. Wä, hë'mis qa lāsë lawilë dāx q!EL!ägüg'eyowa lälak'ü älostāgas ts!ëdaqa 5 Lë'wa 'nemöx'La bābagum! Lë'wa 'nemöx'La ts!äts!adagem!," 'nëx'laë.

Wä, hëx'idaem'lāwisa g'ig'egäma'yë 'wila g'äx hōx'wülts!ä lāxa lë'më'lats!ë qa's lä em'emsqemxs laë k!wägelilaxës g'ökülötë. Wä, laem'lāwisë L!äqwag'ila öpalaxs laë nēnlēlaxs äx'ëxsdaax hä'mö- 10 k'älä lälak'ü älostâ bēbegwānema Lë'wa q!EL!ägüg'eyowë lälak'ü älostāgas ts!ëdaqa. Wä, hë'mësa 'nemökwë bābagūma Lë'wa nemökwë ts!äts!adagema. Wä, lä'laë 'yālaqasa mökwë bēbegwā-nem qa lēs dāxa ts!ëdaqë Lë'wa ma'lökwë g'ing'inānem lāxës g'ökwë lāx K'!ëtëtë. Wä, g'il'em'lāwisë q!wël'idexs laë hōqūwel- 15 sēda mökwë bēbegwānem qa's lä hōgūxs lāxa dēlālasë qa's lē lawila lāxa 'wā. Wä, lä'laë äem q!wäg'ililēda hä'mök'älä hä'yā'la qa's lē lāsgemëxës mökwë g'ig'egämëxs laë xwēlaqa iaël lāxa q!waxsemë lēmē'lats!ä qa's k!üs'älilë 'wila lāq. Wä, hëx'idaem-lāwisë Alötemdälag'ilsë nēlaxs hë'maë g'igämësa yaëxumtë, yix 20 yixūmlas X'imselilelaxwa gwēbalilëx lāxwa hēlk'!ödöyälilasa lēmē-lats!ëx; wä, hë'mësöx Lë'wil lāxg'a L!äsadzēlilek'. Wä, lä'laë 'wila lēlēqelax lēlēgemasa mösgemg'ustāwë yaëxūmla qa's g'ökülötë, yixs hë'maë gwaël lāxa lēmē'lats!ës gwägawa'yaasaxs laë Lē'lālasös

- 25 called by || X'imselilela. They were never misplaced; and the
 Äwik'!ënox^u were instructed also | about Mamayoŀemalaga, who
 gives birth | to a boy and a girl, and about the children who dance
 immediately | after they are born. |
- 30 As soon as he stopped speaking, the women came into || the great
 dancing-house, and L!äqwag'ila | called them into the sacred room
 of hemlock-branches. Then they were told by Ēwült!äla | to sit
 down outside of the masks which they were going to wear. Now the |
 men were sitting down on the outer side of the masks, and also the |
- 35 two children in the same way with their masks. Then || Alötem-
 däläg'ils spoke, and said | to the man who was to wear the mask of
 X'imselilela, "Don't be afraid, | friend, to make a mistake! for you
 will hear the | owner of these masks, who will come and advise you.
 I say this, because | otherwise you might be frightened in vain." ||
- 40 Now, it was late in the evening when the | Äwik'!ënox^u came
 across the river, and all went into the large dancing- | house; and
 when all were inside, the song-leaders | of the Äwik'!ënox^u sat down
 in the rear of the great dancing- | house; and when they were ready,
- 45 X'imselilela shouted "Höho!" || and immediately the song-leaders
 sang. Then X'imselilela came | dancing out of the sacred room of
 hemlock-branches, carrying his rattle in one hand; | and at the end

25 X'imselilela. Hëwäxa layap!ela. Wä, hëem äem waxë lëxsex'ï-
 dayäsëxa Äwik'!ënoxwë ögü'la läx Mämayoŀemalagäxs laë mäyo-
 lasä bäbagumë lë'wa ts!äts!adagemë, yïxs ä'maë hëx'ïd yïx'wï-
 dëda g'ing'inänemäxs g'äläë mäyoŀ'idayä.

Wä, g'il'em'läwisë q!wël'idëxs g'äxaasa ts!ädäqë högwila läxa
 30 'wälasë ts!ägats!ë g'ökwa. Wä, hëx'ïdaem'läwisë L!äqwag'ila lël-
 ts!älilaq läxa q!waxsemë hëmë'lats!ä. Wä, la'më 'nëx'sös Ēwült!äla
 qa's hë'më klüs'älilë L!äsalilasës yaëxümlë läx la gwaëlatsa bëbe-
 gwänemë yïxs hë'maë la klüdzëlë L!äsalilasës yaëxümlë lë'wa
 ma'lökwë g'ing'inänema; hëemxaa la gwaëlxës yaëxümlë. Wä,
 35 lä'laë ëdzaqwa, yäq!eg'a'lë Alötemdäläg'ilsë. Wä, lä'laë 'nëk'a
 läxa begwänemëxa lälë yïxümälax yïxümlas X'imselilela: "Qwäla
 nölax, qäst, qasö lëxlëqülilaxö qaxs 'näxwa'mëlaqös wülelaLEX
 äxnögwadäsa yaëxümlëx g'äxl lëxs'älax'da'x"löl. Hëden 'në'nak'il
 älas wül'emlax k'il'idës."

40 Wä, laem'laë k!wäg'ila dzäqwaxs g'äxaë 'wila g'äxa'wülëda
 Äwik'!ënoxwë läxa 'wä qa's lë 'wilaël högwël läxa 'wälasë ts!ä-
 gats!ë g'ökwa. Wä, g'il'em'läwisë 'wilaëLEX laë 'wülës nänäga-
 dasa Äwik'!ënox^u klüs'älil läxa ögwiwalilasa 'wälasë ts!ägats!ë
 g'ökwa. Wä g'il'mësë 'wila gwa'lila laasë höhoxwë X'imselilela.
 45 Wä, hëx'ïdaem'läwisa nänägadë denx'ëda. Wä, g'äx'laë X'imse-
 lilela yïx'wülts!älilela läxa q!waxsemë hë'më'lats!ä yatkl'ölts!änaxës
 yadenë. Wä, g'il'em'läwisë q!ül'bë q!ëmdemas laë läx'ülil läx

of his song he stood where | X'imselilela had been standing, at the 48
right-hand side of the house. | He had not been standing there long,
when he swung his rattle, and at the same time || the song-leaders 50
beat fast time. Then X'imselilela danced with quick steps | to the
sacred room of hemlock-branches. He stood there | in front of the
sacred room of hemlock-branches and | said aloud, "I call you, friend
Hōxhoxūlsela, to come and dance." | And as soon as X'imselilela had
ended his speech, then there was the cry || "Hōho!" inside the sacred 55
room of hemlock-branches; and X'imselilela | told the men who were
sitting in the house, "Now he is coming, the one who has been called, |
Hōxhoxūlsela." And when he reached his place, the song-leaders | sang,
and Hōxhoxūlsela came dancing | out of the sacred room of hemlock-
branches; and they did the same to the others, || down to the last one. 60
He never made a mistake, as the | forty masks of the spirits and ALō-
temdālag'īls were dancing. | Daylight came when they finished, and
they danced for ALōtemdālag'īls for | four nights with the | forty masks;
and after they had danced for him four times, || ALōtemdālag'īls 65
began to feel sick at heart against his parents. The | reason why
ALōtemdālag'īls felt thus against his father and his | mother was that
his father Ts!ex'ēd was angry with him; therefore he showed his great
treasure | to the Āwik'lēnox^u; and therefore he did not show it to
the Nāk!wax'da^x^u, | who were living at Tēgūxstē that winter; and

hēmenalaem la^{wi}lats X'imselilelaxa hēlk'ōdoyāliłasa g'ōkwē. 48
Wā, k'leslat!a gaēl la^{wē}lexs laē yat!ētsēs yadenē 'nemāx'id lē^wa
nēnāgadāxs laē lēxdzōda. Wā, lā^{la}ē X'imselilela tsaxāłaxs laē 50
lālaa lāxa q!waxsemē lē^{mē}lats!ā. Wā, g'il^ēmēlāwisē lāg'aa lāx
l'āsalilasa q!waxsemē lē^{mē}lats!ā. Wā, lā^{la}ē lāx'ūlił laqēxs laē
hāsela 'nēk'a: "Lē^{la}lenlōl, qāstai Hōxhoxūlsela qa's g'āxaōs yīx-
'wida." Wā, g'il^ēmēlāwisē q!ūlbē wāldemas X'imselilelāxs laē
hōhoxwē ōts!āwasa q!waxsemē lē^{mē}lats!ā. Wā, g'āx^{la}ē X'imse- 55
lilela nēnlelaxa k'lūdzilē bēbegwānemxs g'āx^{ma}ēs lē^{la}lasē^{wē}
Hōxhoxūlsela. Wā, g'il^ēmēlāwisē lāg'aa lāxēs la^{wi}lasē lā^{la}lasē
denx'ēdēda nēnāgadē. Wā, g'āx^{la}ē yīx'wūłts!āliłēlē Hōxhoxūlsela
lāxa q!waxsemē lē^{mē}lats!ā. Wā, āx'sāem^{la}wisē la hē gwē^{nāk}ūla
lābendāla. Hēwāxa lēxlēqūliłaxs laē 'wi^{la} yīx'wēdēda mōsgem- 60
gustāwē yaēxūmitsa haāyāliłagasē lō^ē ALōtemdālag'īlsē. Wā,
laem^{la}wisē 'nā^{nak}ūlaxa gaālāxs laē gwāla. Wā, lā^{la}ē mōp!en-
xwa^{sē} gānolas kwēxelase^{wē} ALōtemdālag'īlsē lē^wa mōsgem-
gustāwē yaēxūmla. Wā, hēlat!a la mōp!ena kwēxelasoxs laē
ts!ēnakūlē nāqa^yas ALōtemdālag'īlsē qaēs g'īg'aōlnokwē. Hēel 65
hēg'īłts gwēx'idē nāqa^yas ALōtemdālag'īlsē qaēs ōmpē lē^{wi}s
ābempaxs ts!enkwāalaēs ōmpasē Ts!ex'ēdāx hāē nēl'ētsēs 'wālasē
lōgwa^ya Āwik'lēnoxwē, wāliłala hē g'āx nēl'ēdēda Nāk!wax'da-

70 that was the reason why he was || angry. Now, many of the *Āwik'!ēnox*^u did not | go home to their houses in *K'!ētēt*; and *ALōtemdālag'īls* | heard them talking about his father *Ts!Ex^eēd* and his wife | *Ts!Eqāla*, that they came paddling from *K'!ētēt* to the great | house
75 of their child. Then *ALōtemdālag'īls* took his || death-bringing baton, and stood in the door of the great house, | waiting for his father and his mother to come ashore in | front of his house; and *L!āqwag'ila* and *Pōlas* stood by his side. | Then *ALōtemdālag'īls* spoke, and said, | "Now I shall take revenge for the ill will of my
80 father and of my mother." || Thus he said, and he struck the death-bringing baton | toward them. Immediately they became stone- Then he was | feared by the *Āwik'!ēnox*^u, and nobody dared | to go near the great house of *ALōtemdālag'īls*; and | he was living alone.||

85 The *Āwik'!ēnox*^u had not yet discovered that *ALōtemdālag'īls* was a | great shaman, although they always heard him singing | the sacred shaman-songs. Suddenly | Chief *L!āqwag'ila* of the *Āwik'!ēnox*^u became sick. He was | about to die that evening. Then one
90 of the men spoke, || and said, "Don't give him up too soon! Send | four noblemen to call *ALōtemdālag'īls* to | come and cure my chief, for I

ēxwaxs g'ōkūlaē lāx Tēgūxsta^eyaxa ts!āwūnxē. Wā, hē^emis ts!ē-
70 *nems nāqa^eyas. Wā, laem^elāwisē q!ēnema Āwik'!ēnoxwē k'!ēs^ela nā^enak^u lāxēs g'ōkwē lāx K'!ētētē. Wā, lā^elaē wūlela^elaē ALōtem-*
dālag'īlsaxa gwagwēx^es^eāla lāx ōmpasē Ts!Ex^eēdē lē^ewis genemē
Ts!Eqālāxs siō^enakūlaē g'āx^eid lāx K'!ētētē g'āg^eaxa lāxa ēwālasē
g'ōx^usēs xūnōkwē. Wā, lā^elaē ALōtemdālag'īlsē dāx^eidxēs hālā-
75 *yowē t!emyayo qa^s lē lāx^ustālas lāx t!Ex^eīlāsēs ēwālasē g'ōkwa*
dōqwalaxēs ōmpē lē^ewis ābempaxs g'āxaē ēx^eag^ealisa lāx L!ē-
ma^esisas g'ōkwas. Wā, lā^elaē L!āqwag'ila lō^e Pōlasē q!wamēleq.
Wā, lā^elaē yāq!eg^ea^elē ALōtemdālag'īlsē. Wā, lā^elaē ēnēk^ea:
80 *"Laemk^e qwēsbalg^eas ēyax^esem nāqēsen ōmpē lēwūn ābempē*
g'āxen," ēnēx^elaēxs laē qwaqwēxamenqasēs hālāyuwē t!emyayo
lāq. Wā, hēx^eidaem^elāwisē t!āqemg^ealis t!ēsema. Wā, la^emē-
k'īl^eidayosa Āwik'!ēnoxwē laxēq. K'!ēāts!ēem^eel la nāla g'āx
ēnēxwabālaē ēwālasē g'ōx^us ALōtemdālag'īlsē yīsēs g'ōkūlōta Āwī-
k'!ēnoxwē yīxs ā^emaē la ēnemōgwila.

85 Wā, k'!ēs^eem^elaē q!ōl^ealelēda *Āwik'!ēnoxwax ALōtemdālag'īl-*
saxs ēwālasaē pexāla yīxs wāx^emaael q!ūnāla wūlelexs yālaqlwālaē
yīsēs yēyālax^uLENē lāxēs pexālaēna^eyē. Wā, lā^elaē yīx^eqenō ts!Ex^e-
q!Ex^eidē g'īgāma^eyasa Āwik'!ēnoxwē L!āqwag'ila. Wā, laem^elāwisē
wāwik'!eq!axa la dzāqwa laa^elasē yāq!eg^ea^elēda ēnemōkwē begwāne-
90 *ma. Wā, lā^elaē ēnēk^ea: "Gwaldzās xenlel^eyāla. ēyālaqadzōg^eats mō-*
kwa nēnāxsālā bēbegwānem qa lēs hayalēk^e!ax ALōtemdālag'īlsa qa
g'āxēsē hēlex^eidxen g'īgāma^eyēx qaxg^ein wūlela^emēg^eaqēxs yālaqe-

have heard him singing | sacred shaman-songs. Evidently he has 93
 obtained this also as a treasure." Thus he said. | Immediately they
 sent four noblemen || to call ALōtēmdālag'īls into the house. They 95
 went; | and when the four noblemen entered | his house, ALōtēmi-
 dālag'īls was the first to speak. He | said, "Wait for me to get
 ready, for I know | why you come to call me. It is because Chief
 L!āqwag'ila || is sick." Thus he said. Then the four noblemen | were 800
 startled on account of this. ALōtēmdālag'īls | went aboard; and
 he wore a neck-ring of red plaited cedar-bark, | and also a head-ring
 not mixed with white; and | when he went into the house of
 L!āqwag'ila, he saw the Āwik'!ēnox^u, || who were all inside with their 5
 women; and as soon as | ALōtēmdālag'īls entered the house, the
 whole crowd of people beat fast time, | all the men and women.
 Therefore his body was | like numb; and he just sat down inside
 the | door, and sang his sacred shaman-song. And || he came in 10
 squatting, going toward L!āqwag'ila, | who was lying down on a
 new mat in the middle of the rear of the house. | And when ALōtēmi-
 dālag'īls came up to L!āqwag'ila, he | at once took hold of the sickness.
 He took it out and | threw it away, and at once L!āqwag'ila was well. ||
 Now, ALōtēmdālag'īls was paid two slaves; and | he was also given 15
 the princess of L!āqwag'ila, Ālāg'īmīl, to be the wife of ALōtēmi-

laasa pEXk'!āla yālaX^uLEna qaxs Lōgwala^umaaxentsēx," ēnēX^u!aē. 93
 Wā, hēX^u!idaem^ulāwisē yālagēmēda mōkwē nēnāxsāla bēbegwānem
 qa^s lē hayālēk'!ax ALōtēmdālag'īlsē laxēs g'ōkwē. Wā, lāX^u!daX^u- 95
 !aē. Wā, g'il^uEM^ulāwisē hōgwilēda mōkwē nēnāxsāla bēbegwānem
 lāX^ug'ōkwās lāa^u!asē hē g'il^uyāq!ēg'a^ulē ALōtēmdālag'īlsē. Wā, lā^u!aē
 ēnēX^u!a: "Wāg'a āem ēselax qen xwānal'idē qaxg'in q!āLEla^umēg'a-
 xēs g'āxē!aōs hayālēk'!a g'āxen qaens g'igāma^uyaē L!āqwag'īlāxs
 ts!EX^u!q!aa," ēnēX^u!aē. Wā, g'wāLElaem^ulāwisē xenyas'idēda mōkwē 800
 nēnāxsāla bēbegwānemās laxēq. Wā, g'āX^u!aē lāxsē ALōtēmdā-
 lag'īlsa. Wā, la^u!mē q!a!ēnakwē qenxawa^uyas L!āgēkwa; wā,
 qEX^uEMālaem^ulaxaāwisēda L!āgēkwē; k'!eās melmagēs. Wā, g'il^u-
 EM^ulāwisē laēL lāX^ug'ōkwās L!āqwag'ila laē dōX^uwaLElaxa Āwik'!ē-
 noxwaxs laē wī^u!aēLEla LE^uwēs ts!ēdaqē. Wā, g'ilg'ē^uma^u!asē laēLē 5
 ALōtēmdālag'īlsē lāX^ug'ōkwaxs lādzek'asaē ēnemāX^u! lēXdzōdēda
 ēnāX^uwa bēbegwānem LE^uwis ts!ēdaqē, lāg'ilālas hēX^u!idaem^u!el hē
 gwēX^u!sa lē^u!emg'it!ēda. Wā, āem^ulāwisē k'!wāg'alil lāX^u āwīLElāsa
 t!EX^u!lāxs laē yālaqwasēs yālaX^uLENē lāXēs pEX^uēna^uyē. Wā, hēem-
 !āwisē g'āg'ililēxs laē k'!wa^unakūla gūyolilēla lāX L!āqwag'īlāxs 10
 qēlgūdZālilaaxa eldzowē lēwa^uya lāX neqēwalilāsēs g'ōkwē. Wā,
 g'il^uEM^ulāwisē lāg'aALEla ALōtēmdālag'īlsē lāX L!āqwag'ila laē āem
 hēX^u!idaem āem dāsgēmdEX ts!EX^u!q!ōlemās qa^s dawōdēqēxs laael
 mEX^uēdes. Wā, hēX^u!idaem^ulāwisē ēX^u!idē L!āqwag'ila. Wā, la^u!mē
 ayase^uwē ALōtēmdālag'īlsasa ma^u!ōkwe q!āq!ēk'owa. Wā, hē^u!misē 15
 k'!ēdēlas L!āqwag'īlē Ālāg'īmīlē qa gēNEMS ALōtēmdālag'īlsē. Wā,

17 dālag'īls. | And when the speaker of L!āqwag'īla ended his speech,
 then | ALōtemdālag'īls spoke, and said, "Thank you, O tribe! | that
 20 you were ready to beat fast time when I entered this house || of our
 chief. You have done well with this. You | and our women here
 shall do this when you continue to call me to practice. I am really a
 great | shaman. Now, let me express thanks for the words of my
 chief, L!āqwag'īla, | for the two slaves, and for my wife Ālāg'imīl. | —
 25 Take care, Ālāg'imīl, and don't let your mind become bad! || for I
 can not lie with you for four years—thus said the | supernatural
 power to me—else misfortune would happen to us. Now, none of
 you shall dare to | woo my wife, O tribe! And for four winters |
 you shall dance my great dance ālaq'ēm; and | after the four
 30 winters, I shall burn the || forty masks, and they will go home to their
 owners." Thus he said. | After he had ended his speech, he was
 taken, with his wife Ālāg'imīl | and the two slaves, to his great
 dancing-house | by four noblemen; and when | ALōtemdālag'īls
 35 went into his house, he asked his wife, Ālāg'imīl, to || sleep at the
 right-hand side of the door of the house; and he wanted | the room
 of the two slaves to be on the left-hand side of the door of the | house.
 ALōtemdālag'īls was always asked to | go and cure the sick among
 the Āwīk'!ēnox^u, and they paid him | much for it: therefore he

17 g'īl'ēm'ēlāwis q'ūlbē wāldemasā elkwas L!āqwag'īlāxs laa'lasē yāq'!e-
 g'a'lē ALōtemdālag'īlsē. Wā, lā'laē 'nēk'a: "Ġēlak'as'la g'ōkūlōt-
 yīxs g'wālīlāaqōs qas' lēxdzōdaōs g'ālēgin g'āxēla laxōx g'ōkwax-
 20 sens g'īgāma'yēx. Wā, la'ems hēlaxa laxēq. Hēemles g'wēg'īlal
 lē'wūns ts'ēdaqēx qasō hānal ha'yālēk'!āl g'āxen. Āla'mēn 'wālas
 pē'āla. Wā, la'mēsen mōlas wāldemasens g'īgāma'yōx L!āqwag'ī-
 laxa. m'!ōkwē q'āq'!ēk'owa. Wā, yu'mēsen genemāxōx Ālāg'imī-
 lēx. Weg'a, āem yāl'lālex, Ālāg'imīl, qas' k'!ēsaōs 'yak'āmasxēs
 25 nāqa'yōs qaxg'īns mōx'wūnxēlēk' k'!ēs kūlx'kūlk'a, 'nēk'ēda 'na-
 walakwē g'āxen, ālens a'mēlanōx'lax. Wā, la'ems k'!eās nālā qas'
 g'ayālaōs laxg'īn genemk', g'ōkūlōt laxēq. Wā, hē'mēsa mōx'ūn-
 xēlāles kwēxēlāl g'āxen lāxen 'wālasē lēdēda ālaq'ēm. Wā, g'īl-
 'ēm'wisē gwāla mōx'ūnxē, wā, lālen leqwēlax'ēdēlaxa mōs-
 30 gemg'ustāwē yāx'!ēna qa lās nā'nak^u lāx ēxnogwadās," 'nēx'ēlaē.
 Wā, g'īl'mēsē q'ūlbē wāldemas lāē taōdayō lē'wis genemē Ālāg'imī-
 lē lē'wa ma'lōkwē q'āq'!ēk'owa lāxēs 'wālasē ts'āgats'!ē g'ōkwa
 yīsa mōkwē nēnāxsāla bēbegwānema. Wā, g'īl'ēm'ēlāwisē lāēl laxēs
 g'ōkwē ALōtemdālag'īlsē lāē āxk'!āxēs genemē Ālāg'imīlē qa hās
 35 kū'līla hēlk'!ōtstālilas t'ēx'īlāsēs g'ōkwē. Wā, hē'lat'la g'wē'yōs
 qa kū'lē'latsa ma'lōkwē q'āq'!ēk'owa gemxōtstālilas t'ēx'īlāsēs
 g'ōkwē. Wā, hēmenāla'em'ēlāwisē g'āx hā'yālēk'!asēwē ALōtem-
 dālag'īlsē qas' lē hēlik'axa ts'ēts'!ēx'q'!āsa Āwīk'!ēnoxwē. Wā, lā'laē
 q'!ēq'!ēnēmē ayaq, lāg'īlas hēmenala p'!esaxēs g'ōkūlōtē. Wā, la'mē

always gave away property to his tribe. And || he danced four times 40
each winter, each time four | nights, with his masks; and after four |
winters, after they had danced for three nights, and when | the
Āwik'!ēnox^u went in the fourth night, then | ALōtemdālag'īls and
his forty masks danced; || and after they had done so, when it was 45
nearly daylight, | ALōtemdālag'īls came out of his sacred room of
hémlock-branches. He spoke, | and said, "Now, song-leaders, beat
time fast for a long time, so that | I may put into the fire my masks!"
Thus he said. Then the song-leaders beat fast time; | and immedi-
ately the men and the women and || the two children came out, each 50
wearing his or her mask, | and they put them on the fire in the middle
of the great dancing-house. And | when they were all on the fire,
they took down the hemlock of the sacred room, and | put it on the
fire in the middle of the house; and when everything was burned
up, | the fire went out, which had never gone out in the middle of
the great dancing- || house during the four winters. And as soon as 55
the fire in the middle of the house had gone out, | and when daylight
appeared in the morning, ALōtemdālag'īls | and his wife Ālāg'īmīl,
came together and he always lay down with her. |

That is why the Āwik'!ēnox^u always burn up the | forty masks
after they have used them four times for || four winters. And when 60
they finish the last dance | the last night, they put them on the fire

q!wālxōem mōp!ēna yīxwaxa ēnemxēnxē ts!āwūnxaxa mōxxa 40
gāgenola ēwīla yīxwēs yaēxūmlē. Wā, g'ilēmēlāwisē mōx'ūnxē
ts!āwūnxas laē yūduxēp!ēnxwā'sa ganolē yīxwax'dems. Wā, lā'laē
gaaēla Āwik'!ēnoxwaxa gānolasa mōx'sotē gānola. Wā, lā'laē
ēwīla yīx'wīdē ALōtemdālag'īlsē lē'wis mōsgemg'ustāwē yaēxūmla;
wā, g'ilēmēlāwisē gwāłaxa la elāq ēnāx'ida, g'āxaas lāłts!ālilē ALō- 45
temdālag'īlsē lāxa q!waxsemē lē'mēlats!ā. Wā, lā'laē yāq!ēg'a'la.
Wā, lā'laē ēnēk'a: "Wēg'a lēxdzōdex nēnāgadās g'ildēsa qa lax-
lāłalag'isg'in yāx'lenk'," ēnēx'laē. Wā, lā'laē lēxdzōdēda nēnā-
gadē. Wā, hēx'idaemēlāwisa bēbegwānemē lē'wa ts!ēdaqē lē'wa
ma'lōkwē g'ing'inānem g'āx q!wālxō'nakūłaxēs ēxemēx'dē yīxūml 50
qa's āxlālēs lāxa laqawalīłasa ēwālasē ts!āgats!ē g'ōkwa. Wā, g'il-
ēmēlāwisē ēwīl'xalaxs laē āx'ālīłaxa q!waxsemē lē'mēlats!ē qa's
āxlēndēs lāxa laqawalīlē. Wā, g'ilēmēlāwisē ēwīla q!ūłx'īdexs laē
k'īłx'ēdēda k'lēsdē k'īłx'ēnox^u laqawalīłsa ēwālasē ts!āgats!ē
g'ōx'xa mōx'ūnxē ts!āwūnxaxa. Wā, g'ilēmēlāwisē k'īłx'ēdēda laqa- 55
walīłaxs laē ēnāx'idaxa gaāla. Wā, la q!ap!ēg'alīlē ALōtemdāla-
g'īlsē lē'wis genēmē Ālāg'īmīlē, lāwisīla kūłx'kūłk'a lē'wē.

Wā, hēmis lāg'īłasa Āwik'!ēnoxwē hēmenāla leqwēłax'ēdxa mōs-
gemg'ustāwē yaēxūmlēxs laē mōx'ūnxēs ts!āwūnxē maēmop!ēna
yīxyēxwaxa ēnemxēnxē ts!āwūnxaxa. Wā, g'ilēmēsē gwāł yīx'wīda 60
elx'āyē gānolāxs laē ēwīla lēx'lēnts lāxa laqawalīłasa ts!āgats!ē

62 in the middle of the dancing- | house. The ones who used them put
them on the fire. | Therefore the white people can not get them.
That is the end of this.

I forgot this. The many spectators who were sitting on the floor ||
65 of the great dancing-house, to whom X'imselilela told | that those
who were called were coming—these people sitting on the floor of the
great | winter dancing-house were the souls of the trees and | bushes,
and the souls of all the birds | and of the small creeping animals, for
70 they are all human beings. || Thus said Alōtemdālag'īls, according to
what he had seen in the woods. | Alōtemdālag'īls was his name in
the dance ālaq'ēm, and his shaman-name | was G'īlg'ildokwīla, and
his secular name was | Gwaēxsdaas. |

75 I will give one stanza of the song of Alōtemdālag'īls || in his great
dance: |

“Oh, I have been led farther along into the woods by the magic
power, | ai haia a hau yaxaye yaxaye a ahau yaxaye, to the
place where the | magic power walks about.” |

And this is the sacred song which he sings before he dances, and
80 after || finishing dancing. There are no words in this song. |

“Wa yaxa xa xa xa xa 'wip 'wip 'wip!”

“Wa yaxa xa xa xa xa 'wip 'wip 'wip!”

Now, I think you know all the ways of the great winter dance. |

62 g'ōkwa. Wā, lā hēem lāx'lālas lāxa legwīlē āxāmāla-x'dāq. Wā,
hē'mis k'leyāsēlts gwe'yōlats māmālaq. Wā, lādžēk'as'ēm lāba.

Ilēden l'elēwise'wa q'lenēmē x'its'ax'īlaxa k'ūdžēlē bēbegwānem
65 lāxa 'wālasē ts'lāgats'lē g'ōkwa, yīx la nēnelasō's X'īmxelelelāxs
g'āx'maēs lē'lālasē'wē, yūem'el k'ūdžēlē bēbegwānem lāxa 'wālasē
ts'lāgats'lē g'ōkwōx bēx'ūna'yaxsa 'nāxwax ōgūqāla lāx'lāsa lē'wa
'nāxwax q'lesq'lūxela lēwa 'nāxwa bēx'ūnēsa 'nāxwax ts'lēts'ek'wa
lē'wa ōgū'qāla-x em'emē g'īlsg'īlg'ītsa qaxs 'nāxwa'maaxel bēbe-
70 gwānema, 'nēx'ēlaē Alōtemdālag'īlsēxēs dōgūtē lāxa āl'lē. Hēem
lēgēmsē ālōtemdālag'īlsē lāxa ālaq'ēm. Wā, hē'mis lēgēms lāxēs
pex'ēna'yē G'īlg'ildokwīla. Wā, hē'mis lēgēms lāxa bāxūsē Gwa-
ēxsdaasē.

Wā, lālen 'nemk'lenlxa 'nemsgēmē lāxa q'emdemas Alōtem-
75 dālag'īlsē lāxēs 'wālasē lēda:

“Ha, lax'denohogwa tayo'wēda lag'īlsdzems 'na'newalax'dēx'ga
ai haia a hau yaxaye yaxaye a ahau yaxaye lax tōx'dema la-
g'īlsdēs 'na'newalak.”

Wā, g'a'mēs yālaqūlayōs yīxs k'lēs'maē yīx'wīda lōxs laē g'wāl
80 yīxwa, yīxs k'lēsaē qāyats.

“Wa yaxa xa xa xa xa 'wip 'wip 'wip.”

“Wa yaxa xa xa xa xa 'wip 'wip 'wip.”

Wā, lax'tlaax'ēm 'wī'lōlex gwayi'lālasasa 'wālasē ts'lēts'ēxlena.

KWĒXAG'ILA

I have not quite found out about Kwēxag'ila and from whom he 1
 escaped, for you | said that he escaped from Q!ānēqēlak^u. The son
 of | Ts!EX^ēd, the story-teller of the Newetsee, Yāqōlas, said that |
 Kwēxag'ila ran away when L!āl!axwas— || that is, T!ēsēmg'itē— 5
 came back when he had gone to | Feather-Mountain, the place where
 he went to get feathers. At that time Kwēxag'ila | was paddling
 along the place Ōgūmla. He came from his fort at the east end of |
 Ōgūmla; and when he came to the end of Ōgūmla, | he heard the
 dzōnoq!wa-cry "Oh!" at the place Gwāgēmlis. || The sound "Oh!" 10
 came nearer, and Kwēxag'ila remained | on the water in his self-pad-
 dling canoe. He was scared, and he did | not stay there long, when he
 saw first much eagle-down coming. | Then he saw L!āl!axwas, | who
 stood in the middle of his self-paddling canoe, shouting "Oh!" || He 15
 was covered with eagle-down, and from the back of his head | rose
 feathers. His face was blackened. Then | Kwēxag'ila knew that
 it was L!āl!axwas. When | L!āl!axwas caught sight of Kwēxag'ila,
 he shouted "Oh!" and went towards him. | Then Kwēxag'ila went
 ashore at the foot of ^ēmelayōsem. || Then Kwēxag'ila wished that 20
 L!āl!axwas might know | that he was not a common man. When

KWĒXAG'ILA

Hē^ēmen k'!ēs^ēem āla q!āstasē^ēwē Kwēxag'ila, yix hēltsāyas, yixs 1
^ēnēk'aaqōsaq hē hēltsāyōsē Q!ānēqēlakwē. Wā, la ^ēnēk'ē xūnōkwās
 Ts!EX^ēdēdēxa nē^ēwēlēnoxwasa L!āl!asiqwāla, yix Yāqōlasē, yixs
 hāē hēltsāyōs Kwēxag'ila^ēlakwē, yixs g'āxaē nā^ēnakwē L!āl!axwasdē
 yix T!ēsēmg'itē, yixs lāx^ēdē lāxēs lāx'lagras ts!ats!Elk'!a lāxa 5
 āwinagwisa lēgades Ts!Elk'imbē^ē. Wā, laem^ēlāwisē Kwēxag'ila
 sēx^ēwil!āla lāx āxās Ōgūmla, g'āx^ēd lāxēs xūsela lāx ^ēnelba^ēyas
 Ōgūmla. Wā, g'il^ēem^ēlāwisē lāg'aa lāx gwāba^ēyas Ōgūmlāxs laē
 wūlāx^ēalelaxa dzōnoq!wa oōōxwala lāx āxās Gwāgēmlisē. Wā,
 lā^ēlaē ^ēnēxū^ēnakūlēda oōōxwala. Wā, lā^ēlaē Kwēxag'ila āem la 10
 hānwālasēs sēse^ēxwāqē xwāk!ūna. Laem^ēlaē k'ēk'alēqelas. Wā,
 k'!ēs^ēlat!a gāla hānwālaxs laē dōx^ēwalelaxa q!ēnemē qem^ēxwa g'āx
 g'ālag'iwēs. Wā, laem^ēlaē dōxwalelā^ēlaē Kwēxag'ila lāx L!āl!a-
 xwasdē, yixs lāwōyāyaaxēs sēse^ēxwāqē xwāk!ūna oōōxwala. Wā,
 laem^ēlaē āem ^ēmegūs qem^ēxwē L!āl!axwasdē. Wā, lā^ēlaē lāp'la- 15
 lēda ts!Elts!Elk'ē laxēs ts!ōts!Elēmakwaē. Wā, lā^ēlaē q!āla^ēmē
 Kwēxag'ilaqēxs hēmaē L!āl!axwasdē. Wā, g'il^ēem^ēlāwisē dōx^ēwa-
 lēlē L!āl!axwasdāx Kwēxag'ilāxs laē oōōxwa qa^ēs g'wēxtōx^ēwidē.
 Wā, hēx^ēidaem^ēlāwisē Kwēxag'ila ālē^ēsta lāx ōx^ēsidza^ēyas ^ēmelayō-
 semē. Wā, laem^ēlaē Kwēxag'ila ^ēnēx^ē qa q!ā^ēalelēs L!āl!axwasdā- 20
 qēxs k'!ēsaē aōmsē begwānē^ēmēna^ēyas. Wā, g'il^ēem^ēlāwisē lā-

- 22 he | arrived at the rocks at the foot of ^εmelayōsem, he went ashore
out of his self-paddling | canoe. He folded up his self-paddling
canoe, squeezed it in his hands, and went into the rock at the foot
25 of ^εmelayōsem; || and he came out at the top, and, standing on the
top of the rock, he | laughed at L!āl!axwas while he was standing
on the rock. The | self-paddling canoe of L!āl!axwas came nearer,
and | Kwēxag'ila went to his fort at the east end of Ōgūmla. |
30 That is the end. Kwēxag'ila belongs to the numaym || Lālawitela
of the L!āl!asiqwāla. |

BAᖅ^uBAKWĀLANUᖅ^uSĪWĒ^ε

- 1 The Sōmxolidex^u were living at a place | called Sōmxōl, and their
chief was P!āselal. They were always | happy, because their number
was great. And they | used only the ^εLEWELAXA ceremonial; they had
5 no || winter ceremonial. Suddenly those who went | inland from
their houses disappeared; and it was not long before the | daughter of
Nenwaqawa, a maturing girl, was taken away. | Now, Chief P!āselal
was the last one of his tribe; | therefore Chief P!āselal walked, not
10 being afraid of anything, || being a warrior; and his name as warrior
was Yāg'is. | He carried his bone-edged club to kill what was taking
away his people. | He never came home, even when night came,
and | therefore the three sons of Nenwaqawa said | they would go
22 g'aala lāx ōᖅ^usidza^εyas ^εmelayōsem^{axs} laē lāltā lāxēs sēseᖅwāqē
ᖅwāk!ūna. Wā, lā^εlaē k!ōxsem^{dxēs} sēseᖅwāqē ᖅwāk!ūna. Wā,
āem^εlāwisē la q!wētsemēqōxs laē lābēta lāxa ōᖅ^usidza^εyas ^εmelayō-
25 semē. Wā, lā^εlaē nēt'id lāxa ōgwāxtā^εyas. Wā, āem^εlāwisē la
dāsda^εlas L!āl!axwasdāxs laē lā^εwa lāxa ēk!ē. Wā, g'āx^εlaē āem
sēx^εwidē sēseᖅwāqē ᖅwāk!ūnas L!āl!axwaslē. Wā, g'āx^εlaē Kwē-
xag'ila qās'ida ōgwaqa qā^εs lā lāxēs ᖅsela lāx ^εnelba^εyas Ōgūmla.
Wā, laem lāba lāxēq, yīxs hē^εmaē g'ilgalitsa ^εne^εmēmōtasa Lāla-
30 witela, yīx Kwēxag'ila yīsa L!āl!asiqwāla.

BAᖅ^uBAKWĀLANUᖅ^uSĪWĒ^ε

- 1 Hē^εmaa^εlaxs g'ōkūlaē g'ālāsa Sōmxolidexwē lāxa āwinagwisē lē-
gades Sōmxōl. Wā, lā^εlaē g'igādes P!āselalē. Wā, lā^εlaē hēmena-
laem ēk!ēqela qā^εs ^εwāxaasaxs q!ēnemaē lēlqwālala^εya, yīxs hē-
^εmaōl ālēs lēx'aem ts!āq!ēnēsēxa ^εLEWELAXA yīxs k!ēs^εmaē lālx
5 ts!ēts!ēqa. Wā, lā^εlaē ōdax^εidexs laē x'tēnakūlēda wāx'ē la lax
ālanā^εyasēs g'igōkwē. Wā, k!ēs^εlat!a gālaxs laē lālanemē ts!ē-
daqē xūnōᖅ^us Nenwaqawa^εyēxa k!eyāla laemlāl ēxent!ēnoxwa.
Wā, laem^εlaē elxla^εya g'igāma^εyē P!āselalasēs g'ōkūlōtdā, yīxs hē-
^εmaē lāg'ilas qās'idēda g'igāma^εyē P!āselalaxs k!ēasāē k'ilem^{axs}
10 bābak!waē, yīxs lēgadaas Yāg'isē lāxēs bābak!waēna^εyē. Wā,
laem^εlaē dālxēs xāxx'ā kwēxayō qā^εs kwex^εidayōx yālāx g'ōkūlōt-
dās. Wā, hēwāxalat!a g'āx nā^εnaᖅ^uxa la gānōf'ida. Wā, hē^εmis
lāg'ilas yūdukwē bēbegwānem sāsems Nenwaqawa^εyē^ε nēx' qā^εs

to find their chief P'āselal on the next morning; for || NENwaqawa 15
his wife, and his three | sons, were the only ones who were still alive.
In vain NENwaqawa | advised his three children not to go. They
only | disobeyed him, and said, "We shall go when day comes."
They sharpened their | arrows, and repaired their bow-strings; and
when || day came in the morning, the three brothers started. The | 20
eldest one, Powēdzid, was their leader. He was followed by
Aek' loqā; | and the last was Wāk'as, after his elder brothers. | They
kept their bows ready, and they found the | tracks of P'āselal, which
they followed on a good trail. They went || a long ways into the 25
woods, and saw a woman sitting on the ground on the right-hand side
of the | trail. She was an elderly woman. The three | brothers
were called by the woman; and the youngest one, | Wāk'as, made a
request of his elder brothers, "Let us go to her, | and let us listen to
what she may say to us!" Thus he said. || The elder brothers were 30
not willing to go, because they were walking fast, trying to discover
the one whose footprints | they were following. Thus said the elder
brothers. Wāk'as said to | his elder brothers, "Don't say that! for we
do not know what the | woman wishes to say, whether it is good or bad.
Let us go and listen to her!" Thus he said. | Then they went to the
place where she was sitting on the ground; and the woman spoke, ||

lālag'il ālāxēs g'igāma'yē P'āselalē qō 'nāx'ēidelxa lēnsē qaxs hē-
maē la 'wāxa q'ūlē NENwaqawa'yē LE'wis gēNEMē LE'wis yūdukwē 15
bēbegwāNEM sāsema. Wā, wāx'ēM'lāwisē NENwaqawa'yē ts!el-
gwa'lxēs yūdukwē sāsem qa k'!ēsēs lāx'da'xwa. Wā, āem'lāwisē
hāt!ela 'nēx'da'xūxs lālē qō 'nāx'ēIDLō. Wā, laem'lāē hēlbaxēs
haāna!EMē Lōē lek!wēdzēmsēs lēlek!wisē. Wā, g'il'ēM'lāwisē
'nāx'ēidxa gaālāxs laē qās'ēidēda yūdukwē 'nē'mēma. Laem'lāē 20
g'ālaba'ya 'nōlast!egema'yē Powēdzidē. Wā, lā'laē mā'k'ilē Aēk'!o-
qāxēs 'nōla. Wā, lā'laē elx!a'yē Wāk'asē yīsēs 'nō'nēla. Wā,
laem'lāē hēmena! g'wālālasēs lēlek!wisē. Wā, laem'lāē q'lāx qāqes-
mōtas P'āselalē nēge!teWēxa ēk'aēl t!EX'ila. Wā, laem'lāwisē
a!eg'ilāxs lāaēl dōx'wale!axa ts!edāqē k!wās lāx hēk!ōtsā'yasa 25
t!EX'ila; q'lūyakwa ts!edāqē. Wā, lā'laē lē'lālasē'wēda yūdukwē
'nē'mēmāsa ts!edāqē. Wā, hēx'ēidaem'lāwisē āmāyīnxa'yē Wā-
k'asē āxk'!ālxēs 'nō'nēla; 'nēk'a lāxēs 'nō'nēla: "Wīdzāx'ins lāq
qēns hōlēlēx wāldēmēxsās g'āxēns," 'nēx'ēlaē. Wā, lā'laē q!emsē
'nō'nēlās la lāq qāēs yāyānaēna'yē qāsa haya!ts!axLaax qāqesmō- 30
dadāsa qāqesmōtē; 'nēx'ēlaē 'nō'nēlās. "ēya," 'nēx'ēlat!a Wāk'a-
saxēs 'nō'nēla, "gwala 'nēx'ēda'xōL q!āLElaēnsax wāwāldēmāsa ts!e-
dāqē Lōē ēk'ē Lōē 'yax'sēmē. Ēx'ēmesēns lāx lā hōlēlaq," 'nēx'ēlaē.
Wā, lāx'da'x'laē g'wā'sta lāx k!wūdzasas. Wā, lā'laē yāq!eg'a'ēda

35 and said, "Where are you going, children?" Thus she said. | Immediately the youngest one, Wāk'as, replied, and | said, "We are going goat-hunting." The three | brothers were afraid that she might be the wife of the one who had killed their tribesmen; | therefore Wāk'as
40 said they were going goat-hunting. Then the woman spoke, || and said, "Just take care, | children, on account of what is killing your tribesmen! I shall advise you, | children. Don't go towards the house with the smoke looking like blood, that looks like | the rainbow, for it is bad. It is the house of | Cannibal-at-North-End-of-
45 World. And do not go to the house with the smoke of black || color, for it is the house of Grizzly-Bear. If you go, you will be hurt | by him. Go to the house with the smoke of white color, for that is the smoke of the | house of Mountain-Goat. Now, I shall give you this," said the woman, | holding a comb, "and this stone, and this piece of
50 cedar-wood; and also this | last one, this hair-oil. If you || make a mistake, and go by mistake into the house of Cannibal-at-North-End-of-World, | then go out of the house again, and run home quickly | to your house. And when Cannibal-at-North-End-of-World pursues | you and nearly overtakes you, then | throw down the comb
55 behind you, and it will turn into tangled bushes between || yourselves and Cannibal-at-North-End-of-World, and he will be far behind you. | And when he again comes near you, throw down the | stone between

35 ts!edāqē. Wā, lā'laē 'nēk'a: "sēwīlas lā sāsem?" 'nēx'ēlaē. Wā, hēx'idaem'elāwisa āmayīnxa'yēxa Wāk'asē nā'naxmēq. Wā, lā'laē 'nēk'a: "Tewīx'alenux," 'nēx'ēlaē qaxs k'ildeēlēqala'maēda yūdukwē 'nēmēma qō hēem lāx genems la 'wīwelāmasex g'ōkūlōtdās, lāg'ilas 'nēk'ē Wāk'asaxs tewīx'ēlaxa 'melxlowē. Wā, lā'laē yā-
40 q!eg'a'ēda ts!edāqē. Wā, lā'laē 'nēk'a: "Ā'max'ōs yāl'āx'da'xōl, sāsem, qaōxda yalāxēs g'ōkūlōtdāōs. Wā, la'mēsen lēxs'ālālōl, sāsem. Gwāla gwā'sta lāxa āl'x'stonōselās kwax'ilās g'ōkwaxsa hē gwēx'sa wagalōsas kwax'ila. Hēem 'yax'semē, yīxs hē'maē g'ōx'us Bax'bakwālanux'siwa'yē. Wā, hēemxaas k'lēs gwā'staasa ts!ōlto-
45 was kwax'ila qaxs hē'maē kwax'ilās g'ōkwasa g'ila, ālas yīkwālax lāq. Wā, hē'mislas laasa qūxstōwas kwax'ila qaxs hē'maē kwax'ilās g'ōkwasa 'melxlowē. Wā, la'mēsen ts!āltsg'a," 'nēx'ēlaēda ts!edāqē dālaxa xegēmē, "lōgwada t!ēsemk' lōgwada k!wāxlōk"; wā g'a'mēsēg'a hēmenālaemk' elxla'ya yīxg'a l'ādēmē. Wā, hē'maasēxs
50 lēxlēqūlsaaqōs lālaēl'kenāla lāx g'ōkwax Bax'bakwālanux'siwa'yē lās āem xwēlaq hōqūwels lāx g'ōkwax qaxs hēltsāōs yāya'na dzelxūla nā'nakwa lāxēs g'ōkwaōs. Wā, g'il'mēsē qāqa'ya Bax'bakwālanux'siwa'yē lāx'da'xōl, wā, g'il'mēsē elāq hēlts'axlāx laaqōs ts!exelsasa xegēmēx lāxs elxla'yōs. Wā, lālē ts!ēts'asōlēs āwāgawa-
55 yōs lōs Bax'bakwālanux'siwa'yē. Wā, lālē qwēsaxlālabendlōl laxēq. Wā, g'il'mēsē g'āx ēt!ēd ēx'axlālabendōl las ts!ex'ētsa

yourselves and him. It will stand up as a great | mountain between 58
you and him. And do the same with the piece of cedar-wood and
the | hair-oil." Then Wāk'as, the youngest || of the brothers, spoke, 60
and said, "Now, come, go with us | to where we are going!" Thus
said Wāk'as to the woman. Then the | woman said, "I wish I
could; but I can not move, because I am | rooted to the floor.¹ Just
go, children!" said | the one rooted to the floor to the three brothers.
Then they || went on; and they had not gone far, before they saw the 65
rainbow-colored | smoke; and immediately Powēdzid, the eldest |
of the brothers, spoke, and said, "O Brothers! | let us go there! for we
have been looking for the one who killed our tribesmen." | Thus he
said. Wāk'as and his || brother Aek'loqā were unwilling, but 70
Powēdzid did not give in | to them. Then they went on, and saw
the house | at the foot of a great mountain, and Powēdzid, | the
eldest brother, always went ahead as they were going into the house. |
Then they saw their sister Qūx'elal sitting there, and || next to her 75
sat her son; and the boy cried, | pointing his finger to the knee of
Wāk'as, for Wāk'as had hurt his knee, | and the blood was running
down from it. Therefore the little boy cried, | for he was greedy for it.
And Qūx'elal asked her brother | Wāk'as to scrape off some of the

t'lēsemēx lāxēs āwāgawayōs lēwē. Wā, lālē k'!ōk'!ak'ōdla ēwālas 57
ēneg'ā lōl lēwē. Wā, āmēts hē gwēg'ilasa k'!waxlāwēx lēwa
l'lādēmēx," ēnēx'laē. Wā, lā'laē yāq'!eg'a'!ē Wāk'asēxa āma'yin-
xa'yasa ēnemēma. Wā, lā'laē ēnēk'a: "Gēlag'a qens laens qās'id 60
lāxens lāasla," ēnēx'laē Wāk'asaxa ts!edāqē. Wā, lā'laē ēnēk'ēda
ts!edāqē. "Wēxenl, āemx'st!en k'!eās gwēx'idaasa qaxg'in l'!ōp!-
ek'!exsdelilēk," ēnēx'laē. "Wā, hāg'a āemx sāsem," ēnēx'laēda
l'!ōp!ek'!exsdelilē¹ lāxa yūdukwē ēnemēma. Wā, lāx'da'x'laē
qās'ida. Wā, ēwiloxdzē'laē qwēsg'ilaxs lae dōx'walelaxa wagalo- 65
stās kwax'ila. Wā, hēx'idaem'lawisē Powēdzidēxa ēnōlast!egema-
yasa ēnemēma yāq'!eg'a'la. Wā, lā'laē ēnēk'a: "ēya, ēnāl'ēmewū-
yōt; wēx'ins lāq qaxg'ins hē'mēk' ālāsewē lā lēl'ēlāmasxens g'ōkū-
lotdāens," ēnēx'laē. Wā, wāx'ēm'lawisē q'!emsē Wāk'asē lēwēs
ēmewūyōtē Aek'loqā. Wā, k'!ēs'lat'la yāx'idē Powēdzidē qas lē 70
lāq. Wā, lāx'da'x'laē qās'ida. Wā, lā'mē dōx'walelaxa g'ōkwaxs
g'ōx'sidzayaaxa ēwālasē neg'ā. Wā, hēx'sāem'laē Powēdzidēxa
ēnōlast!egema'yē g'ālag'iwa'yaxs laē hogwīla lāxa g'ōkwē. Wā,
lā'mē dōx'walelaxēs wūq'!wax'da'xwē Qūx'elalaxs k'!waēlaē. Wā,
lē k'!wanodzelilēda bābagūmaq. Wā, lā'laē q'!wāg'alēda bābagūmē 75
ts!emāfax op'!eg'a'yas Wāk'asē qaxs yilx'p'!ēg'aē Wāk'asē. Wā,
lā'laē wāx'elēda elkwa lāx op'!ēg'a'yas. Wā, hē'mis q'!wāsag'iltsa
bābagūmaxs meselaaq. Wā, lā'laē Qūx'e'!lē āxk'!lāxēs wūqlwē
Wāk'asē qa k'ēxōdēs lāxa elkwa. Wā, lā'laē Wāk'asē āx'ēdxa

¹ The name indicates that this incident should happen in a house.

80 blood; and Wāk'as took a piece of || cedar-wood from the floor of the house, and scraped off the blood from his knee, and | gave it to the boy. Then the boy stopped crying, and | licked off the blood from the cedar-stick. Now, the three | brothers saw dried bodies hanging over the fire of the great | house; and Wāk'as spoke to his elder
 85 brothers, and || said, "Let us try to shoot through the hole at the doorside!" Thus he said. | Then his elder brothers guessed what he meant, and | they shot their arrows through the hole; and | when they had shot their arrows through it, then | Wāk'as said to his elder
 90 brothers, "Let us go and get our arrows!" Thus he said, || and they went out of the house; and when they had all gone out, they | just picked up their arrows and ran away. And then | they heard Qūx'elal coming out, and standing outside of the house; she shouted aloud, and said, "Cannibal-at-North-End-of-World! meat came to you! | Cannibal-at-North-End-of-World! In vain meat
 95 came to you, Cannibal-at-North-End-of-World!" || Thus she said. And at the same time when Qūx'elal | shouted, Raven-at-North-End-of-World shouted, "Gaō gaō!" and | the Hōx'hok'u-of-the-Sky shouted "Hoē hoē hoē!" and Crooked-Beak-of-the-Sky shouted "Hō bō bō bō!" | and the Grizzly-Bear-of-the-Door of the house blew his whistles, and shouted | "Nen nen nen!" and the
 100 Rich-Woman shouted "Hai hai || hai hai!" and the Fire-Dancer

80 k!waxlāwē g'aēl lāxa g'ōkwē qa's k'ēxōdēs lāxēs elx'p!ēg'a'yē qa's tse'wēs lāxa bābagūmē. Wā, lā'laē L!Ex'ēdēda bābagūmaxs laē k'ilqaxa elx'ūna'yasa k!waxlāwē. Wā, la'mē dōx'walelēda yūdukwē 'ne'mēmamaxa bakwasdē x'īlālēla lāxaēk!a'yasa lēgwilasā 'wālasē g'ōkwa. Wā, lā'laē yāq!ēg'a'īē Wāk'asē laxēs 'nō'nēla. Wā, lā'laē
 85 'nēk'a: "Wāentsōsens q!āq!ap!axa kwāx'sā lāxa L!āsbalitē," 'nēx'laē. Wā, gwālelaem'lāwisē 'nō'nēlās k'ōtax 'nē'nak'ēlas. Wā, lāx'-'da'x'laē 'wī'la hānlts!ālasēs haānal!emē lāxa kwāx'sā. Wā, g'il-'em'lāwisē 'wī'la hānltsōtsēs haānal!emē lāxa kwāx'sōxs laē 'nēk'ē Wāk'asaxēs 'nō'nēla: "Wēx'īns āx'ēdxens haānal!ema," 'nēx'laēxs
 90 laē hōqūwelsa lāxa g'ōkwē. Wā, g'il'em'lāwisē 'wī'welsexs laē āem dāg'elxlāxēs haānal!emaxs g'āxaē dzēlx'wīda. Wā, hē'mis la wūlelatsēx Qūx'elalaxs g'āxaē lās lax L!āsanā'yasēs g'ōkwē qa's hāselē lēla'x'sā la 'nēk'a: "Baḡ'bakwālanux'siwa'yā sagūnsas Baḡ'bakwālanux'siwa'yā, wāx'des sāgūnsaōl Baḡ'bakwālanux'si-
 95 wa'yā," 'nēx'laē 'nemadzaqwaem'laē Qūx'elalaxs g'ālaē hāsela 'lāq!ūg'a'l lō' Gwax'gwaxwālanux'siwa'yaxs laēgaō gaōxwa lō' lōx'-hogwāxtewēxs laē hoēhoēhoēxa lō' Gēlōgūdžayaxs laē hōbōbōbōxwa; wā, hē'misa Nanstālilasa g'ōk' laē mēdzēts!āla. Wā, la xwāk'wāla nen nen nen. Wā, hē'misa Q!āmināgāsē laē xwāk'wāla hai hai
 100 hai hai. Wā, hē'misa Nōnltsē'stalalē laē mēdzēts!ālaxs laē hehe-

blew his whistles, and shouted "He he | he!" and the Begging- 1
 Dancer blew his whistles, and shouted | "Ha ha! begging-dance,
 begging-dance!" and the | Tamer and the One-Who-Presses-Down
 (-Sickness) sang their sacred songs. And after | Qūx'elal ended her
 shouting, then Cannibal-at-North-End-of-World cried "Hap hap hap
 hap hap hap!" || and his many whistles sounded on top of the great | 5
 mountain. It was as though he came flying to the foot of the moun-
 tain. | His wife, Qūx'elal, stood at the door of the house, | waiting
 for him; and when her husband, Cannibal-at-North-End-of-World,
 came, | Qūx'elal said to him, "Go right along! They went that way, ||
 when they left." Thus she said. Then Cannibal-at-North-End- 10
 of-World began to run; | and when he was coming near the three
 brothers, | and nearly overtook Wāk'as, then Wāk'as | threw the
 comb backwards, and immediately it turned into | a great, dense, bad
 mass of underbrush behind the three || brothers; and Cannibal-at- 15
 North-End-of-World looked for | a way to go through to the other
 side of the dense underbrush. | Meanwhile the three brothers had
 gone far; but the call of Cannibal-at-North-End-of-World, "Hap hap
 hap hap | hap hap!" came up again just behind them; and when |
 he nearly took hold of the youngest brother, Wāk'as, the latter, threw
 down the || stone between himself and Cannibal-at-North-End-of- 20
 World, and | immediately a great mountain stood up between the

hexa. Wā, hē^misa Q!wēq!waselal laē medzēts!lāxax laē ^ēnēk'a 1
 haha Q!wēq!waselala^{yē}, Q!wēq!waselala^{yē}xelā. Wā, hē^mis lā
 yālaq!wālatx Hayalik'ila lō^ē lāla^xwila. Wā, g'il^ēemx'dēlaē q!ūlbē
 ēlāq!walaēna^yas Qūx'elalē lāa^ēlasē haphaphap haphaphapxē Ba^x
 bakwālanu^xsīwa^{yē} la q!ēk'ālēs medzēsē lāx ōxtā^yasa ^ēwālasē 5
 neg'ā. Hēel g'wēx's p!ēlēnakūlaxx g'āxaē lāx ōx'sīda^yasa neg'ā.
 Wā, lā^ēlaē genemasē Qūx'elalē lāx^ustālasex t!ex'ilāsēs g'ōkwē
 ēselāq. Wā, g'il^ēem^ēlāwisē g'āxē lā^ēwūnemasē Ba^xbakwālanu^xsī-
 wa^yaxs laē ^ēnēk'ē Qūx'elalaq: "Hāg'a hē^ēnakūlax hē^ēmē g'ayaqaxs
 laa qās'ida," ^ēnēx'ēlaē. Wā, lā^ēlaē Ba^xbakwālanu^xsīwa^{yē} dzelx- 10
^ēwīda. Wā, laem^ēlaē L!asg'ilēda yūdukwē ^ēne^ēmēmāxs laē hēlts!ax-
 lāse^ēwa. Wā, laem^ēlāwisē elāq dāx^ēit^ēse^ēwē Wāk'asaxs laē ts!e-
 xelsasa xegēmē lāxēs elxla^ēya. Wā, hēx'ēidaem^ēlāwisē la lēlxē^ēya
 la ts!ēts!ase^ēwa ^ēnāxwa ^ēyax^usem q!wasq!ūxela lāx elxla^ēyasa yūdu-
 kwē ^ēne^ēmēma. Wā, laem^ēlaē Ba^xbakwālanu^xsīwa^{yē} ālā qa^ēs 15
 grayagax lāx qwēsenxa^yasa ts!ēts!ase^ēwē q!wāsq!ūxela. Wā, qwēs-
 g'ilāem^ēlāwisa yūdukwē ^ēne^ēmēmāxs g'āxaasē ēt!ēd haphaphap
 haphaphapxē Ba^xbakwālanu^xsīwa^{yē} lāx elxla^ēyas. Wā, g'il-
^ēem^ēlāwisē elāq dāx^ēīdxa āma^yīnxa^{yē} Wāk'asaxs laē ts!ex^ēelsasa
 t!ēsemē laxēs āwāgawa^{yē} lō^ē Ba^xbakwālanu^xsīwa^{yē}. Wā, lā- 20
^ēlaē hēx'ēidaem k'!ōk'!ak'odēda ^ēwālasē neg'āxā yūdokwē ^ēne^ēmēma

- 22 three brothers | and Cannibal-at-North-End-of-World. Now, they were on opposite sides of the great mountain, | and they were really far ahead,—the three | brothers who were being pursued. They had gone far, when the cannibal cry of Cannibal-at-North-End-of-World ||
- 25 was heard again behind them. When he | nearly took hold of Wāk'as, the latter threw down the cedar-stick between | himself and Cannibal-at-North-End-of-World, and immediately the cedar-stick | became a large, thick cedar-log, which moved backward and forward as | Cannibal-at-North-End-of-World tried to reach its end.
- 30 It was always across his way. || Now, the three brothers had gone far ahead, when the cannibal cry | of Cannibal-at-North-End-of-World came up behind them. When | he nearly took hold of Wāk'as, they poured the hair-oil between | themselves and Cannibal-at-North-End-of-World, and immediately it became a wide, long | lake; and the
- 35 three brothers were on one side || and Cannibal-at-North-End-of-World, who was pursuing them, was on the other side. When they | came near their house, Powēdzid, the eldest brother, called loud | to his father, Nenwaqawa, and said, "Nenwaqawa, | tie up our house, Nenwaqawa!" | Thus he said. Nenwaqawa heard plainly the calling.
- 40 ing. Therefore || he went into his house, and took a long cedar-bark rope, | and put it around his house; and he just continued | tying the rope around, when his three children came in sight. They |

- 22 Lō^s Baḡ^ubakwālanuḡ^usiwa^syē. Wā, la^smē^s wāx^ssadzēxa^s wālasē neg^sā. Wā, la^smē^s ālak^s!āla la qwēsaxlālabentsōs qaqa^syāxa yūdukwē^s nē^smēma. Wā, la^smē^slāwisē qwēsgrilaxs g^sāxaasē ēt^s!ēd hamadzē-
- 25 laqwe Baḡ^ubakwālanuḡ^usiwa^syē lāx elxlā^syas. Wā, la^smē^slāwisē elāq dāx^s!idex Wāk^sasaxs lāē ts!ex^selsasa k!waxlā^swē lāxēs āwāgawa^syē Lō^s Baḡ^ubakwālanuḡ^usiwa^syē. Wā, hēx^s!idaem^slāwisā k!waxlā^swē la lēx^s!dzēel la wilkwa sapi^s!lālag^s!lsexs wāx^s!āē lālabendalē Baḡ^ubakwālanuḡ^usiwa^syaq lāxēs geyālaēna^sya lēkwē wilkwa. Wā,
- 30 la^smē^slaxaē qwēsgrilēda yūdukwē^s nē^smēmāxs g^sāxaasē ēt^s!ēd hamādzēlaqwe Baḡ^ubakwālanuḡ^usiwa^syē lāx elxlā^syas. Wā, la^smē^slāē elāq dāx^s!idex Wāk^sasaxs lāē k!lūnxelsasa l!āde^smē lāxēs āwāgawa^syē Lō^s Baḡ^ubakwālanuḡ^usiwa^syē. Wā, hēx^s!idaem^slāwisē la lēx^s!ēd la g^siltsta dze^s!lāla. Wā, la^smē^s wāx^ssōdēsa yūdukwē^s nē^smēma
- 35 lē^swa qaqa^syāqē Baḡ^ubakwālanuḡ^usiwa^syē. Wā, la^smē^slāwisē ēx^s!ag^s!alela lāxēs g^sōkwaxs lāē Powēdzidēxa^s nōlast!egema^syē hāse la^s!aq!wālxēs ōmpē Nenwaqawa^syē. Wā, lā^s!āē nēk^s!a: "Nenwaqawa^sya, qex^ssemdats denema lāxens g^sōkwax, Nenwaqawa^sya," nēx^s!lāē. Wā, hēlatōem^slāwisē Nenwaqawa^syaxa lāq!wāla lāg^s!ilas
- 40 hēx^s!idaem^s lāēl lāxēs g^sōkwē qa^s!āxēdēxa^s g^silt!a densen denema qa^s!s qex^ssemdēs lāxēs g^sōkwē. Wā, hēem^slāwis ālēs yāla qex^s!dālāsa denemāxs g^sāxas yūdukwē^s sāsēm nē^s!ida. Wā, lāx^s!dā^sx^s!lāē

helped their father; and when they had finished, they went into the | house and barred the door; and after they had barred || the door of 45 the house, the youngest of the children, Wāk'as, | reported to his father that they had seen their sister, Qūx'elal, sitting in that house | with her son, in the house of him who was named by Qūx'elal | Cannibal-at-North-End-of-World. "Then the child of Qūx'elal cried for the | blood on my knee; and when I gave him the blood, which I scraped off, || he stopped crying and licked it off; and | then 50 we saw the bodies of our tribesmen drying right over | the fire of the house." When Wāk'as had said this, | Cannibal-at-North-End-of-World came to the roof of the | house of Nenwaqawa, uttering the cannibal-cry. He opened the roof and showed his || head. Then 55 Nenwaqawa spoke, and said, | "O son-in-law, Cannibal-at-North-End-of-World, don't be in a hurry! | Come in the morning with your wife and my grandson, and | to-morrow morning you shall eat my three sons. Now go for a while!" | Thus he said. Immediately Cannibal-at-North-End-of-World uttered the cannibal-cry, and || went home to his house. Immediately Nenwaqawa | asked his wife 60 K'anēlk'as to give something to eat to their | three sons, "so that I may sit down in the corner and devise | what to do, for I have invited Cannibal-at-North-End-of-World to a feast." Thus he said | as he went and sat down in the corner of the house. He had not ||

g'ōx'widxēs ōmpē. Wä, gril'ēm'elāwisē gwāl'exs laē hōgwil lāxēs 43 g'ōkwē qa's L'enēx'idēq. Wä, gril'ēm'elāwisē gwāl L'enēk'axēs t'ex'ilāsēs g'ōkwaxs laē āma'yīnxa'yas sāsēmasē Wāk'asē ts'ek'lā- 45 lēlaxēs ōmpaxs dōx'walelāaxēs wūq!wē Qūx'elālaxs k!waēlaē l'f'wis bābagūmē xūnōk' lāx g'ōkwas gwe'yās Qūx'elālē Baḡ'bakwālanux'siwa'ya. "Wä, la q!wāsē xūnōkwas Qūx'elālē qa'en elx'p'lēg'a'yē. Wä, gril'mēsen ts'lāsen k'exoyowē elkwa lāqēxs laē L'ex'ēd lāxēs q!wats'lēna'yē qa's k'elx'ēdēxa elkwa. Wä, hē'mēse- 50 nu'x' dōx'walelā yīxens g'ōkūlōtdāxs laē x'ifēlalelā lāx neqōstowasa lēgwīlasa g'ōkwē." Wä, hē'em'elāwisē 'wāla wāldemas Wāk'asaxs g'āxaasē Baḡ'bakwālanux'siwa'yē hāmadzelaqwa lāx ōgwāsasa g'ōkwas Nenwaqawa'yē. Wä, lā'lāē āx'ēx'ida qa's x'exse'wēsēs x'ōmsē. Wä, lā'lāē yāq!eg'a'lē Nenwaqawa'yaq. Wä, lā'lāē 'nēk'a: 55 "ēya, negūmp, yūl Baḡ'bakwālanux'siwē. Gwala ālbalax, laems g'āxLEX gaālala l'f'wis genemaōs l'f'wen ts'lōx'LEMā qa's g'āxlag'ilōs gaāxstalaḡ'in yūdukwek' sāsēma. Wä, hag'aemasL," 'nēx'laē. Wä, lā'lāē hāmadzelaqwē Baḡ'bakwālanux'siwa'yē qa's lā nā'nak' lāxēs g'ōkwē. Wä, hēx'idaem'elāwisē Nenwaqawa'yē 60 āxk'lālaxēs genemē K'anēlk'asē, qa halabalēs āx'ēd qa ha'māsēs yūdukwē sāsēma, "qen lā k!wanegwīl lāxa g'ōkwē qen se'nē'xens gwēx'idaasLaxen lē'lālase'wāē Baḡ'bakwālanux'siwa'ya," 'nēx'laēxs laē qās'ida qa's lā k!wanegwīla lāxēs g'ōkwē. Wä, k'lēs-

65 been sitting in the corner for a long time before he came and sat down among his sons; and | Nenwaqawa spoke, and said, "Now, | take care, children! else we shall be overcome by the one whom you call | Cannibal-at-North-End-of-World, for now I have thought out what we shall do to him when | he comes. Now eat quickly, for we
70 have much work to do!" || Thus he said to his sons. And after his sons had eaten, | Nenwaqawa asked Powēdzid, the eldest one of his | sons, to dig a hole in the middle of the rear of the house, and to make it deep, and | one fathom across at the opening of the hole in the floor; | and he told Aek' loqâ to go and get fire-wood; and he told ||
75 Wāk'as, the youngest of his sons, to go and get stones. | Immediately they all did what their father had told them to do, | and it was not long before they finished their work. Now, | it was late in the evening, and they put fire into the hole on the floor; and when | the
80 fire blazed up, they put many stones on it. Then || Nenwaqawa took short boards, and placed them | on the floor near the hole in which the fire was burning. Then | he asked his three sons to kill three dogs, | and to take out the intestines. He continued, "And when you take out the | intestines, hide the bodies of the dogs in the
85 corner, so that || they may not be seen by Cannibal-at-North-End-of-World. When | he comes in the morning, you must lie down on

65 ʕat!a gaēl k!wānegwilexs gāxaē k!wāgelilaxēs sāsemē. Wā, lāʕlaē yāʕq!egʕaʕlē Nenwaqawaʕyē. Wā, lāʕlaē ʕnēkʕa: "Wāgʕilla āem yāl!ālex, sāsem, ālens ʕyakʕālex lāxēs gweʕyāōs Baḡʕbakwālanuḡʕ-siwaʕya qaxs lāʕmēkʕ gwāl qen k!wēxēkʕ qens gwēxʕidaaseq qō gʕāxlō. Wēga, hālabala haʕmāpex qaxs q!ēnemaens ēaxelasōla,"
70 ʕnēxʕlaēxēs sāsemē. Wā, gʕilʕemʕlāwisē gwāl haʕmāpē sāsemasēxs laē Nenwaqawaʕyē āxkʕlālex Powēdzidēxa ʕnōlast!egemaʕyas sāsemas qā ʕlap!ēdēsēxa neqēwalilasēs gōkwē qā wūnqelēs kʕilxʕts!ā ʕnemp!enkʕ lāxens bālāqē ʕwādzegawīʕlasas āwaxstaʕyasa kwāʕwilē. Wā, lā āxkʕlālex Aēkʕloqâ qā lās ānēqax leqwā. Wā, lā āxkʕlālex
75 Wākʕasēxa āmaʕyīnxaʕyas sāsemas qā lās t!āqax t!ēsema. Wā, lē ʕwīʕla hēxʕidaem ēaxʕidex gweʕyāsēs ōmpē qā ēaxʕēnēxʕdaʕxʕs. Wā, wīʕlōxʕdzēlaē gēxʕidexs laē ʕwīʕla gwālē āxseʕwas. Laemʕlaē gūla gānolexs laē lexts!ōdxa ʕlābekwē kwaʕwīla. Wā, gʕilʕemʕlāwisē xʕikʕostāxs laē t!āqeyīndālasa t!ēsemē q!ēnem lāq. Wā, laemʕlaē
80 Nenwaqawaʕyē āxʕēdxa ʕwadzowē ts!exʕsem saōkwa qāʕs lā paxʕalilas lāxa ʕnexwāla lāxa la lexts!ewakʕ kwaʕwīla. Wā, laemʕlāwisē āxkʕlālexēs yūdukwē sāsem qā kʕlēlaxʕidēsēxa yūdukwē ʕwaōts!a, "qāʕs āxālaōsax yaxʕyegʕilas. Wā, gʕilʕmēts ʕwīʕlāmasxa yaxʕyegʕilas las q!ūlāʕidex ōkʕwinaʕyasa ʕwaōts!exʕdē lāxa onēgwīlē qā
85 kʕlēses dōxʕwaʕelēts Baḡʕbakwālanuḡʕsiwaʕyē. Wā, gʕilʕemʕlāwisē gʕāxlex gāūlala qasō lāxʕdaʕxʕl neʕnelēl lāxa hēlkʕlōtstālihasa

your backs at the right-hand side of the | door, and each of you must 87
 have on his stomach the dog-intestines." | Thus he said to his sons;
 and Wāk'as took | three short boards, and put them down at the
 right-hand side of the || door for him and his elder brothers to lie on 90
 when they pretended to be dead. | In the morning Nenwaqawa put
 down the | broad short boards, and covered up the fire in the hole
 on the floor, | and he put the settee down outside of it (that is, nearer
 to the fire). Then he spread two | new mats in it. Then he asked his
 three sons to || lie down on the three short boards. They went down 95
 and | lay down on their backs. Nenwaqawa | took the intestines
 of the dogs and spread them over the stomachs | of his sons; and he
 told his sons not to show any | sign of breathing. (He continued), "so
 that Cannibal-at-North-End-of-World may really believe that you
 are || dead." And after Nenwaqawa had given advice to his | chil- 200
 dren, the cannibal-cry of Cannibal-at-North-End-of-World was
 heard | back of the house, and he came to the house; and | first
 Cannibal-at-North-End-of-World came in, and next came his son, |
 and last his wife, Qūx'elal. As soon as || Cannibal-at-North-End- 5
 of-World came in, he saw the three naked | sons of Nenwaqawa
 lying down on the short boards, | and he wanted to go at once to eat
 them; | but Nenwaqawa spoke, and said, "Don't, | son-in-law! We

t!ex'ila. Wā, lāLES q!wālxōeml laelxsemdzelilxa yax'yeg'ilasa 'waō- 87
 ts!ex'dā," 'nēx'laēxēs sāsemē. Wā, lā'laē āx'ēdē Wāk'asaxa yū-
 duxūsa ts!āts!EX'sema qa's lā pāqemg'alilas lāxa hēlk'!ōtstā'ilasa
 t!ex'ila qa's nēNELEDZEWēsō LE'wis 'nō'NELA qō lāl lēLE'ibōlālō. 90
 Wā, g'il'EM'elāwisē 'nāx'īdxa gāālāxs laē Nenwaqawa'yē. pāgEX-
 stentsa 'wādzowē ts!āts!EX'sema lāxa leq'ūx'lalilē kwa'wila. Wā,
 lā'laē āx'alilasa k!wāts!E'wasē lāx L!āsalilas qa's LEpts!ōdēsa ma'lē
 ts!ēts!EX'as lēEL'wē lāq. Wā, lā'laē āxk'!ālxēs yūdukwē sāsem qa
 lālag'is nēNELEDzō'ililaxa yūduxūsa ts!āts!EX'sema. Wā, lāx'da'EX'- 95
 'laē nēNELEDzā'ililxa 'nāl'nemxsa ts!āts!EX'sema. Wā, lā'laē Nen-
 waqawa'yē āx'ēdxa yax'yig'ilasa 'waōts!ē qa's lā lexsemdzendālas
 lāxēs sāsemē. Wā, lā'laē āxk'!ālxēs sāsemē qa k'!ēsk'asēs āwūl-
 x'ēs hāsdex'ila qa ālak'alēs ōq'ūsē Bax'bakwālanux'siwa'yāq āla-
 em lēLE'la. Wā, g'il'EM'elāwisē gwālē Nenwaqawa'yē lēxs'ālxēs 200
 sāsemāxs g'āxaasē hamadzelaqwē Bax'bakwālanux'siwa'yē lāx
 ālanā'yasa g'ōkwās. Wā, g'āx'laē g'āxēLa lāxa g'ōkwē. Wā, laem-
 'laē g'alaēLē Bax'bakwālanux'siwa'yē. Wā, lā'laē māk'ilē xūnō-
 kwaseq. Wā, lā'laē elx'la'yē genemasē Qūx'elalē. Wā, g'il'EM-
 'laē g'āxēLē Bax'bakwālanux'siwa'yāxs laē dōx'walelaxa xāxenāla 5
 yūduk' sāsems Nenwaqawa'yāxs nēNELEDzā'yaaxa ts!āts!EX'se-
 māxs laē 'nēx' qa's hēx'ida'mē la gwā'sta lāq qa's hamx'īdēq. Wā,
 lā'laē yāq!eg'a'lē Nenwaqawa'yāq. Wā, lā'laē 'nēk'a: "Gwāla, ne-

- 10 do not do that when we are invited. Come || to the place where you will sit down!" Thus he said. And immediately | Cannibal-at-North-End-of-World came and sat down on the mats spread out in the | settee. At his left side was his son; and | his wife, Qūx'elal, sat down on the other mat. Now, | Cannibal-at-North-End-of-World
 15 lay back; and Nenwaqawa spoke, || and said, "Now I shall talk | the way we do whenever we have guests. We always tell a story first | for our guests. Now, listen, son-in-law!" Thus he said, | and Nenwaqawa began to tell a story to Cannibal-at-North-End-of-
 20 World.¹ | He had not been telling his story long, before || Cannibal-at-North-End-of-World became sleepy, and also his wife and his son, | and Nenwaqawa continued telling his story. Now, Nenwaqawa | purposely pressed his knee against the knee of the one to whom he told the story—namely, | Cannibal-at-North-End-of-World—and he never moved. | Then he began to snore. Then Nenwaqawa called
 25 his sons. || They came and took off the boards covering the hole with the fire in the bottom; | and the three sons took hold each of a corner of the mat on which he lay with his | son, and threw them into the fire in the bottom of the pit. | And Nenwaqawa, and his wife, K'anēlk'as, took the | short boards and covered up the pit. Now, ||
 30 Cannibal-at-North-End-of-World continued uttering the cannibal-

- gūmp, k'!ēsenu^εx^u hē gwēgilaxg'anu^εx^u lē^εlānemēk'. Qēlag'a hē-
 10 'nakūla lāxg'as k'!wālg'ōs," 'nēx^ε!laē. Wā, hēx^εidaem^εlāwisē Ba^xu-
 bakwālanu^xsiwa^εyē g'āx qa^εs k'!wadzolilēxa LEpts!āwē lē^εwē lāxa
 k'!wāts!ēwasē. Wā, lā^εlaē gēm^xanōdzeli^εlē xūnōkwās lāq. Wā, lā-
 'laē gēnemāsē Qūx'elalē k'!wādzolilāxa 'nemē lē^εwa^εya. Wā, laem-
 'laē t!ēg'ilē Ba^xubakwālanu^xsiwa^εyē. Wā, lā^εlaē yāq!eg'a^εlē Nen-
 15 waqawa^εyē. Wā, lā^εlaē 'nēk'a: "Yīxg'in dāx^εida^εmēlg'āx gwē-
 k'!lālasanu^εx^u qaen lē^εlānemē, yīxg'anu^εx^u nānosālg'iwālēk'
 qaenu^εx^u lē^εlānemē. Wā, la^εmēts hōlēlalōl, negūmp," 'nēx^ε!laēxs
 laē nōs'idē Nenwaqawa^εyē qa Ba^xubakwālanu^xsiwa^εyē.¹ Wā, wī-
 lōx^udzē^εlaē gēk'!lālag'ilil nōsaxs laē mamēxemx^εidē Ba^xubakwā-
 20 lanu^xsiwa^εyē 'nemāx^εid lē^εwis gēnemē lē^εwis xūnōkwē. Wā,
 lā^εlaē hanālē Nenwaqawa^εyē nōsa. Wā, laem^εlaē Nenwaqawa^εyē
 henōmaem testēsasēs ōkwāx'a^εyē lāx ōkwāx'a^εyasēs nōsag'ilē Ba^xu-
 bakwālanu^xsiwa^εyē. Wā, lā^εlaē k'!lēts!em^εel qūnx^εwīda. Wā, lā-
 laē xent!eg'a^εla. Wā, hē^εmis la lē^εlālats Nenwaqawa^εyaxēs sāsemē.
 25 Wā, g'āxda^εx^ulaē āxōdex pagexsta^εyasa kwa^εwilē leq!ūxlāla. Wā,
 lā^εlaē yūdukwē sāsems dādenxendxa lē^εwa^εyē kūldzē^εwēsōs lē^εwis
 xūnōkwē. Wā, lāx^εda^εx^ulaē ts!exts!ōts lāxa leq!ūxlāla kwa^εwīla.
 Wā, lā^εlaē Nenwaqawa^εyē lē^εwis gēnemē K'anēlk'asē āx^εēdxā
 'wādzowē ts!ex^usem saōk^u qa^εs pagexstendēs lāq. Wā, laem^εlaē
 30 Ba^xubakwālanu^xsiwa^εyē āem la hāyōlēš ha^εmadzelaqūla lē^εwis

¹ See p. 1246, lines 57-58.

cry and | whistling, and for a long time his sound did not stop; but | 31
his wife, Qūx'elā, did not wake up until her husband, | Cannibal-at-
North-End-of-World, and her child, were dead. And when | Can-
nibal-at-North-End-of-World stopped crying, then Nenwaqawa ||
asked his three sons to take off the short boards that | were covering 35
the dead Cannibal-at-North-End-of-World, whom he had killed.
They | took them off and put them down. Then Nenwaqawa took
his | spruce-root hat and waved it inside the hole, | and then the
ashes of Cannibal-at-North-End-of-World turned into mosquitoes. ||
And Nenwaqawa said, "You shall be mosquitoes and | eat men in 40
later generations." Thus he said. Then they really turned into |
mosquitoes, what had been the ashes of Cannibal-at-North-End-of-
World. |

After this had been done, Qūx'elā awoke, and in vain | she asked
Nenwaqawa which way her husband had gone; || and Nenwaqawa 45
did not deceive her about what he had done, | he told her at once
what he had done; and Qūx'elā got really | angry on account of
what Nenwaqawa and his three | sons had done. And Qūx'elā said
to her father Nenwaqawa, | "You made a great mistake on account
of what you have done to my husband, for || he wished to pay you the 50
marriage price for me by giving to you many dressed skins, | and also
the great cannibal-dance, and his great name Cannibal-at-North-
End-of-World. | These would have gone to you if you had not done

medzēsē k'!ēs'el geyōl q!wēl'ida. Wā, laem'laē hēwāxa ts!ex'ēidē 31
genemx'dāsē Qūx'elāxas le'maē le'lēs lā'wūnemx'dē Baḡ'bakwā-
lanux'siwāx'dē lē'wis xūnōx'dē. Wā, g'il'em'lāwisē q!wēl'id ha-
mādzelaqūlē Baḡ'bakwālanux'siwāx'dē lāa'laē Nenwaqawa'yē āx-
k'lāxēs yūdukwē sāsēma qa āxōdēsēxa ts!ex'sēmē saōkwa, yix 35
pagexsta'yas g'a'yalasas Baḡ'bakwālanux'siwāx'dē. Wā, lāx'da'x-
laē āxōdeq qa's pax'ālilēs. Wā, lā'laē Nenwaqawa'yē āx'ēdxēs
l!ōp!ex'sēmē letemla qa's yax'widēs lāx ōts!āwasa kwa'wilē. Wā,
lā'laē q!ex'wūlts!āwē q!walōbsas Baḡ'bakwālanux'siwāx'dē. Wā,
laem'lāwisē 'nēk'ē Nenwaqawa'yē: "Wā, laems lēs!ēna!ōl qa's 40
beḡ'bakwēlōs lāxa ā!la bekumēl," 'nēx'laē. Wā, laem'laē ālaem
la lēs!ē'nax'ēidēda q!walōbesdās Baḡ'bakwālanux'siwāx'dē.

Wā, g'il'em'lāwisē g'wā'alilēxs laē ts!ex'ēidē Qūx'elālē. Wūl-
'em'lāwisē hēx'ēidaem wūlax Nenwaqawa'yē lāx g'wā'staasasēs lā-
'wūnema. Wā, k'!ēs'elat!a Nenwaqawa'yē hā'yamasēs gwēx'ēidaasē. 45
Āem'laē hēx'ēidaem nēlasēs gwēx'ēidaasaq. Wā, lā'laē ālak'lāla
ts!enk'wē Qūx'elālas gwēx'ēidaasas Nenwaqawa'yē lē'wis yūdukwē
sāsēma. Wā, lā'laē 'nēk'ē Qūx'elāxēs ōmpē Nenwaqawa'yē:
"Laems 'wālas ōdzaxa qaēs gwēx'ēidaasōs lāxen lā'wūnemx'dā qaxs
la'mēx'dā 'nēx' qa's qādzēlē g'āxen lāl yīsa q!lēnemē ālāg'im; wā, 50
hē'misa 'wālasē lādēsxa hāmats!ē lē'wis 'wālasē lēgemē Baḡ'ba-
kwālanux'siwa'yē. Hē'staem g'āxlaxsdē qasō k'!ēs hē gwēx'ēideq.

so. | The reason why this happened is, that, when he was getting
 55 ready last night | to come, he quarreled with his brothers, || and he
 killed Ho^uhok^u-of-the-Sky and Crooked-Beak-of-the-Sky | and
 Grizzly-Bear-of-the-Door and Rich-Woman and Fire-Dancer and |
 Begging-Dancer. These six were killed by Cannibal-at-North-End-
 of-World; | but the others went out of our house in time — | Raven-
 at-North-End-of-World and Tamer and the One-Who-Presses-Down
 60 and Copper-Sound-Woman || and Thrower. Now, we were just
 three of us — | I myself, my husband, and my treasure, my child. |
 Now I alone am alive. It is on your account that my | husband
 got into trouble, for my husband said that we alone were invited by
 you; | and that was the reason why they became angry, because they
 65 said that you should have invited || all of us, fifteen of us who
 were in our | house; but my husband did not get angry until they
 said | that they had not been invited by you. Now, all of them | were
 following us; and they wanted to kill you and these three | young
 70 men, and they wanted to eat you. Therefore my || husband killed
 them; and the others went out alive, | but left their masks and their
 red cedar-bark, which my | husband said would go to you." Thus
 said Qūx'elal to her father | Nenwaqawa. |

53 Hāaxōl hēg'ilts gwēx'ēidexs lāg'anu^εx^u xwānālelax gānolē qenu^εx^u
 g'āxēxa ēnālex, laē aōdzagogūlil lē^εwis ēnāl'nemweyōdāē. Wā, hē-
 55 'mis la k'īlax'ēidaatsēx Hōx^uhogwāxtewēx'dē lō^ε Gēlōgūdāyēx'dā
 lō^ε Nenstālildā lō^ε Q'lāmināgāsdā lō^ε Nōnltsē'stālaldā lō^ε Q'lwē-
 q'!waselaldā. Wā, q'!āl'ōkwōx lē'lāmatse^εwaxs Bax^ubakwālanux^usī-
 wāx'dā. Wā, hē'mis hēlō'mala lāwels laxenu^εx^u g'ōkwē Gwāx^u-
 gwaḡwālanux^usīwa^εyē lō^ε Hayalik'ila lō^ε Lālaxwila lō^ε L!āqwa-
 60 k'lālaga lō^ε Māmaq'la. Wā, ā'mēsēnu^εx^u la wāx' yūdukwa
 lē^εwūn lā^εwūnemx'dā lē^εwūn lōgwēx'denlen xūnōx'dā. Wā,
 ā'mēsen la ēnemōx^u la q'ūla, yixs sō'maē g'āg'āmalatsen lā^εwū-
 nemx'dē, yixs laē nēlen lā^εwūnemx'dāxs lē'lalaaqōs g'āxenu^εx^u
 lēx'ama. Wā, hē'mis ts!engumx'dox^usē 'wālasilal 'wī'laem lē'lālaq
 65 lāxenu^εx^u 'wāxaasāxg'anu^εx^u sek'logūg'eyowēk' hāgā laxenu^εx^u
 g'ōkwa. Wā, ā'mēsē 'yāk'elīlen lā^εwūnemx'dās, yixs laē 'nēx'da^εx^u
 qa's wax'ēmē k'īlēs Lā'lēlk'enōs. Wā, laem'lāwisē 'wī'lāl g'āxl
 hōgwīg'ē g'āxenu^εx^u qa's k'īlax'ēidē 'wī'la lāl lē^εwa yūdukwēx
 ha^εyā'fa qa's ha^εmx'ēidex'da^εxwāōl. Wā, hē'mis lāgīlasen lā^εwū-
 70 nemx'dē k'īlax'ēidex'da^εxwūq. Wā, lā q'ūlāwīsēda waōkwa āel
 lōwalasē yāx^ulenē lē^εwis L!āgekūē. Wā, hā'sta'mēs gwe^εyāsen
 lā^εwūnemx'dā qa g'āx lālē," 'nēx'laē Qūx'elalaxēs ōmpē Nenwa-
 qawa^εyē.

Then the wife of NENWAQAWA, K'anēlk'as, spoke, || and said, "O 75
my child, QUX'ELA! don't | feel badly in vain on account of what has
been done by your father to your husband, | for he did this because
he was afraid of what he would do to your | brothers! Look at
your brothers! They almost did not escape when they were |
hunted by your husband. I mean this, what was found just out-
side of the place || where your husband was seated." Thus she said, 80
and showed | QUX'ELA! what she had found. When QUX'ELA! saw
what she was | holding in her hand, she said, "That is one of the
whistles of my husband." | Thus she said, and went to her father,
NENWAQAWA; and | QUX'ELA! said to him, "Hide it, for who should
own it || except you? Now, let us go in the morning to our | house 85
to carry out everything that is in it, and also | all the masks of my
husband and his brothers—for | they are all in their sacred rooms."
Thus she said. Then | NENWAQAWA also spoke, and said, "Thank
you || for what you have said, child! Let us go in the morning, so 90
that | my treasure may come to me!" Thus he said. And after they
had spoken, | QUX'ELA! did not get downhearted in the evening, and
she did not | talk any more about her husband and her child. This |
made her father, NENWAQAWA, and his wife || and his three sons very 95
glad. In the evening, when it was dark, | they went to bed; and

Wä, lä'laē GENEMAS NENWAQAWA'yē, yīx K'anēlk'asē yāq!EG'a'la.
Wä, lä'laē 'nēk'a: "YŪL, xūnōk^u QUX'ELA!, g'wāla^xi wū'EM XEN- 75
LELA ts!EX'İLēs nāqa'yōs qa g'wēx'idaasaxsōx āsaxēs lä'wūNEMx'dāōs.
HēNax'idawesō qaxs ā'maēx k'ēk'altsēla laxōs g'wēx'idaasēx lō'
wīwūq!wa. Dāx wīwūq!wāxs hālsela'maē hēldek'axs g'axaē qāqa-
'yasōsēs lä'wūNEMx'dāōs. 'nē'nak'il'gada g'aēlek' lāx L'ās'alilas
k!waē'lasdāsēs lä'wūNEMx'dāōs," 'nēx'elaēxs laē dōq'wamatsēs q!ā 80
lax QUX'ELA!ē. Wä, g'il'EM'elāwisē QUX'ELA!ē dōx'walelax daa-
kwas laael 'nēk'a: "YŪEM g'ayōl lāx medzēsasen lä'wūNEMx'-
dāōx," 'nēx'elaēxs laē ts!ās lāxēs ōmpē NENWAQAWA'yē. Wä, lä'laē
'nēk'a yīx QUX'ELA!ē: "Wēg'a q!ūla!ideq^u, qa āngwēs āx'ēdaq^u
ōgū'lā lāl. Wä, la'mēsen 'nēx' qens lālag'ix gāālala laxenu'x^u 85
g'ōx^udā, qaens g'āxlag'i mōlt!alaxa 'nāxwa g'ēx'g'aēl lāq lō'ma
'nāxwa yāx^uLESEN la'wūNEMx'dā lē'wis 'nāl'nemweyotdā, qaxs
'wī'la'maa g'ēx'g'aēl laxēs lēlēmē'lats!ēx'dē," 'nēx'elaē. Wä, lä'laē
ōgwaqa yāq!EG'a!ē NENWAQAWA'yē. Wä, lä'laē 'nēk'a: "Gēlak'as-
'lax'ōs wāldemaqōs, xūnōk^u. Ēs'maēLENS lāLEX gāālala qa g'āxla- 90
g'ISEN lōgwēla," 'nēx'elaē. Wä, g'il'EM'elāwisē g'wālē wāldemas laē
hēwāxa'mē QUX'ELA!ē xūls'idaxa dzāqwa. Wä, hēwāxa'laē g'wa-
g'wēx'sEX'id lāxēs lä'wūNEMx'dē lē'wis xūnōx^udē. Wä, hēem'elā-
wis XENLELA la ēg'rems nēnāqa'yas NENWAQAWA'yē lē'wis GENEMē
lē'wis yūdukwē bēbegwāNEM sāsema. Wä, g'il'm'elāwisē p!edex- 95
stowīdxa dzāqwāxs laē 'wī'la kūlx'ida. Wä, g'il'EM'elāwisē nā'na-

97 when daylight | came in the morning, Nenwaqawa called his four
 children | and his wife, K'anēlk'as, and they ate quickly; | and
 300 after they has eaten, they started. || And Qūx'elal went ahead, for she
 knew the good trail; | therefore they told her to lead the way. And
 here there was a | good trail where they were walking. It was not
 yet noon | when they arrived at the house of Cannibal-at-North-End-
 of-World. Then | Nenwaqawa sat down at the right-hand side of
 5 the door of the || great house; and it made him feel senseless | to see
 a great number of his tribesmen drying over | the fire of the great
 house. He was really downhearted | on account of what he saw.
 Then Qūx'elal noticed that her father was downhearted; | and she
 10 went to the place where Nenwaqawa was seated, and || spoke, and
 said to her father, "Why are you downhearted?" | And Nenwaqawa
 replied, and | said to her, "The reason why I am sick at heart are
 my tribesmen here." | Thus he said. Then Qūx'elal asked her
 15 father, Nenwaqawa, | to tell his three sons to || take down the bodies
 and to lay them out on their backs. Thus she said. | Immediately
 Nenwaqawa asked his three sons; | and the three sons took down the
 dried bodies, | and placed them in a row on their backs. And when
 they all had been laid down, | Qūx'elal came, carrying a bladder of a
 20 mountain-goat, which was filled with something. || She gave this to

97 kūlaxa gaālāxs laē Nenwaqawa'yē 'wī'la gwēx'idxēs mōkwē sāsēma
 lē'wis genēmē K'anēlk'asē. Wā, âem'elāwisē hālemq!esēd hām'-
 'ida. Wā, g'il'em'elāwisē gwāl ha'māpexs lāx-da'xwāē 'wī'la qās'ida.
 300 Wā, la'mē galaba'yē Qūx'elalē qaxs 'nēk'aē q!ālaxa ēk'a t!ex'ila.
 Wā, hē'mis lāg'ilas 'nēx'sōē qas hā t!ex'bayē. Wā, âlaem'elāwisē
 ēk'a t!ex'ila la qāyasda'x^u. Wā, k'lēs'em'elāwisē lāla qas neqālēxs
 laē lāg'aa lāxa g'ōx^udās Baḡ^ubakwālanux^usiwāx'dē. Wā, laem'elā-
 wisē Nenwaqawa'yē k!wāgalil lāxa hēlk'ōtstālilasa t!ex'ilāsa
 5 'wālasē g'ōkwa. Wā, hēem'elāwis nenōlox'widayōs nāqāyasēxs laē
 dōx'walelaxēs g'ōkūlotdāxs lādzek'asaē x'ilēlalela lax neqōstāwasa
 legwīlāsa 'wālasē g'ōkwa. Wā, la'mē ālak'lala la ts!ex'ilēs nāqā'yē
 qaēs dōgūlē. Wā, lā'laē Qūx'elalē q!amx'ts!ēxēs ōmpaxs xūlsaē.
 Wā, g'āx'laē Qūx'elalē lāx k!wāēlasas Nenwaqawa'yē. Wā, lā'laē
 10 yāq!eg'a'la. Wā, lā'laē 'nēk'a lāxēs ōmpē: "ēmadzōs xūlyīma-
 q!ōs," 'nēx'laē. Wā, lā'laē Nenwaqawa'yē nā'naxmēq. Wā,
 lā'laē 'nēk'eq: "Ēsaēlen yōem ts!enemsg'in nāqē yīxēns g'ōkū-
 lōtdēx," 'nēx'laē. Wā, lā'laē āxk'lālē Qūx'elalaxēs ōmpē Nenwa-
 qawa'yē qa āxk'lālēsēxēs yūdukwē bēbēgwānem sāsēm qa
 15 āx'axelīsēxa bākwasdē qa yīpēmlilē ne!ne!ēla, 'nēx'laē. Wā,
 hēx'ida'em'elāwisē Nenwaqawa'yē āxk'lālaxēs yūdukwē sāsēma.
 Wā, hēx'ida'em'elāwisē yūdukwē sāsēms āxaxelax'idxa bākwasdē
 qas ne!alēlēlēs yīpēmlila. Wā, g'il'em'elāwisē 'wīl'alilēxs g'āxaas
 Qūx'elalē dālaxa el!ex'sēmē tēxats!ēsa 'melxlowē. Wā, lā'laē
 20 ts!ās lāxēs ōmpē. Wā, la'laē 'nēka: "Wēg'a xoselgentsg'a

her father, and said, "Now sprinkle | the water of life over our tribes- 21
men!" Immediately | Nenwaqawa sprinkled the dried bodies with
the water of life; | and when the water of life touched the dried
bodies, they sat up, | and rubbed their eyes with their hands, saying
that they had been asleep for a long time. Now, || the whole tribe 25
of Nenwaqawa had come back to life. | Nenwaqawa felt glad after
this. Now, he took all the | masks and the red cedar-bark that were
in the various sacred rooms, | eleven of them; for each one had a
sacred room | except Rich-Woman, who had a sacred room together
with Cannibal-at-North-End-of-World. || Now, Nenwaqawa observed 30
everything in the | various sacred rooms; and Nenwaqawa asked
his | tribesmen whom he had brought back to life to carry on their
backs the dressed elk-skins, | the masks, and the large amount of
dried goat-meat; | and they all went home, and Qūx'elal led || her 35
father and his tribe. It was not yet | night when they came to the
house. Immediately | Qūx'elal told her father, Nenwaqawa, to
give a winter dance, and that | her three elder brothers should dis-
appear. Powēdzid was to be Cannibal; and | his younger brother,
Aēk'loqā, was to be Grizzly-Bear-of-the-Door; and the youngest
son, || Wāk'as, was to be Fire-Dancer; "and I shall be | Rich- 40
Woman; and you shall take the Healer-Dance | and the One-Who-
Presses-Down, for the place of those I named is always with the

q!ūla^εstak^ε lāxens g'ōkūlotēx," ^εnēx^εlaē. Wā, hēx^εidaem^εlāwisē 21
Nenwaqawa^εyē k'lūngeleyintsa q!ūla^εsta lāxa bākwasdē. Wā,
g'īl^εmaael lag^εaaLeLaxa q!ūla^εsta lax bākwasdāxs laael k!wāg'alila
qa^εs dzedzEX^εstowēsēs a^εyasō ^εnēk^εEXs g'aēlaē mēxa. Wā, laem^εlaē
^εwīla q!ūlāx^εida, yixa g'ōkūlōtas Nenwaqawa^εyē. Wā, la^εmē 25
^εEX^εidē nāqa^εyas Nenwaqawa^εyē lāxēq. Wā, la^εmē āx^εēd ^εwīlaxa
yāx^εLENē lē^εwa l^εlēlagekwē g'ēx^εg'aēl lāxa ^εnāxwa ōgū^εqāla lēle-
^εmē^εlats!ēsa ^εnemōgūg^εuwax ^εnāxwa^εmaē lēle^εmē^εlats!ēnōkwa ōgū^εla
lāx Q!āmināgāsaxs ^εnemaēs lē^εmē^εlats!ē lō^ε Bax^εbakwālanux^εsī-
wa^εyē. Wā, la^εmē Nenwaqawa^εyē dōqwalax gwēx^εgwaēlasasa 30
ōgūqala lēle^εmē^εlats!ā. Wā, la^εmēs^εla āxk^ε!alē Nenwaqawa^εyaxēs la
q!ūlāx^εidāmatse^εwēs g'ōkūlōtē qa ^εnāxwa^εmēsē ōxlālaxa ālāg'imē
lē^εwa yāx^εLENē lō^εdzēk'asa q!ēnemē x'īlk^ε ^εmel^εmelq!ega^εya. Wā,
g'āxdzēk'as^εem^εlaē ^εwīla nā^εnakwa. Wā, laem^εxaē hēem g'alag'i-
wa^εyē Qūx'elalasēs ōmpē lē^εwis g'ōkūlotē. Wā, k'lēs^εem^εlāwisē 35
gānō^εfidEXs g'āxaē lāxēs g'ōkwē. Wā, hēx^εidaem^εlāwisē ^εnēk^ε
Qūx'elalaxēs ōmpē Nenwaqawa^εyē qa yāwix'ilēs qa x'is^εēdēs
^εnōlast!egema^εyas yix Powēdzidē qa wāg'ēs hāmats!a; wā, hē^εmisē
tslā^εyasē Aēk'loqā qa wēg'ēs Nenstālila; wā, hē^εmisē āmā^εyīnxa^εyas
sāsemasē Wāk'asē qa wāg'ēs Nōnltsē^εstālala. "Wā, nōgwa^εmēs qen 40
wāg'i Q!āmināgāsa. Wā, hē^εmisēs lāLaōs āx^εētsōl qa Hayalik'ilal
lē^εwa lālaxwēla qaxs hē^εmaē ^εnamī^εlālotsa hāmats!en lax lēlēqe-

cannibal-dance." | Thus said Qūx'elal to her father, Nenwaqawa.
 45 Then | Nenwaqawa accepted the advice of Qūx'elal, and || Nenwaqawa called the chiefs to go into his | house late in the night. When all were in the house, | Nenwaqawa spoke to the chiefs, and said, | "Thank you, chiefs! The reason why I called you is that you may know what has been said | by our daughter. She says that these
 50 four || — she and her brothers, and two others, six in all, | shall disappear; that always those go together in the cannibal-dance. That is the way of her | former husband, Cannibal-at-North-End-of-World." Thus he said. | Then P!āselal spoke, for he had come to life again: "What | do you mean by your words, Nenwaqawa?
 55 Who is Cannibal-at-North-End-of-World, || and what killed him, and what is this your speech | that you should change the LEWELAXA?" Thus he said. | Then Nenwaqawa spoke again, and said, | "O chiefs! this pit back of you killed | Cannibal-at-North-End-of-World. Now,
 60 our four children shall disappear || this night, and two of our nieces." Thus he said. Then the first | winter dance of the Sōmxōlidx^u began that | night, and the six persons disappeared that night. Now, | Qūx'elal secretly advised her father, Nenwaqawa, about the ways of the dance. | After (the six persons) had been away for four
 65 months, they were captured. || And now Qūx'elal, the Rich-Woman,

43 lase^{wa}," ^{enēx'laē} Qūx'elalaxēs ōmpē Nenwaqawa^{yē}. Wā, lā^{laē} ālael neqa lāx nāqa^{yas} Nenwaqawa^{yē} wāldemas Qūx'elalē. Wā,
 45 lā^{laē} lē^{lalē} Nenwaqawa^{yaxa} g'ig'egāma^{yē} qa g'āxēs ^{wī^{la}} lāx g'ōkwasēxa la gāla gānola. Wā, g'ilē^{mē} lāwisē g'āx ^{wī^{la}} lē^{lexs} lāē yāq!eg^{a^{lē}} Nenwaqawa^{yaxa} g'ig'egāma^{yē}. Wā, lā^{laē} ^{enēk'a}: "Gēlak^{as^{la}} g'ig'egāmē^ē; hēden lē^{lalē} lōl qa^s q!alaōsaxg'a wāldem-
 50 g'asg'in ts!edāqek xūnōkwa, yīxs ^{enēk'ēk} qa x'isēdēsōx ^{wī^{laxs}} mōkwaēx lē^{wōs} wīwūq!wax lō^ē ma^{lōkwa} ōgū^{la} laq^u, yīxs q!āl^{lōx^u} ts!ēmasaē ^{nāmi^{lā}lotasa} hāmats!ax^{lā} lāx gwēx^{sdemas} lā-
 55 wūnēmx^{dāsōx}, yīx Bax^u bakwālanux^u siwēx^{dē}," ^{enēx'laē}. Wā, lā^{laē} yaq!eg^{a^{la}} yīx P!āselalē qaxs lē^{maē} q!ūlāx^{ida}: "wāladzēs wāldemas Nenwaqawē^ē yīx Bax^u bakwālanux^u siwēx^{dē} ^{enēk'aaqōs};
 60 wā, ^{māsē} g'ayalasasē lāg'ilaōsx^{dēxa}. Wā, yōkwasō^{mōs} wāldemēx. Wēg'a qens ōgūx^{idēsōx} lāxwa LEWELAXAX," ^{enēx'laē}. Wā, lā^{laē} ēdzaqwa yāq!eg^{a^{lē}} Nenwaqawa^{yē}. Wā, lā^{laē} ^{enēk'a}: "Yōl, g'ig'egāmē^ē, yō^{ma} kwa^{wilē} lāxōs ālalilē g'āyalats Bax^u bakwālanux^u siwēx^{dā}. Wā, lā^{mēsōx} x'isēd^{lens} sāsemēx mōkwaxwa
 65 gānolēx lē^{wa} ma^{lōkwa} lāxens lōlālēgasa," ^{enēx'laē}. Wā, lā^{mē} lāwisē g'ālabend ts!ēts!ēx^{ēdē} g'ālāsa Sōmxōlidxwaxa gānolē, yīxs lāē x'isēdēda q!āl^{lōkwaxa} gānolē. Wā, lā^{mē} āem wunāla lēxs^{alē} Qūx'elalaxēs ōmpē Nenwaqawa^{yē} qa gwēg'ielats. Wā, mōsgemg'ila^{laēxa} ^{mēkūla} x'isā^{laxs} lāē k'im^{yase^{wa}}. Wā,
 65 lā^{mē} lāē Qūx'elalēxa Q!āmināgāsē q!elēlaxa lālēnoxwē g'ālag'i-

carried in her arms a body, leading | the Cannibal. And the Tamer 66
 went on the right-hand side of the Cannibal, | and the One-Who-
 Presses-Down went on the left-hand side of the Cannibal, | following
 the Rich-Woman, who was carrying the body in her arms; and the
 same | was done by the Fire-Dancer and the Grizzly-Bear-of-the-
 Door, who were following the Rich-Woman, || for each of these four 70
 eats part of the corpse, — that is, the Cannibal and the Rich-Woman |
 and the Fire-Dancer and the Grizzly-Bear-of-the-Door. But | the
 Tamer and the One-Who-Presses-Down do not eat of the corpse, they
 sing their | sacred songs. And the Rich-Woman first comes into the
 house; and she is | followed by the Cannibal and the two healers and
 the || One-Who-Presses-Down; then follows the Grizzly-Bear-of-the- 75
 Door, and, last of all, the Fire-Dancer. | Then the Rich-Woman takes
 off the head of the corpse and gives it | to the Cannibal; and the
 Rich-Woman takes off the limbs of the corpse, | and gives one leg
 each to the Grizzly-Bear-of-the-Door and the Fire-Dancer, | and she
 takes off one arm and eats it. || The Cannibal eats the whole head. 80
 Then she takes the trunk of the | corpse with one arm on it, and (the
 Cannibal) eats this. And | while they are eating, their songs are
 sung; | and when all their songs have been sung, | they go each into
 his sacred room. Only the Rich-Woman || keeps with the Cannibal- 85
 Dancer in the rear of the house. | The whole number danced for four

wēsa hāmats!a. Wā, lā!laēda Hayalik'ila hēlk'!ōtagodalaxa hāma- 66
 ts!a. Wā, lā!laē lālaxwila gemxagodalaxa hāmats!āxs lālasge-
 ma'yaax Q!āmināgāsaxs q!ē!ēlaaxa lālēnoxwē. Wā, hēem!āwisē
 gwēgrilēda Nōntse'stālālē lē'wa Nenstālilē lālasgemēxa Q!āminā-
 gāsē qaxs 'nāxwa'maē lōlāla mōkwē, yixa hāmats!a lē'wa Q!āmi- 70
 nāgāsē lē'wa Nenstālilē lē'wa Nōntse'stālālē. Wā, la k'!ēs lōlālē
 Hayalik'ila lō' lālaxwila, yixs ā'maē hēmendzaqūla yiyālaqūlasēs
 yiyāla^ulenē. Wā, hē'misē Q!āmināgāsē g'ālaēl lāxa g'ōkwē. Wā,
 lā lāsge^uma'ya hāmats!āq lē'wa ma'lōkwē yix Hayalik'ila lō' lāla-
 xwila. Wā, lā laēlē Nenstālilē. Wā, lā elx!ā'ya Nōntse'stālālē. 75
 Wā, la'mē Q!āmināgāsē āxōdex xewēqwasa lālēnoxwē qa's ts!ewēs
 lāxa hāmats!a. Wā, la āxāla Q!āmināgāsaxa lās!alāsa lālēnoxwē
 qa's ts!awanaqēxa Nenstālilē lē'wa Nōntse'stālālāsa g'ōg'egūyowē.
 Wā, lā!laē āxōdxa āpsōltseyap!a'yē qa's hām^ux'īdēq. Wā, lā!laē
 'wīlēda hāmats!axa xewēqwaxs laē ēt!ēd āx'ēdxa būx'sāsa lālē- 80
 noxwē āxālaatsa āpsōlts!āna'yē qa's hām^ux'īdēq. Wā, g'īlēm!āwisē
 'wīlax'da^ux'xēs ha'mā'yaxs laē q!ēmt!ēdayowē q!ēmq!ēmdemas.
 Wā, g'īlēm!āwisē 'wī!a q!ēmt!ēdayowē q!ēmq!ēmdemas laaēl
 hōx'ts!ā lāxēs ālogūgēlē lē!ē'mē!ats!ā. Lēx'a'mē Q!āmināgāsē
 q!ap!aēl lē'wa hāmats!a lāxa neqēwalīlāsa g'ōkwē. Wā, la'mē 85
 mōxxa gānolē yix'demas lāxēs 'wāxaasē. Wā, g'īlēmēsē yūdu^ux-

87 nights; and after they had danced for | three nights, and when night
 came again, then | the Cannibal danced first; and after they had
 90 sung three of | his songs, he went into his sacred room, and || immedi-
 ately the beak of the head-mask of Raven-at-North-End-of-World was
 snapping. | And while the beak was snapping, the Tamer and | the
 One-Who-Presses-Down sang their sacred songs inside of the sacred
 room at each side | of the house. Now they sang for the dance (of the
 Raven). | And when he came to the door of the house, the Hox^uhok^u-
 95 of-the-Sky || came out of his sacred room, and danced with the same
 song that was used by | Raven-at-North-End-of-World. When
 Raven-at-North-End-of-World | came to the rear of the house,
 Hox^uhok^u-of-the-Sky went to the door, | and Crooked-Beak-of-the-
 Sky came out of the sacred room and danced; | and Raven-at-North-
 400 End-of-World went into the sacred room, || and Hox^uhok^u-of-the-Sky
 went to the rear. And then | Crooked-Beak-of-the-Sky went to
 the door and danced, and then Hox^uhok^u-of-the-Sky went into | the
 sacred room. And then Crooked-Beak-of-the-Sky went to the rear of
 the house | and danced, and went into the sacred room. Then | the
 Cannibal came, danced around the fire in the middle of the house, and
 5 went back into his || sacred room naked. The song-leaders had not
 been singing his songs for a long time, | when he came dancing out of
 his room. Now he | wore a blanket of black-bear skin, and plaited

87 p!enxwa'sa gānolē yix^udem's, wā, la ēt!ēd gānol'ida laē hē g'il
 yix^uwidēda hāmats!a. Wā, g'il'mēsē yūdux^usemē q!emt!ēdayāq
 lāxēs q!emq!emdemax's laē lats!ālil lāxēs lē'mē'lats!ē. Wā, hēx^ui-
 90 daemflāwisē qemk!ūg'a'lēda hamsiwa'yēxa Gwāx^ugwaḡwālanux^usi-
 wa'yē. Wā, lā 'nemx^u'idaem qemk!ūg'a'l lē'wa Hayalik'ila 1.ō'
 lālāxwilāxs laē yēyalaqūla lāx ēōts!āwasēs lē'ē'mē'lats!ē lāx 'wāx'sē-
 gwiłasa g'ōkwē. Wā, la'mē q!emt!ētsōs q!emdemas. Wā, g'il-
 'mēsē la'stōlila lāxa t!ex'ilāxs g'āxaē g'āx^uwūłts!ālil Hōx^uhogwāx-
 95 tē'wē lāxa lē'mē'lats!ē. Wā, la'mē yixwas yū'masa g'alōłts!ālilē
 Gwāx^ugwaḡwālanux^usiwa'yē. Wā, g'il'mēsē la Gwāx^ugwaḡwālanux^u-
 siwa'yē lāxa ōgwiwalilē laasē Hōx^uhogwāxte'wē lāxa t!ex'ila. Wā,
 g'āxē g'āx^uwūłts!ālilē Gēlōgūdzā'yē lāxa lē'mē'lats!ē qa's yix^uwidē.
 Wā, lā lats!ālilē Gwāx^ugwaḡwālanux^usiwa'yē lāxa lē'mē'lats!ē. Wā,
 400 lāg'eolilē Hōx^uhogwāxte'wē lāxa ōgwiwalilē. Wā, la lastolilē Gēlō-
 gūdzā lāxa t!ex'ila qa's yix^uwidē. Wā, la lats!ālilē Hōx^uhogwāxte'wē
 lāxa lē'mē'lats!ē. Wā, lā lāg'eyolilē Gēlōgūdzā'yē lāxa ōgwiwalilē
 qa's yix^uwidē. Wā, lā lats!ālil lāxa lē'mē'lats!ē. Wā, g'āxēda
 hāmats!a lā'stalilēlaxa laqawalilē qa's lē xwēłaxts!ā lāxēs lē'mē-
 5 'lats!ē lāxēs xa'nalaē. Wā, k'!ēsē gālaxs laē denx^uidēda nēnāgādās
 q!emdemas. Wā, g'āxē yix^uwūłts!ālilēlaxēs lē'mē'lats!ē. Wā, la'mē
 'nex^uünālaxa L!ā'yē la k'!ēdedzewak^u L!āgēkwē āwē'stās. Wā, lā

cedar-bark around it; | and he wore a neck-ring of red cedar-bark; 8
 and his head-ring | consisted of three parts, one on top of the other;
 and he wore a mask named Tooth-Mask — || it has an open mouth 10
 like the head of a dog, with large teeth — | and this is in front of the
 head-ring. Under (the dog-head) is the face of a | man, which is on
 the lower jaw of what looks like the head of a dog; | and on each side
 is a man's skull; and behind, in the nape of the neck, | there is a
 skull. And the Cannibal dances around the fire once, || and goes into 15
 his sacred room of red cedar-bark; | and when he goes into his sacred
 room, the Rich-Woman shouts, "Hai hai!" | Then the song-leaders
 sing her song, and she comes dancing out of | the sacred room of red
 cedar-bark. Her head-ring is red and white mixed, | and also her
 neck-ring, and she wears a blanket of black-bear skin || while she is 20
 dancing around the fire in the middle of the house. And after she
 has finished | dancing with two songs, she cries, "Hai hai hai!" look-
 ing upward. | Then a great round rattle comes through the roof of
 the house; | and when it falls to the floor, Rich-Woman takes hold of
 it and swings it, | and sings her sacred song, which she sings to quiet
 herself; and || when her sacred song is at an end, she puts down her 25
 great rattle, which immediately | goes up through the roof of the
 house. Then | the song-leaders sing her other song; | and when the
 song is at an end, she goes into the sacred room of red cedar-bark. |

qenxálaxa lekwe qenxawē l!āgekwa. Wā, la qex'emālaxa hāyū- 8
 dux'ts!aqāla lēelx'en l!āgekwa. Hēem lēgades g'ik'anagemlē,
 yixs āxālaēda āqālas sems hē gwēx's x'ōmtsōx 'wats!ē āwāwēs g'ig'i 10
 lāx neqēwa'yasa qex'ema'yē. Wā, la āxabāya gōgūma'yasa be-
 gwānemē lāx ōxlasx'ā'yasa hē gwēx's x'ōmtsōx 'wats!ēx. Wā, la
 'wāx'sanōlemālaxa xewēqwasa begwānemē. Wā, lā āxap!ālaxa
 'nemē xewēqwa. Wā, ā'mēsēda hānats!a 'nemplēnē'stalīkxa laq-
 walīlaxs yixwaaxs laē lats!ālīl lāxēs lemē'lats!ē l!āl!āgekwa. Wā, 15
 g'il'mēsē lats!ālīl lāxēs lemē'lats!āxs laē haihaixēda Q'lāmināgāsē.
 Wā, lā denx'ēdēda nēnāgadās q!ēmdemas. Wā, g'āxē yix'wūlts!ā-
 līlēla laxa l!āgekumē lemē'lats!ē. Wā, la'mē lek' 'melmaqelē
 qex'ema'yas lēwēs qenxawa'yas. Wā, laemxaē l!ayē 'nēx'ūna-
 'yas laē yixwa lā'stalīlēlaxa laqawalīlē. Wā, g'il'mēsē gwāl yī- 20
 xwasa ma'itsemē q!ēmqlēmdemxs laē haihaihaixa ēk!ēgemāla.
 Wā, g'āxēda 'wālasē lōxsem yaden tēx'sā lāx sālāsa g'ōkwē.
 G'il'mēsē g'āx'alīlēxs laē Q'lāmināgāsē dāx'īdeq qa's yat!ēdēsēxs
 laē yālaqwasēs q!ūlēx's'em yālayo yāla^ulena. Wā, g'il'mēsē
 q!ūlbē yālaqūlayās laē g'ig'alīlasa 'wālasē yadena. Wā, hēx'ī- 25
 da'mēsa yadenē la ēk!ē'sta qa's lā lax'sā lāx sālāsa g'ōkwē. Wā,
 la'mē ēt!ēd denx'īdēda nēnāgadas wāōkwē q!ēmdems. Wā,
 g'il'mēsē q!ūlba q!ēmdemas laē lats!ālīl lāx l!āgekumē lē'mē'lats!ā.

And then Grizzly-Bear-of-the-Door cries "Nān nān nān ha ha ha!"
 30 inside of the || sacred room at the right-hand side of the door, and his
 two whistles sound. | Then the song-leaders sing his song, and he
 comes dancing out | of the sacred room. The palms of his hands are
 held downward as he dances, going around | the fire in the middle of
 the house. And he stretches out his hands and his feet in the way the
 Cannibal-Dancer does, | and he does everything in the way of the
 35 Cannibal-Dancer, also with his || mouth. And he has tied to his
 head red cedar-bark mixed with white. His neck-ring is not | thick,
 red mixed with white. And after | four songs have been sung, he
 goes into his sacred room. | Then the Fire-Dancer shouts, "Wai wai
 wai!" inside the | sacred room, half way back to the rear of the left-
 40 hand side of the house. || Immediately the song-leaders sing his song,
 and he comes in a | squatting position backward out of the sacred
 room, and | goes around the fire in the middle of the house. Then he
 turns his face towards the fire, | stretches out his hands, trembling as
 though he wanted to take fire. When | the song is at an end, he
 45 cries, "Wai wai wai!" and at the same time his || two whistles sound.
 Then he takes | fire-brands and throws them about; and he does not
 stop until | the fire of the house is extinguished. | He does this, being
 naked, and | his cedar-bark head-ring and neck-ring are not thick. ||
 50 Then he goes back into his sacred room. Then they build up | the

Wā, lā nān nān nān hahahaxēda Nenstāliḥ lāx ōts!āwasēs lē^{mē}-
 30 ʔats!ē lāx hēk!ōtstāliḥasa t!ex!ilā hēk!ālēs maʔtsemē medzēsa.
 Wā, lā denx^ʔidēda nenāgadās q!ēmdemas. Wā, g^ʔāxē yīx^ʔwūlts!ā-
 lilela lāxēs lēmēʔats!ē haēqwalēs ē^ʔoyasowaxs yīxwaē lā^ʔstaliḥelaxa
 laqawalilē. Wā, sālasēs a^ʔyasowē hē g^ʔwālēda hāmats!ā lē^ʔwis
 g^ʔōgūyuwē. Hēm g^ʔwēgilē g^ʔwēgilasasa hāmats!āx yīxwaē lō^ʔ
 35 semsas. Wā, lā mōgūxlāḥasa ʔmelmaqela L!āgēkwa. Wā, lā k!ēs
 lēkwē qenxāwa^ʔyas ʔmelmaqela L!āgēkwa. Wā, g^ʔilēmēsē ʔwīla
 denx^ʔedayowē mōsgēmē q!ēm q!ēmdems laē lats!ālil lāxēs lē^{mē}ʔats!
 ts!ē. Wā, lā waiwaiwaixēda Nonltsē^ʔstālālē lax ōts!āwasēs
 lēmēʔats!ē laxa nēgōyālilasa gēm xodoyālilasa g^ʔōkwē. Wā, lā
 40 hēx^ʔida^ʔma nēnāgadē denx^ʔits q!ēmdemas. Wā, g^ʔāxē k!wa-
 ʔnakūlaxs g^ʔāxāē k!ax^ʔwūlts!ālilela laxēs lē^{mē}ʔats!ē. Wā, lā lā-
 ʔstaliḥelaxa laqawalilaxs laē L!āsgēm^ʔx^ʔid lāxa laqawalilē
 sālasēs ʔwāx^ʔsōlts!āna^ʔyē ʔ^ʔoyasā xūlēqūla dādaalaxa lēg^ʔwilē. Wā,
 g^ʔilēmēsē q!ūlba q!ēmdemas laē waiwaiwaixa ʔnemāk!āla
 45 lē^ʔwis maʔtsemē medzēsēxs hēk!ālāē. Wā, la^{mē} dāx^ʔidxa
 x^ʔix^ʔEXENāla lēqwa qas ts!ēqēmē^ʔstālēq. Wā, alēmēsē g^ʔwālexs
 laē ālax^ʔid k!elx^ʔidēda laqawalilasa g^ʔōkwē. Wā, g^ʔil-
 ʔmēsē g^ʔwāl lāxēs g^ʔwālag^ʔililāsē lāxēs xanālāē. Wā, la^{mē}
 ʔnāxwa L!āgēkwa k!ēsē lēk^ʔ qen^ʔimēs lē^ʔwis qenxāwa^ʔyē.
 50 Wā, la^{mē} xwēlaxts!ālil lāxēs lē^{mē}ʔats!ē. Wā, lā lelqōx^ʔwi-

fire in the middle of the house. And after this has been done, the 51
 Fire-Dancer | cries again, "Wai wai wai!" inside the sacred room,
 and | the song-leaders sing his song. Now he comes dancing | out
 of his sacred room, standing upright, and wearing a black-bear skin;
 and after || they have sung his four songs, he goes into his | sacred 55
 room. Then the Tamer sings his sacred song | inside of the sacred
 room back of the middle of the house, on the left-hand side; | and
 immediately the song-leaders sing her songs. Then she comes |
 dancing out of her sacred room. She dances around the || fire in the 60
 middle of the house. Her neck-ring is of red cedar-bark, of medium
 size; | and her head-ring is of broad and thin red cedar-bark. After
 her | two songs have been sung, she goes back into her sacred room. |
 Then the One-Who-Presses-Down sings her sacred song in her sacred
 room, which is back from the middle of the door, | on the right-hand
 side of the house. Immediately the song-leaders sing || her sacred 65
 song, and she comes out. Her | left hand is held flat over her eyes,
 and with her right hand she feels of the | floor of the house. Now she
 dances around the fire in the middle of the house, | and continues
 singing aloud her sacred song as she is dancing. After | they have
 sung her two songs, she goes back into her sacred room. || Her red 70
 cedar-bark head-ring and | neck-ring are very thin. |

tse^wēda laqawalilē. Wā, g'il^mēsē gwālexs laē Nōnltsē^stālālē 51
 ēdzaqwa waiwaiwaixa lāx ōts!āwasēs lē^mē^slats!ē. Wā, lā denx-
 ēdēda nenāgadās q!ēmdemas. Wā, la^mē lāx^wālaxs g'āxāē yīx-
 wūlts!ālilēla lāxēs lē^mē^slats!ē nēx^sūnālaxa l!āyē. Wā, g'il^mēsē
 wī^sla denx^sēdayowē mōsgēmē q!ēmq!ēmdems laē la^s!ālil lāxēs 55
 lē^mē^slats!ē. Wā, la^mē yālaqwē llayalik'ilasēs yāla^xLENē lāx
 ōts!āwasēs lē^mē^slats!ē lāxa nelk'!odoyālilasa gēmxōtēwalilasa g'ō-
 kwē. Wā, hēx^sida^mēsa nēnāgadē denx^sits q!ēmdemas. Wā, g'āxē
 yīx^swūlts!ālilēla lāxēs lē^mē^slats!ē. Wā, la^mē yīx^sē^stālilēlaxa laqa-
 walilē. Wā, laēm hēlag'itē qēnxāwa^syas l!āgekwa. Wā, la wādzō 60
 peldzowē qēx^sema^sya l!āgekwa. Wā, g'il^mēsē wī^sla denx^sēdayowē
 ma^sitsemē q!ēmq!ēmdems laē xwēlaqa lats!āxēs lē^mē^slats!ē. Wā,
 lā yālaqwē lalaxwila lāx ōts!āwasēs lē^mē^slats!ē lāx nelk'!odoyālilasa
 hēlk'!ōtēwalilasa g'ōkwē. Wā, hēx^sida^mēsa nenāgadē denx^sits
 yālaqūlayās lālaxwila. Wā, g'āxē lōxstewēxēs gēgēyagesasēs gē- 65
 xōlts!āna^syē a^syasō. Wā, lā plēxwasēs hēlk'!ōlts!āna^syē lāxa ā^swi-
 nagwīlisa g'ōkwē. Wā, la^mē yīx^sē^stālilēlaxa laqawalilasa g'ōkwē
 lāxēs hēmenalā^māē hāsela yālaqūlaxs yīxwāē. Wā, g'il^mēsē
 wī^sla denx^sēdayowēda ma^sitsemē q!ēmq!ēmdems laē lats!āxēs
 lē^mē^slats!ē. Wā, laēm lōmax^sid wī^slē qēnxāwa^syas l!āgekwa 70
 lē^swis qēx^sema^syē l!āgekwa.

73 For four winters they danced four times | each winter; and after
the four winters were over, | they burnt the masks, and the sacred
75 rooms, || and the cannibal-pole, and the black-bear skin blankets. |
They kept the head-rings and neck-rings of red cedar-bark. | That is
the end of the story. |

1 The front of the sacred room of Cannibal-at-North-End-of-World
and | Rich-Woman is covered over its whole width with red cedar-
bark. | It stands in the middle of the rear of the house. The cannibal-
pole reaches through the roof of the | house, and stands in front of the
5 sacred room of || Cannibal-at-North-End-of-World and Rich-Woman. |

The front of the sacred room of Raven-at-North-End-of-World is
made | of broad, short boards; and it is painted with the whole body
of a raven. | It stands at the left-hand side¹ of the door of the house;
for it is said that | Raven-at-North-End-of-World first picks out the
10 eyes of the food obtained by || Cannibal-at-North-End-of-World when
he comes in carrying in his arms the food he obtained, for | Raven-at-
North-End-of-World eats only the eyes of | all animals and men
caught by Cannibal-at-North-End-of-World. | Therefore his sacred
room is near | the door. ||

15 The front of the room of Hōx^uhok^u-of-the-Sky is made of | broad,
short boards; and the painting on the front is the body of the

72 Wā, lā^llaē mōx^uūnxēlaxa ts^lāwūnxē maēmōp!Ena kwēxelase-
waxa nāl^unemxēnxē ts^lāwūnxā. Wā, g^lil^umēsē gwāla mōx^uūnxē
ts^lāwūnxāxs laē w^lila leqwēlasewēda hēhāmsiwa^uyē lē^uwa lēlēmē-
75 lats!ē lē^uwa hāmsp!ēqē lē^uwa L!ēL!Entsemē nāenx^uūna^uya. Wā,
lā^lla axēlaxēs qēqex^uema^uyē L!ēL!āgekwa lē^uwis qēqenxāwa^uyē L!ē-
L!āgekwa. Wā, laem lābaxa nūyāmē.

1 Wā, hē^umaē māwilas lē^umē^ulats!ās Bax^ubakwālanux^usiwa^uyē Lō^u
Q!āmināgūsexs ā^umaē nāxwaem L!āgekwa, yix wādzeqemasas yix
hāē āxēla naqōlēwalilē. Wā, la lax^usālē hāmsp!ēqas lāxa sālāsa
gōkwē, yixs lāēlāē lāx L!āsali^ulasa mawilasa lē^umē^ulats!ās Bax^uba-
5 kwālanux^usiwa^uyē Lō^u Q!āmināgūse.

Wā, hē^umis māwilas lē^umē^ulats!ās Gwāx^ugwaxwālanux^usiwa^uyē, yixs
wadzāē ts!āts!ax^usama. Wā, la k^ladedzālaxa senāla gwa^uwi^una
lāx gemxōtsālilas t!ex^uilāsa gōkwē qaxs hē^umaālaē Gwāx^ugwaxwā-
lanux^usiwa^uyē g^lil Lēntōdex gēgē^uyagesasa ha^umōlānemas Bax^uba-
10 kwālanux^usiwa^uyaxs gāxāē q!ēlaxēs ha^umōlānēmē qaxs lēx^ua-
maael ha^umas Gwāx^ugwaxwālanux^usiwa^uya gēgēbelōxstā^uyasa nā-
xwax g^lilg^uaōmas lē^uwa begwānēmē ha^umēk^ueyalānems Bax^ubakwā-
lanux^usiwa^uyē. Wā, hē^umis lāg^uilās hē la lē^umē^ulats!āsēxa max^ustā-
yasa t!ex^uila.

15 Wā, hē^umisē māwilas lē^umē^ulats!ās Hōx^uhogwāxtē^uwē, yixs ā^umaē
wadzō ts!āts!ax^usema. Wā, lā k^ladedzālaxa senāla hōx^uhokwa, yixs

¹ Right and left in these descriptions are determined by one standing in the doorway and looking toward the rear of the house. The water of life is in the right rear corner.

Hōx^uhok^u. | The sacred room of the Hōx^uhok^u-of-the-Sky is at the 17
right-hand side | of the sacred room of Cannibal-at-North-End-of-
World, for he uses the | cannibal head-mask. ||

The sacred room of Crooked-Beak-of-Heaven is made of | broad, 20
short boards; and the painting on it is the body of Crooked-Beak-of-
Heaven. | The sacred room of Crooked-Beak-of-Heaven is placed at
the left-hand side | of the sacred room of Cannibal-at-North-End-of-
World, for he uses the cannibal head-mask. |

The front of the sacred room of Grizzly-Bear-of-the-Door is made
of || broad, short boards; and the painting on it is a man with | 25
grizzly-bear paws for hands. The claws are very long. | The sacred
room of Grizzly-Bear-of-the-Door is at the right-hand side of the
door of the | house. |

The sacred room of Fire-Dancer is just made of || short, broad 30
boards; and the painting on it is the kingfisher. | The sacred room
of the Fire-Dancer is in the middle of the left-hand side | of the
house. |

The sacred room of the Beggar-Dancer is made of broad, | short
boards; and the painting on it is a man with a || raven on each side. 35
The sacred room of the | Begging-Dancer is placed in the middle of
the right-hand side of the house. |

hāē āxēlē māwīlas lēmē'lats!ās Hōx^uhogwāxtewa^{ya} hēlk'!ōdenōLE- 17
malīlas māwīlas lēmē'lats!ās Baḡ^ubakwālanuḡ^usiwa^{ya} qaxs hēmaē
hāmsiwēsē.

Wā, hē'misē māwīlas lēmē'lats!ās Gēlōgūdza^{ya}, yīxs ā^{maē} wadzā 20
ts!āts!aḡ^usema. Wā, la k'!adedzālaḡa senāla Gēlōgūdza^{ya}, yīxs
hāē āxēla māwīlē lēmē'lats!ās Gēlōgūdza^{ya} gēmxaNōLEmalīlas mā-
wīlas lēmē'lats!ās Baḡ^ubakwālanuḡ^usiwa^{ya} qaxs hēmaē hāmsiwēsē.

Wā, hē'misē māwīlas lēmē'lats!ās Nenstālilē. Wā, laemxaē
wadzō ts!āts!aḡ^usema. Wā, la k'!adedzālaḡa begwānemē. Wā, la 25
LEGAYOSA nanēs e^{eyasōwē}. Wā, la āla g'īlsg'īlt!ēs gegāts!ēmē, yīxs
hāē āxēlē māwīlas lēmē'lats!ās Nenstāliḡa hēlk'!ōtstāliḡasa t!EX'īlāsa
g'ōkwē.

Wā, hē'misē māwīlas lēmē'lats!ās Nōnltse^{stāla}lē, yīxs ā^{maē} wa-
dzō ts!āts!aḡ^usema. Wā, lā k'!adedzālaḡa k'!edēlāwē, yīxs hāē 30
āxēlē māwīlas lēmē'lats!ās Nōnltse^{stāla}la negōyāliḡasa gēmXōdoyā-
liḡasa g'ōkwē.

Wā, hē'misē māwīlas lēmē'lats!ās Q!wēq!waselalē, yīxs wadzāē
ts!āts!aḡ^usema. Wā, la k'!adedzālaḡa begwānemē. Wā, lā wāx'-
sanōLEMālaḡa g'wāgū^{wi}na yīxs hāē āxēlē māwīlas lēmē'lats!ās 35
Q!wēq!waselalē negōyāliḡasa hēlk'!ōdoyāliḡasa g'ōkwē.

37 The sacred room of the Tamer is made of pure | hemlock-branches, and nothing else. The sacred room of the Tamer | is placed back of the middle of the left-hand side of the house. ||

40 The sacred room of the One-Who-Presses-Down is made of short, broad boards; | and on it hangs a great neck-ring of red cedar-bark, | one fathom across, and four | spans thick. The | sacred room of One-Who-Presses-Down is placed back of the middle of the right-
45 hand side of the || house. |

The sacred room of Copper-Sound-Woman is made of broad, | - short boards; and the painting on it is the moon, with a great | frog inside. It is placed in front of the left-hand side of the | house. ||

50 The sacred room of the Māmaq!a is made of short, broad boards; | red cedar-bark is spread over it, and a human figure | of hemlock-branches stands on it. It is placed in | front of the middle of the right-hand side of the house. | That is all about this. ||

55 The song sung by Nenwaqawē before he told the story to make | Cannibal-at-North-End-of-World sleep: —

"I wonder what story should I tell you, my grandchildren! Maybe it will be this, | about the one who walked about under the trees of the mountain with a cloud hanging half way up on it." |

37 Wā, hē^εmisē māwīlas lē^εmē^εlats!ās Hayalik'ila, yīxs â^εmaē sayōq^u q!wāxa, k'leās ōgū^εla lāq, yīxs hāē āxēlē māwīlas lē^εmē^εlats!ās Haya-lik'ilē ^εnelk'!ōdoyālīlasa gēm^xōdoyālīlasa g'ōkwē.

40 Wā, hē^εmisē māwīlas lē^εmē^εlats!ās Lālaxwīla, yīxs wadzâē ts!ā-ts!ax^usema. Wā, la tēgūdzāya ^εwālasē qenxawē L!āgēk^ulaq. ^εnem-
p!enk' lāxens bāxax yīx ^εwādzeqawīlasas. Wā, lā^εlaē mōp!Enx^usēsta
lāxens q!wāq!wax^uts!āna^εyē yīx ^εwāg'idasas. Wā, lā hāē āxēlē mā-
wīlas lē^εmē^εlats!ās Lālaxwīla ^εnelk'!ōdoyālīlasa hēlk'!ōdoyālīlasa g'ō-
45 kwē.

Wā, hē^εmisē māwīlas lē^εmē^εlats!ās L!āqwak'!ālaga, yīxs ^εwadzâē ts!ats!ax^usema. Wā, lā k'!ādedzālaxa ^εmekūla. Wā, lā ^εwālas wūq!āsē ōts!āwas, yīxs hāē āxēla gwak'!ōdoyālīlasa gēm^xanēg^uwīlasa g'ōkwē.

50 Wā, hē^εmisē māwīlas lē^εmē^εlats!āsa Māmaq!a, yīxs wadzâē ts!ā-ts!ax^usema. Wā, la lebedzōya L!āgēkwē lāq. Wā, lā bekwē^εlakwa q!wāxē la lādzewēq, yīxs hāē āxēla māwīlē lē^εmē^εlats!ās gwak'!ōdo-
yālīlasa hēlk'!ōtstālīlasa g'ōkwē.

Wā, laem ^εwīla lāxēq.

55 Nenwaqawē q!emdemxs k'lē^εmaē nōs^εid qa mēx^εēdēs Bax^uba-
kwālanux^usīwē^ε:—

"^εmāslēxanōsxs nōyam! qantsō ts!ōx^ulemaō. Hēemlētsxanōs
aaēyōkūslaxē lāōts q!lōq!wasax engwāla lāx q!ōyewa^εyasēa."

What the Āwīk' lēnox^u people say is very difficult; for they do not || tell the same thing about the numaym of Nēnwaqawa, for they all | 60 claim that he belongs to their ancestors. Some of the chiefs | of the Āwīk' lēnox^u claim that he belongs to the Ts!eyōgwīmoḡwē^ε; and | other chiefs say that he belongs to the numaym Sōmxōlīdex^u; | and one of them, who I think speaks the truth, || said that he belonged to 65 the Sōmxōlīdex^u, and he said that the numaym | of the father of the wife of Nēnwaqawa were the Ts!eyōgwīmoḡwē^ε. | I think it is true what he said. The first name of the wife of | Nēnwaqawa was T!ēnēg'a. This means | "the door in the rear of the dancing-house." Later on she was called K'anēlk'as. || And the name of the 70 eldest of the sons of Nēnwaqawa was | TEWIX'EMē before he met Cannibal-at-North-End-of-World; and when | Cannibal was dead, his name was Q!ōmoyūlē; and | afterwards his name was Powēdzid; and when Powēdzid came to be a chief, | his chief-name was Q!ōmoyūlē. The || first name of the younger brother of TEWIX'EMē 75 is not known: he was called Aēk' loqā. The | name of the youngest brother of the three is known: his | first name was Gūna before he met Cannibal-at-North-End-of-World, | and afterwards his name was Wāk'as. When | the two elder brothers became chiefs, his name

Graem laḡwāla wāldēmsa Āwīk' lēnoxwē, yīxs k'leāsaē neqālas wāldēmas qa 'neēmēmots Nēnwaqawa'yē, qaxs 'nāḡwa'maē lēne- 60 map!a qa's g'īlnōkwēs. Wā, hē'mis lāg'ilas 'nēk'ēda waōkwē g'igegā-mēsa Āwīk' lēnoxwaqēxs Ts!eyōgwīmoḡwaē. Wā, la 'nēk'ēda 'nemō-kwē g'igāmēqēxs Sōmxōlīdexwaē 'neēmēmotas Nēnwaqawa'yē. Wā, 'nemōḡ'wēmēsen k'ōdēlē ālēs wāldem g'āxenlasa begwānema, yīxs 'nēk'aaqēxs Sōmxōlīdexwaē 'neēmēmotas Nēnwaqawa'yē. Wā, lā- 65 'lāē Ts!eyōgwīmoḡwē 'neēmēmotas ōmpas ḡenemas Nēnwaqawē Wā, len 'nēk'ex āla wāldēmas. Wā, g'a'mēs lēḡem g'īls ḡenemas Nēnwaqawa'yē T!ēnēg'a, yīxs hāē ḡwēbalaatsa lēḡemē t!ēnē-g'a'yasa ts!āgats!ē ḡōkwa. Wā, āl'mēsē lēḡadex'its K'anēlk'asē. Wā, lā'lāē lēḡadē 'nōlast!ēḡema'yas sāsemas Nēnwaqawa'yas TEWī- 70 x'EMē, yīxs k'!ēs'maē bāk'ō lō' Baḡ'bakwālanux'siwa'yē. Wā, lā lē'lē Baḡ'bakwālanux'siwa'yē lā lēḡades Q!ōmoyūlē. Wā, lā ālagod lēḡades Powēdzidē. Wā, hāemxaāwisē ḡwālaxs lāē g'igā-mēx'idē Powēdzidē, wā la'mē g'igēxlālx Q!ōmoyūlē. Wā, hēt!a k'!ēs q!ālē g'ālā lēḡems ts!ā'yās TEWIX'EMē, yīx Aēk' loqā. Wā, 75 hēt!a q!ālē lēḡemas āmā'yīnxa'yasa yūdukwē 'neēmēma, yīxs hē'maē g'īl lēḡemsē Gūna, yīxs k'!ēs'maē bāk'ō lō' Baḡ'bakwālanux'siwa'yē. Wā, la āl'ēm lēḡadex'its Wāk'asē. Wā, la g'ig'e-ḡāmēx'idē ma'lōkwē 'nō'nēlasēxs lāē lēḡadex'its lō'yā lāx ḡwēgi-

- 80 was Lō'yā, for according to the ways || of the Indians, they change their names when they give away property. | Now Q!ōmoyūlē was chief of the Sōmxōlīdex^u, and | Aēk'!oqā was chief of the Ts!ēōgwī-moxwē^ε, and | Lō'yā was chief of the Ts!ēyōēdex^u, who are living at the head of the lake of | Wanuk^u, the river of the Āwik'!ēnox^u.
- 85 Now I think I have answered what you have || asked about, friend. |

This is what the wife of Cannibal-at-North-End-of-World said when she called her | husband, when the three brothers went into the house of | Cannibal-at-North-End-of-World: —|

"Come back, Cannibal-at-North-End-of-World, |

- "Come back, Cannibal-at-North-End-of-World! the game that came
90 to your house went home, || Cannibal-at-North-End-of-World." |
- Now, at last, this is finished. |

- 80 lasasa bāk!umaxs hēmenāla^εmaē L!āyōxēs lēlēgemaxs plēsēdaē. Wā, laem^εlaē g'īgāma^εyē Q!ōmoyūlēsa Sōmxōlīdex^u. Wā, lā^εlaē g'īgāma^εyē Aēk'!oqāsa Ts!ēyōgwīmo^x. Wā, lā^εlaē g'īgāma^εyē Lō'yasa Ts!ēyōēdex^u, yīxs hāē g'ōkūlē ōxlālēsasa dze^εlālas wās Wanukwē, yīx wāsa Āwik'!ēnox^u. Wā, lax'st!aax^umen ^εwīla
- 85 nā^εnax^εmēxēs ^εnāxwīlālōs q!āq!lēstaase^εwa g'āxen, qāst.

G'aem wāldems genemas Ba^xu^ubakwālanux^usiwa^εyē laē Lē^εlālaxēs lā^εwūnemaxs laē hōqūwelsē yūdukwē wīwūq!was lāx g'ōkwas Ba^xu^ubakwālanux^usiwa^εyēg'a:

- "X'alāx's Ba^xu^ubakwālanux^usiwa^εya,
90 "X'alāx's Ba^xu^ubakwālanux^usiwa^εya lānaxwīlas wax'deōs sāgūnsa, Ba^xu^ubakwālanux^usiwa^εya."
Wā, lawēs!a gwāl lāxēq.

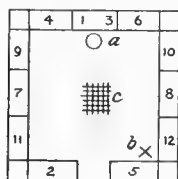


Fig. 1. House of Ba^xu^ubakwālanux^usiwē^ε

- a. Cannibal-pole.
- b. Place of visitor.
- c. Fireplace.
1. 3 Ba^xu^ubakwālanux^usiwē^ε and Q!āminā-gās.
2. Gwax^ugwaxwālanux^usiwē^ε.
4. Gēlōgūdzā^εyē.
5. Nenstālīl.
6. Hōx^uhogwāxte^εwē.
7. Nōntsēstālāl.
8. Q!wēq!wasElāl.
9. Hayalik'ila.
10. Lālaxwīla.
11. L!āq!wak'!ālaça.
12. Māmaqla.

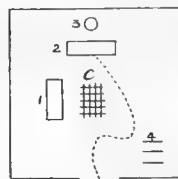


Fig. 2. House of Nenwaqawē^ε.

- 1, 2. Settees.
3. Pit.
4. Sons of Nenwaqawē^ε.
- c. Fireplace.

LEGEND OF THE NAXNAXU⁶LA, QWĒQ^uSŌT !ĒNOX^u

ONCE upon a time, during a famine in Hāda, many people died. Among the survivors was a young virgin who had a sister married in a distant village. One day she thought, "I will go to my sister: she may have food to spare." So she started off, carrying her clothes in a bundle on her back. She walked day and night. Every morning she arose early, and before continuing her journey she bathed, in order to purify herself. She expected to meet on the way some kind of supernatural being. One night, after she had gone to sleep, she dreamed that a handsome man came to her and addressed her with kindly words. She could not sleep on account of her dream, and very early in the morning she washed her body with hemlock-branches. She went on the whole day until night fell. Then she stopped by a small stream. Again she rubbed her body with hemlock-branches.

In the evening of that day she saw her elder sister coming towards her. The elder sister asked at once for some food, for she had nothing but a few dry salal-berries to eat. The younger sister replied, "We have nothing to eat at home, and all our people have starved to death: therefore I left and came to see you, for I hoped to get something to eat from you. I have just one small piece of salmon-spawn to sustain me on my journey." With these words she took out of her bag a piece of dried salmon-spawn as long as her forefinger, and broke it in two. She gave one-half to her elder sister, and they ate it with the dry salal-berries. After they had eaten, the elder one told how all the people of her village had also died of starvation.

They lay down to sleep. After a short while the younger sister saw a handsome man coming towards her. She did not stir, and the man walked straight on to her and lay down by her side. He said, "Is it true that your people have starved to death for lack of food?" The virgin did not hesitate to answer. She said, "It is true. Therefore I went to see my sister, hoping to get food from her; but I see that she is just as much in need as I am, for she told me that there is no food in her village." Then the handsome man seemed to be very sorry for her. He said, "To-morrow morning I shall make a salmon-weir for you. Then you will have plenty of food." He became the husband of the virgin. Early in the morning he gathered small sticks and spruce-roots. With these he tied the sticks together, making a salmon-trap. Before long it was finished, and he put it into the stream. Then the salmon rushed into it and filled it. He took them out of the weir, and the two sisters cut them open and roasted them. They ate some, and now they were well supplied with food.

The handsome man stayed with the two sisters. One morning he went out into the woods, and ere long came home with four black bears. The next morning he went out and ere long came home with four mountain-goats. He made a box of cedar-boards to steam the goat's meat, and the sisters made baskets of spruce-roots to carry meat and salmon. One day the handsome man went into the woods, and before long he came home with a large black bear. Oh, they say its fat was four fingers thick. Now they were busy; for they had much meat to dry, and the fat of the bear to try out. The man went to sleep early in the evening, and before daylight he arose and went out of the house. Before noon he came home with four large mountain-goats. He told his wife to slice the meat and to dry it with the skin. He asked her to take the wool off, to spin it, and to make a blanket. Then he built a house and a storeroom, which soon was full of dry salmon and of smoked and dried meat. After some time the young woman gave birth to a boy. The man washed the child. Then he stepped on the boy's toes, and, holding his little hands, he pulled him up four finger-widths. Therefore the child grew four finger-widths on the first day. On the following day the man washed the boy again. Then he put the child's feet on the floor, he stepped on his toes, and pulled him another four finger-widths. Now the child had grown eight finger-widths in two days. On the third day he washed the boy in cold spring-water and then pulled him up one span. Now the boy was able to walk. On the fourth day he bathed the boy again, and pulled him up by two spans. Now the boy had become a young man.

In winter, when the snow was deep, the man made snowshoes for his son. He told him to put them on and hunt bears on the mountains. The young man went out that morning, but he came home without having seen any game. Then his father looked at the snowshoes. He discovered that he had made a mistake in making them. Therefore he made a new pair, and sent his son to go again. Before he had gone far, the young man saw a bear, which he killed with his arrows. He skinned it, and carried home the skin and one leg. He sent his father to bring the rest.

Now the mother of the young man spoke, and said, "I think it is time for us to give a name to our son. His name shall be *Ėx'sokwi-lax^usa* 'naxwa hanl!ēnox^u' (Prettiest-Hunter)." On the following day the man went hunting. After a short time he returned with four mountain-goats which he had killed. He told his son that he had seen many mountain-goats on the other side of the mountain, and he sent the young man to hunt them. The new snowshoes enabled the youth to climb steep mountains and slippery ice. The man also opened a cedar-bark basket which he kept under his arm, and took out of it two objects that looked like snails. One was red

and the other one was black. He put them on the snow, and said, "Red, red, red, red!" and the red one grew up to be a large dog. Then he said, "Black, black, black, black!" and the black one grew to be a large dog. Then he slapped them, and at once they became as small as snails; and he put them back into the cedar-bark basket, which he gave to his son. He said to him, "Whenever you see a mountain-goat, take out the red dog, put it on the ground, and say 'Red!' four times; then it will grow to full size and will kill the goats for you. When it comes back, slap it, and it will get small again. If you see a bear, take out the black dog and do the same to it. If there are many goats, take out both dogs. The red one will go to the right, and the black one to the left, and they will drive the goats into the water." He also gave a pole to his son, and said, "With this pole you will climb the mountains." A piece of quartz was attached to the point of the pole. The man said, "If you come to a place where you can not set your foot, just strike the rock with the crystal. Then there will be a hole."

After the young man had received all these things from his father, he left. He went to the mountains; and as he was going up, he saw a great man, Grouse, who seemed to be friendly, and who asked the youth what he was doing there. The young man replied, "I am hunting mountain-goats and bears." The Grouse said that he also was hunting mountain-goats. Then the youth asked Grouse what he used for killing the goats. Grouse replied that he caught the goats by running after them, and Grouse also inquired of the youth regarding the way he did when hunting goats. The young man replied, "I also run and catch them." Then they walked together until they saw many goats feeding on the mountain at Sutlege Canal; and the young man said to Grouse, "Now, kill them! I shall have the next herd we see." Then Grouse took a root from a little basket hanging on his side. He chewed it and spat on the palms of his hands. Then he clapped them together four times, and all the goats rolled down the side of the mountain, dead. They went on, and soon they saw many goats on a steep cliff. "Now," said Grouse to the young man, "let me see how you kill goats!" The young man took out his two dogs, put them on the ground, and called four times "Red!" and four times "Black!" Then the dogs grew up to full size, ran up the mountain, drove all the goats into the river, and killed them all. Then the young man put on his snowshoes and walked up the cliff. When Grouse saw this, he was frightened and left him. *Ēx'sokwi'lak*^u returned to his father, *Q!ōmg'ilaxya°ō*, who inquired of him whether he had seen anything. He knew already that his son had met Grouse. Then the youth told his father what had happened, and his father praised him for his bravery.

After some time Q!ōmg'ilaxya^o said to his wife and to her sister, "Your brothers are coming to look for you, therefore I must hide in the woods," for he could see everything from far away. He went into hiding, and before long the four brothers of his wife arrived. They were surprised when they saw the house full of meat. The young woman asked her four brothers to sit down, for she wanted to feed them, because she knew that they were hungry, and she gave them mountain-goat meat. And after they had eaten, they rested that day. In the morning of the next day they went home, each taking a load of smoked meat with them. As soon as they had left the house, Q!ōmg'ilaxya^o came in, and his wife told him that her brothers wanted her and her sister to return home, and that they were coming back the next day to fetch her. Then he laughed, and said, "Then we shall have to part. Go to your home, and I shall return to my home." He staid with his wife that night, and told her to take care of herself; for, if she broke one of the rules he gave her, great trouble would come to her. Early in the morning he disappeared, and very soon the four brothers of his wife and many other people came. While they were packing up all the meat, the son of the young woman came in. He seemed to be very glad to see his uncles, and he was willing to go with them. The people took up their loads and went home to Xekwēk'en. The people were still without food: therefore they brought dressed elk-skin blankets, slaves, and canoes, to buy mountain-goat meat. The chiefs even sold their daughters for food.

The young man kept on hunting bears and mountain-goats, and he was getting rich very fast. Very soon he gave away property to his people. Thus he became a head chief of the tribe.

A supernatural being in heaven saw that Ēx'sokwi^ulak^u was a great hunter. The supernatural being tried to capture the hunter: therefore he called one of his slaves and threw ashes over him. Then the slave was transformed into a grizzly bear. His master sent him up the river of Xekwēk'en. When he was going up, he came out on the beach near the house of Ēx'sokwi^ulak^u, because he wanted to be seen by the great hunter. As soon as Ēx'sokwi^ulak^u saw the bear, he gave chase. The bear went up a steep mountain; and the hunter put on his snowshoes, took his dogs and his long pole, and ran after him. The bear climbed up to a point called Frog Point (Wūxētbē^e). There is a very steep and slippery cliff without a footing. Nevertheless the hunter passed the dangerous place, and saw the great bear ahead of him going into a large house. Then the hunter went to the outside of the house and listened. He heard many people singing inside. They sang: "Prettiest-Hunter is picking the bone of my neck (Ēx'sokwi^ulak^usa ēnāxwa hanl'tēnox^u ēbelelālxg'in xāq'ē-xawēk')." He could not enter the house, and had to go home. He

lost the bear, because he had transgressed the rules laid down by his father. He felt very sorry for having lost the bear.

Then he thought that he had once seen a very pretty girl, a daughter of the chief of the Dzāwadeēnox^u, whose name was Leader-of-all Warriors (Walebâ^{syē}). Ēx^{sokwi}lak^u wished to marry her. Therefore he asked her father's consent. When the chief saw that he seemed to be a good-natured young man, he let him marry his daughter.

Ēx^{sokwi}lak^u had a brother-in-law, Born-to-be-a-Spearsman (Alē^{winoxwi}lak^u), who was a sea-otter hunter. He used to go out early every morning to spear sea-otters, and sometimes he would kill many, sometimes he would not get any. So one day Ēx^{sōkwi}lakⁿ asked his wife if he might accompany her brother. When she had given her consent, he got ready and went aboard the spearsman's canoe. Then they started for Moving-Island (ē^{makwi}lāla ē^{mek}āla). Ēx^{sōkwi}lak^u saw many sea-otters on the island, and asked his brother-in-law to put him ashore, for he wanted to kill them with his club. When his brother-in-law had put him ashore, he found a fine club which his father had put there. He ran towards the sleeping-place of the sea-otters, and killed every one of them. His brother-in-law, who had not killed any, became angry. Therefore he deserted Ēx^{sōkwi}lak^u, who had to stay on the island without food and water. On the fourth day, while he was sleeping, some one came and said, "I have been sent by the chief to call you into his house;" and when he woke up to see who was speaking to him, he did not see anyone. Then he covered his head with his cedar-bark cape; and he was just about to go to sleep again, when he heard the same voice saying to him, "I have been sent by the chief to call you into his house." Then he looked about again to see who was calling. Since he did not see anyone, he thought, "I am going to die, for I am only thinking of what I am wishing to see." Then he lay down to sleep the third time; and as soon as he began to doze, the same voice spoke, and said, "I have been sent by the chief of this island to call you into his house." He tried to open his eyes while this soft voice was speaking, but he could not do it until it stopped. Then he said to himself, "I will bite a hole through my cedar-bark cape and look through it, I will not go to sleep this time." He bit a piece out of his cedar-bark cape, through which he could look. Before long he saw the top of the island open. A small man came out towards him, pushed him, and said, "I have been sent by the chief, Qlōmogwē, to call you into his house;" and before he disappeared, Ēx^{sōkwi}lak^u spoke to him, and said, "Ah, friend! I saw you long before you spoke. Now, wait, and let me follow you into the good chief's house!" And then he got up and followed him into the house. He

saw the great chief of the sea sitting in the rear of the house, and there were many seals and sea-lions crawling about inside. These were the servants of the great chief. The hair-seals were the dogs of the house. The great chief asked the food-keeper of the house to feed Ėx'sōkwiłak^u, and they asked him what he would like to eat. The listener of the house said, "He wants to eat a piece of your dog;" for the listener can hear your thoughts, and Ėx'sōkwiłak^u wished to eat a piece of seal. So they killed a small seal, cut it up, and cooked it. Then they gave some of it to him; and he began to eat it, for he was very hungry. After he had eaten, the speaker of the chief asked him whether he was a shaman and could cure the head slave of the chief, who had been taken ill when he went out to get food for the great chief. Ėx'sōkwiłak^u thought, "I will say that I am a shaman;" and the listener of the house said, "He thinks he will say that he is a shaman." Then he was asked to look at the sick one. He saw the bone point of a spear in the man's side. Then he thought, "I wish they would give me that canoe and spear for healing this sick man!" At once the listener said, "He wishes our great chief to give him that canoe and the spear after he has healed this sick man." Then the great chief spoke, and said, "I value my hunter more highly than canoe and spear. He shall have them, and more than that, if he cures my hunter." Then Ėx'sōkwiłak^u sat down by the side of the Sea-Lion, and pretended to feel for the sickness. Now and then he would push in the spear-point, and the sea-lion would groan from pain, and then he would pretend to suck the side in which the spear stuck. The fourth time he bit the spear-point, pushed it in, and then pulled it out. Then the Sea-Lion said, "This is a true shaman, for I felt the sickness leave my body. Now my chief will give him the canoe." When the chief heard that Ėx'sōkwiłak^u had cured his servant, he gave him the hunting-canoe with the serpent-spear, the paddle, and the food-box that is never empty, and the death-club, the point of which burns hostile villages, and the water of life. The great chief also gave him his house and his name, Chief-of-the-Open-Sea (G'ag'eqeyak'). Then the young man, Ėx'sōkwiłak^u, became homesick, and thought, "How shall I let them know that I am homesick?" Then the listener of the house said, "The great shaman is homesick." Thereupon the great chief of the house spoke to his slaves, and said, "Take down the hunting-canoe, and put aboard all that I promised to the great shaman, including this house. Let it become as small as a young woman's berrying-basket, and put it aboard. Then let the great shaman go aboard. Cover his face before you let him go to the upper world. One of you shall take him up." The Sea-Lion that he had cured said to him, "Ah, Great-Shaman! go aboard your self-

paddling canoe, and cover your face, that you may not see the trail that leads to the upper world." Then Ēx'sōkwīlak^u pulled his blanket over his face. The Sea-Lion jumped into the canoe, and said, "Paddle!" At once Ēx'sōkwīlak^u heard the sound of paddling on the sides of his canoe. Soon the noise stopped. Then the Sea-Lion said, "Shaman, look up!" for that was now the name of Ēx'sōkwīlak^u. Then he looked up to see where he was, and he found himself close to the village of his enemy. He resolved to try his baton to see if it would set fire to the village. He extended it towards the village, and in a short time all the houses were on fire. When the people tried to run away, he extended the death-bringer baton towards them, and they were transformed into rocks. After all had been killed, he asked the Sea-Lion to show him how to use his canoe. The Sea-Lion said, "Just say 'Go ahead!' Then all the paddles will obey you. When you want to stop, only say, 'Stop!' then they will stop." After the Sea-Lion had spoken, he jumped overboard and went home. Ēx'sōkwīlak^u went to the village. Then he saw some of his friends and his wife turned into rocks. This made him feel sorry. Therefore he tried his water of life. He took it out of the bladder of hair-seal in which it was, and sprinkled it on his wife, who rubbed her eyes and said that she had been sleeping. Afterwards she saw that her husband was bringing his friends back to life. Then she knew that she had been dead and had been resuscitated. Her husband brought most of her friends back to life, except those that had left him on the island. After he had done so, he took the house out of the canoe and put it down in the middle of the village, where it grew up to its full size. Now he was the head chief of the tribe. On the fourth day after his return he went aboard his self-paddling canoe. He told the great canoe to go ahead towards an island where hair-seals go to take a rest. As soon as he approached the island, his spear went overboard, turned into a serpent, and swam ashore to where the hair-seals lay. The serpent went from seal to seal, killing them. After it had killed all the seals, it swam back towards the great canoe. The owner took it aboard and put it down in the bow of the canoe. Then Ēx'sōkwīlak^u went ashore and took all the seals aboard his canoe, and they were enough to fill it. He went home and gave a seal feast to his people. Now his people treated him as a chief, and he went hunting sea-otters, which he gave to his people. Therefore he was well liked.

STORY OF THE NAENSX'Ä OF THE KOSKIMO

- 1 The ancestors of the Naensx'ä were living at Meläd. | They were catching sockeye-salmon. Their chief was LELBEYÖS. | He had a son Wanēd. Wanēd | owned a large dog, and the name of the dog was
- 5 NESÄ. || There were many dogs of the ancestors of the numaym | Naensx'ä of the Koskimo. Wanēd was glad | because all the dogs were yelping on account of | what was done to them by the dog of Wanēd, for he always set him | to fight the others. Now the heads ||
- 10 of the dogs of the ancestors of the Naensx'ä were very sore. Then Wanēd was glad | on account of what his dog, NESÄ, did to all of them, | when he was biting them. Now Wanēd lay down, and did not arise | in the morning, and in vain he was called by his parents. |
- 15 Wanēd did not pay any attention to them. In the || afternoon a man came into the | door of the house of LELBEYÖS, the father of Wanēd, | and the man just went to the bedroom of Wanēd, and | of the dog, and the man said, "I call you, Wanēd, | with your dog, on
- 20 account of our friends." Thus he said. || Immediately Wanēd arose and followed the one | who was sent to call him. They went to the

STORY OF THE NAENSX'Ä OF THE GÖSG'IMUXU

(Koskimo dialect)

- 1 G'öküla'laē g'aläsa 'ne'mēmōtasa Naensx'ä lāx Melädē. Laem-laxē wīwamēsa melek'. Wä, lä'elaxē g'igades LELBEYÖS. Wä, läk'as'laxē xūngwadk'ats Wanēdē. Wä, läk'as'laxē Wanēdē 'wāyatsē ōma'yāōl' 'wāts!a. Wä, läk'as'laē lēgadm'asē 'wāts!as NESÄ.
- 5 Wä, läk'as'laxaē q'lēnemk'asē 'waōts!äs g'ilk'asasē 'ne'mēmōtasē Naensx'äk'asasē Gösg'imuxwē. Wä, läk'as'laē Wanēdē äyāq!es-kasqēxs hēmenälak'asmasēnē gwägülälak'asē 'nāxwa 'waōts!k'as g'ayälak'as lak'asex 'wāts!äs Wanēdāx hēmenälak'as'maasēnē wä'xak'as qak'as hanēqōk'asēs. Wä, läk'as'elaxaē 'nāxwak'as lälak'as
- 10 lē'lgemälak'asē 'waōts!äs g'alä Naensx'ä. Wä, läk'as'laxaē ēx'ē nāqa'yas Wanēdē qak'asēs 'wāts!ē NESÄxs läk'asaē 'nax'wid lak'as yēyalx'uq!ala. Wä, läk'as'laxaē gaelk'asē Wanēdē k'!ē'yas lāx'wid-xē gälä qak'asexs wāx'k'asaē gwäsōk'atsēs g'aołg'ūx'u. Wä, k'!ē'yask'as'laxaē Wanēdē q!āq!aaq. Wä, läk'as'laxaē gwāk'!ō-
- 15 dEXLälisa 'nālaānēk'asas, g'āxk'asaasē bekümāla g'āxēlk'asa laxē t!EX'ūsē g'ōxwas LELBEYÖS, yik'asex ōmpk'asas Wanēdē. Wä, ōkwas'EM'laē lä bekümāla läk'asex kwaēlask'asas Wanēdē lō'kwāsēs 'wāts!. Wä, läk'as la 'nēx'a bekümāla: "LēlaxaENLÖl, Wanēdä lō'kwāsōs 'wāts!EX qāk'asens 'nē'nēmōxwē," 'nēx'k'as'laxaē. Wä,
- 20 hēx'idk'as'EM'laē Wanēdē lāx'widk'asa qak'ats laē lāg'ēxē lēlElg'isk'asē. Wä, läk'as lä hēx'dzegēselak'as lāxē āpdzegēs-

beach at the other side | of the point of the village. They went into 22
the thicket, | and there he saw many men sitting in a circle. | Then
Wanēd was told by them to sit down behind them || with his great 25
dog. When Wanēd sat down | close to his dog, then he | saw that
the men were groaning on account of wounds in their throats and |
in their ears. For a long time the men did not speak. | Then Wanēd
was a little afraid, for || his dog just continued to stare at his | master. 30
Then an old man arose | and spoke. He said, "Now, come, | Wanēd,
and look at my tribe, | and their wounds here, which you and your
dog have made. || Look at them! We are men | as you are. And 35
now, Wanēd, you shall learn." Thus he said, | and went towards the
place where Wanēd was sitting. He took off | his human body, and
he took off the | dog's body from the dog of Wanēd, and put it on ||
Wanēd, and Wanēd became a dog. Then he | put the man's body 40
of Wanēd on his dog | Nesā. And after he had done so, the new
Wanēd arose | — the one who had been a dog—and went home to
his house, | and his dog, who had been the real Wanēd before, followed
him. Before Wanēd || came near to his house, the many dogs | ran 45
up to the large dog, and they took revenge by biting him. | Then the

k'asasē g'ōkwa. Wā, lāk'as lā lāqa lak'asxē q!wāxulk!wask'asē. 22
Wā, lāk'as'elaxaē dōx'walaxē q!ēnemk'ase bēbekūmaxelōs k!wāla.
Wā, lāk'as'elaxaē Wanēdē āxk'!lālasōkwas qak'as hē k!walē ālēq!ūs
lō'ekwasē ōmas 'wāts!as. Wā, g'ilk'as'EM'elaxaē k!wāg'aelsk'asē 25
Wanēd mām'k'els lō'ekwasē 'wāts!, wā, lāk'as'EM'elaxaē Wanēdē
dōq'waxē bēbekūma g'wālasē lēlax'alala lak'asax q!lōq!ūnās lō-
'ekwase p!ēp!eyōkwasas. Wā, lak'as k!leōkwas geōl dōt!ēg'a'itsē
bēbekūma. Wā, lāk'as'EM'elaxaē Wanēdē k'ēk'alēqak'asa qak'asē
'wāts!lak'asas, yik'asexs ōkwas'maasēnē hēmenalaem dōqūmālasxēs 30
'wādzēd. Wā, lāk'as'elaxaē lāx'welsēda q!ūlyaxwē bekūmāla. Wā,
Wā, lāk'as'elaxaē dōt!ēg'a'la. Wā, lāk'as'elaxaē 'nēx'a: "Wā, gēla-
g'ak'as'la Wanēd, g'āxk'asaaqōs. Wāk'asla dōq'waxg'en g'ōkwaō-
tak' yik'asg'a lēlax's'alak'asg'as qak'ats hāyaōs lō'ekwasōs 'wāts!ā-
qōs. Wāk'asla dōq'walax; sōkwas'EMxaen g'wēx'sk'ats bekumaem- 35
xaen sōkwas gēx'asas. Wā, lāk'as'mots Wanēd q!āl'alāl," 'nēk'as
lāxēxs lāk'asaē gwāē'sta lak'asax k!wad'zad Wanēdē qak'ats dāwa-
yōdk'asēx begwānemk'!ina'yasē. Wā, lāk'as'elaxaē dāwayōdk'asax
'wāts!lak'!ina'yas 'wāts!ās Wanēdē qak'ats āx'ālōdk'asēs lāk'asax
Wanēdē. Wā, lāk'as'mēnē 'wāts!ex'Idē Wanēdē. Wā, lāk'asē 40
āx'ālāsa begwānemk'!inak'asas Wanēdē lāk'asax 'wāts!lāk'asasē
Nesā. Wā, g'il'EM'elaxē gwālk'asa, lāk'asē alolxwē Wanēdē lāx-
'welsk'asaxē 'wāts!lāk'asdē, qa's lak'asē nā'nax' lāk'asxēs g'ōx'
lāk'axēs 'wāts!lāxē ālak'asa'al Wanēda. Wā, k!lē'yask'as'EM'elaxaē
ēx'ak'asē Wanēdē lāk'asxēs g'ōx', g'āxk'asaasē q!ēnem 'waōts!ā 45
qāqaaxē ōmas 'wāts!lāk'as. Wā, lāk'as'EM'elaxaē yink'a q!ak'a-

48 dog ran away from them, and went into his former bedroom, | which
 he had when he was still a man. Then | Wanēd, who had been a
 50 dog, came in and never || took notice of his dog, who lay down on the
 bed. | His ears and his throat were lacerated. | Then the new Wanēd
 said | to his mother, "I am hungry, mother." And his mother |
 55 stared at him, because the real || Wanēd had never said to his mother
 that he was hungry. Therefore | LELBEYŌS and his wife T!EK'ayig'i-
 'lak^u thought this strange. | When T!EK'ayig'i'lak^u put a dish in front
 of him | containing scorched dried spring-salmon, then the great dog
 sat down | beside of T!EK'ayig'i'lak^u, and looked into her face. ||
 60 In vain he opened his mouth. Then T!EK'ayig'i'lak^u spoke, | and
 said, "Oh! what is the matter with NĒSÄ? It is as | though he were
 trying to talk to me," thus she said. But | Wanēd did not pay any
 attention to her, for he was eating; and after he had | eaten all the
 65 dried spring-salmon, he arose and lay down || in his bedroom; but the
 great dog went | to the place where LELBEYŌS was sitting, and looked
 into his face. | In vain he opened his mouth as though he wanted to
 speak. When | night came, the dog lay down in the bedroom of |
 70 LELBEYŌS. Wanēd continued to be hungry, and || for a long time it
 was this way. Then | T!EK'ayig'i'lak^u guessed that the dog was her

47 p!ak'ē. Wā, lāk'asē 'wāts!E bEX'wīd qak'ats laē lāk'asaxēs kwaē'las-
 k'asdē yik'asEXs hēk'as'maēx'dē ātē bēkūma. Wā, g'āxk'as'laxaē
 g'āxē'fidē Wanēdē, yik'asxē 'wāts!Ek'asdē. Wā, hēhēk'aem'laxaē
 50 q!ās'idaxēs 'wāts!EXē lāk'as hagūdzowāli lāk'asEX kū'lēlask'a-
 saxsē 'nāx'wīdk'as'EM lāx'sax'īdk'asē p!EP!EYōkwasas Lō'kwasē
 ōxawak'asas. Wā, ōkwas'EM'laxaē 'nēx'a alōx'kwasē Wanēdē
 lāk'asxēs abempk'asē: "Pōyan; ad;" wā, ōkwas'EMlaxaē abempk'a-
 sas dōdōxs'ENDk'asax qak'asaxs k'!ēyasaē powēk'!ālaēnox'k'asē āla-
 55 k'!āla Wanēdē lāk'asxēs abempē. Wā, hēk'as'EM'laxat! lak'EMq!a-
 s'īdayōs LELBEYŌS Lō'kwasēs GENEMē T!EK'ayig'i'lax^u. Wā, g'īlk'as-
 'EM'laxaē T!EK'ayig'i'laxwē k'āg'ilīlasē hā'maats!e g'its!EWax'sē
 ts!ENxwē sāsasda, g'āxk'asaasē ōmasē 'wāts!E qak'ats laē k!wāg'i-
 līlk'as lax L!asalīlk'asas T!EK'ayig'i'laxwē qak'ats dōqūmalīlaēq.
 60 Wālk'as'EM āqa. Wā, lak'as'laxaē T!EK'ayig'i'lax^u dōt!ēg'a'la.
 Wā, lāk'as'laxaē 'nēx'a: "ēya, 'māsk'adzēg'a NĒSāk', hēk'asaēk'
 g'wēx'asē dādōt!ēg'a'la g'āxk'asEN," 'nēx'k'as'laxaē. Wā, hēhēk'a-
 EM'laxaē Wanēdē q!aq!aax qak'asēs hā'maēnē. Wā, g'īlk'as'EM-
 'laxaē 'wī'lak'asxē sāsasdē lāk'asaē Lāx'ūlīl qak'ats laē kūlg'a-
 65 līlk'as lūxēs kwaēlasē. Wā, ōkwas'EM'laxaē ōmas 'wāts!E lāk'as
 lāx k!waē'lask'asas LELBEYŌS qa's lāk'asaē dōqūmalīlaēq. Wā,
 lāk'as'EM'laxaē āqa wāx'st!aax^u dādōt!a. Wā, g'īl'EM'laxaē lāk'as
 nēg'a'x'wīda lāk'asaē hēk'as'EM kwaēlk'asē 'wāts!E kwaē'lask'asas
 LELBEYŌS. Wā, lāk'as'laxaē hēmenalak'as'EM pōyē Wanēda. Wā,
 70 lāk'as'EM'laxaē gayal'EM hēk'as g'wayalak'asē, wā, lāk'as'EM'laxaē
 T!EK'ayig'i'laxwē k'ōt!ēdk'asxē 'wāts!ā hēk'as'maēs xūnōxwē. Wā,

son, and | she spoke to her husband, LELBEYŌS, | and said, "O 72
LELBEYŌS! call in the | shamans to come this night and look at our ||
master there." Thus she said to him. Immediately LELBEYŌS said | 75
that he would clear his house; and after he had finished clearing his |
house, he went and gave notice to his | tribe that the shamans would
feel of Wanēd (in order to find out what ailed him). | Then LELBEYŌS
went back home, and || told his wife, saying that | the shamans would 80
come in, and those who were to beat time. | Then T!EK'ayig'i'lak^u
called Wanēd, and | told him about the shamans who would come and
feel of him. Then | Wanēd became really angry on account of what
was said by her, and he || went out of the house. | Then the great dog 85
was happy, and LELBEYŌS | and his wife, T!EK'ayig'i'lak^u, observed
him. | Now night came, and the | shamans and those who were to
beat time came, but || Wanēd never came into the house. The 90
large dog | sat down in front of the shamans. Then a great | shaman
saw that the great dog was Wanēd | who wore the dog's body.
Then | the shaman spoke to the wise men (song-leaders) to think
about it, || what they should do to the dog who wore the body of a 95
man, | namely, of Wanēd. Thus he said. Then the | great dog was

lāk'as'elaxaē dōt!ēg'a'f'k'asxēs la'wūnemk'asē LELBEYŌSK'asē. Wä, 72
lāk'as'elaxaē 'nēx'a: "ya, LELBEYŌSAI'. Wālaak'adzā Lēlak'asxō
pēpāxa qā g'āxk'asēsōnōxō nēg'a'x^uk'asLēx qak'as dōqwasēxENS
g'ik'asēx," 'nēk'as lāxaē. Wä, hēx'idk'as'Em'laxaē LELBEYŌS 'nēx' 75
qak'ats ēkwaēxēs g'ōxwē. Wä, g'ilk'as'Em'laxaē gwālk'as ēkwaxēs
g'ōx^uk'asaxs lāk'asasēne qās'id qak'ats laē q!āq!agēmlāk'asxēs
g'ōkwaōt yEK'asEXS p!ēxwak'atsawaē Wanēd yik'atsē pēpāxa. Wä,
g'āxk'as'Em'laxaē nā'nax^u lāk'asxēs g'ōxwē LELBEYŌS. Wä, lak'as-
'Em'laxaē nēlalak'asxēs GENEM, 'nēx'k'asqēxs lāk'as'maalasē 80
'wīlak'ās g'āxk'asLa hōx'uts!āk'asLē pēpāxa Lō'kwasa Lēxastēk'asLaq.
Wä, lāk'as'elaxaē T!EK'ayig'i'lax^u Lē'lālak'asEX Wanēdē qa's nēla-
laēsē pēpāxaxs g'āxk'asaēLa p!ēxwak'asLaq. Wä, lāk'as'Em'laxaē
Wanēd ēālak!āla ts!ENx's dōt!alayokwasas. Wä, lāk'as'Em'laxaē
ōkwas'Em lāk'as qās'id qak'ats laē lāwēls lak'asxē g'ōx^u. Wä, 85
lāk'asē ēk!ēqak'asē ōmasē 'wāts!E. Wä, lāk'as'Em'laxaē LELBEYŌS
Lō'kwāsēs GENEMK'asē T!EK'ayig'i'laxwē q!āmx'ts!ēk'asaq. Wä,
lāk'as'Em'laxaēnē nēg'EX'widk'asa. Wä, g'āxk'as'Em'laxaē hōx-
ts!āk'asē pēpāxa Lō'kwāsē Lēxaxstaē. Wä, lāk'as'Em'laxaē hēwāEM
g'āxk'as hōx'uts!āk'asē Wanēda. Wä, lāk'as'Em'laxaē ōmasē 'wāts!E 90
kl'wāk!wagemak'asxē pēpāxa. Wä, lāk'as'Em'laxaē ōmask'asē
pāxa dōx'walak'asxē ōmasē 'wāts!EXS hēk'as'maē Wanēdē. Lāk'as
q!ōx'uts!EWax^us 'wāts!EK'lnak'asasēs 'wāts!E. Wä, lāk'as'Em'laxaē
pēpāxa dōt!lālak'asxē wēwasdala qak'as dōdaxstōlīlk'asēs qak'ats
gwēx'idaasxē 'wāts!EXē lāk'asē q!ōx'wēnālak'asax bekūmālak'fī- 95
nak'asas Wanēdē, 'nēk'as'elaxaē. Wä, lāk'as'Em'laxaē ēk!ēqak'as

98 happy on account of what the shaman had said, | and he was just
going around the fire in the middle of the house trying to play | with
100 the shamans. But Wanēd || never came to the house. Then the
shamans went out | with those who beat time for them. Now it was
late in the | night, and no dogs were walking about | that night.
The whole tribe was asleep. | When daylight came in the morning, ||
5 Wanēd was the first to arise from his bedroom, and he | wakened his
parents, and spoke. | He said, "Don't continue to sleep! I have
been | pitied by the supernatural power. I am Wanēd again," thus
10 he said. | Immediately LELBEYŌS and his wife, || T!EK'AYIG'İ'İLAK^u
arose and called their tribe | to come and eat breakfast in the house.
Then all | the ancestors of the numaym NAENSX'Ä went in; and
when | the guests were all in, LELBEYŌS | told his tribe about Wanēd,
15 that he had been pitied by || the supernatural power. Thus he said.
Then Wanēd spoke | and told them that he had tried in vain to talk, |
but that he had been unable to speak. | Thus Wanēd came back.
But they never | learned which way the great dog, NESÄ, had gone. ||
20 From that time on the Koskimō began to treat their dogs carefully, |
for they knew that they are men like | ourselves. That is the end
of this. |

97 qak'asē dōt!älāyokwasasē päxa qak'asē ōmas 'wäts!EXS läk'asaē
wülk'as x'imsa läē'stalil läk'asxē laqwawalik'asasē g'ōx^u, ääm!E-
mak'asxē pēpäxa. Wä, läk'as'EM'elaxaē hēhēk'a g'äxk'asē Wanēdē,
100 g'äxēl läk'asxē g'ōx^u. Wä, läk'as'EM'elaxaē ōkwas'EM la hōqwalilē
pēpäxa lō'kwasē Lexēmēlk'asas. Wä, läk'as'EM'elaxaē gayälak'as
la nēg'ekwa, wä, läk'as'EM'elaxaē k'leyōkwas 'nem 'wats! g'ig'elsaxē
nēg'ek^u. Wä, läk'as'elaxaē 'näx'wid lak'as k'!axälak'asē lēlqwalä.
Wä, läk'as'EM'elaxaē 'näx'ïdk'asxē gaälak'asē; wä, hēk'as'EM'elaxaē
5 Wanēdē g'ilk'as lāx'wid läk'asxēs kwaē'lask'asē qak'ats läē gwä-
k'asxēs gaöl'g'ūxwē. Wä, läk'as'EM'elaxaē dōt!eg'a'la. Wä, läk'as-
'EM'elaxaē 'nēx'a: "Gwälk'as las k'!axälak'asaöl läk'as'EMēg'in
wiwaxsē'stanōs 'nawälaxwa. Nōgwak'as'EMxat! Wanēda," 'nēk'as-
'elaxaē. Wä, hēx'ïdk'as'EM'elaxaē LELBEYŌS lō'kwasēs genemk'asē
10 T!EK'AYIG'İ'İLAK^u lāx'widk'as, qak'ats läē Lēlaxēs g'ōkwaōtē qak'as
g'äxk'asē gēgag'alil lāx g'ōxwas. Wä, g'äxk'as'EM'elaxaē 'wīlak'as
hōx'utslāwē g'ilk'asasē 'nē'mēmaōtk'asasē NAENSX'Ä. Wä, g'ilk'as-
'EM'elaxaē 'wīlāēlk'asē Lē'lānem, wä, läk'as'EM'elaxaē LELBEYŌS
nēlālaxēs g'ōkwaōtas Wanēdaxs läk'as'mēlasē wīwaxsē'stanōs 'na-
15 wälaxwa, 'nēx'k'as'elaxaē. Wä, läk'as'EM'elaxaē dōt!eg'a'lk'asē
Wanēdē, nēlälak'atsēxs läk'as 'näxwaasēnē wāx'k'as dādōt!a. Wä,
läk'as'EM'elaxaē k'leyōkwas gwēx'idaask'as dōt!eg'a'lk'asa. Wä,
läk'as'EM'elaxaē naqē'stē Wanēda läk'asxēq. Wä, läk'asē hēhēk'a
q!aē'stasō'kwasē gwāgwaägask'asasē ōmasē 'wäts!EK'asē NESÄ. Wä,
20 hēk'as'EMxat! g'äg'İlaats Gōsg'imux^u lak'as aēk'ilaxō 'wäts!ax
qak'asaxs läk'as'maasē q!aöl'k'asqēxs bēbēkūmalak'as'maasē nōgwa-
k'asens gwēx'asē. Wä, läk'as'EMxaē q!ūmbak'as läk'asxēx.

ORIGIN OF THE ABALONE NAMES OF THE *Āwīk'!ēnox^u*

I will also answer what you inquire about how the | abalone 1 names came. There is really one reason why the *Āwīk'!ēnox^u* | have abalone names. And I will only follow what was told me by my | wife, who told me that story why the *Āwīk'!ēnox^u* women || have the name Abalone-Woman. Now, listen, friend! I shall imi- 5 tate | the way of all the story-tellers who tell the story to some one. | This is the beginning. |

LEG'ēx, the chief of the *Hālx'aix't!ēnox^u* of the | *Ōyalaīdex^u*, lived at Yālalē. Chief LEG'ēx had two wives, || and it is said that LEG'ēx 10 loved his second wife more; | and Chief LEG'ēx also did not treat carefully his children | by his first wife, but he took very good care of his son | by his second wife. Therefore his first wife was very angry, | and she planned what to do to her husband, || whether she 15 should kill him, or whether she should kill his second wife. | Then it occurred to her to do harm to the son of her | husband and his second wife. And after the | head wife of Chief LEG'ēx finished planning, she treated the child well, | and she called her stepson, the child of her husband || and his second wife, and the head wife would 20 sit in the bow | of the canoe of her stepson when she went out pad-

ORIGIN OF THE ABALONE NAMES OF THE *Āwīk'!ēnox^u*

Wā, laemxaāwisen nā'naxmēlxēs wūlāse'wōs lāx g'āxelāsōx lē- 1 gema ēx'ts!emē. Ālaem 'nemx'idalē lāg'ilas lēgadēda *Āwīk'!ēnoxwas* ēx'ts!emē. Wā, la'mēsen āem negeldōlg'a wāldemg'asg'en gēnemk', lāg'as nōsa qaenlas lāg'ilas lēgadēda ts!ēdaqasa *Āwīk'!ēnoxwas* Ēx'ts!emga. Wāg'a hōlēlax, qāst, qen nānaxts!ē'wa'mēx 5 g'wēk'lālasasa 'nāxwa nēnōts!ēnox qaēs nōsag'ilē. Wā, la'mēs g'ālabēsēg'a:

G'ōkūla!lāē LEG'ēx, yex g'īgāma'yasa *Hālx'aix't!ēnoxwas* Ōyalaīdex lax Yālalē. Wā, lā!lāē ma!lēla g'īgāma'yē LEG'ēx qa's gēgenema. Wā, lā!lāē LEG'ēxē hē la lāxūlēš a!lēlē genema. Wā, 10 k'!ēs'em'laxaāwisa g'īgāma'yē LEG'ēx la aaxp!ēttālxēs sāsēmē laxēs g'ek'emālilē. Wā, lā!lāē lōmax'īd aēk'ilaxēs begwānemē xūnok^u lāxēs a!lēlē genema. Wā, hēem'lāwis xenlela ts!enōms nāqa'yas g'ek'emālilas. Wā, lā!lāē sena qa's g'wēx'idaasxēs fā'wūnemē lō' k'!ēlax'īdeq, lō' hē k'!ēlax'itse'wē a!lēlē genems. Wā, 15 lā!lāē g'īg'aēx'ēd qa's hēlag'i mōmas'itse'wa begwānemē xūnōx'sēs lā'wūnemē lē'wis a!lēlē genema. Wā, g'il'em'lāwisē g'wālē sena'yasa g'ek'emālilē genems LEG'ēx, lāa!lasē hēmenāta ēk'!ēqelaq. Wā, laem!lāē lē'lālxēs xūngwawē, yix xūnōkwasēs lā'wūnemē lē'wēs a!lēlē genema. Wā, lānaḡwa!aēda g'ek'emālilē k!wāgiwa- 20 laxēs xūngwawaxs laē sēx'wida hēmenātaxa 'nē'nāla. Wā, lā!lāē

- 22 dling every day. | One fine day, Chief LEG'ēx asked his second wife |
to go out paddling with him, and they went paddling. Then |
LEG'ēx was asked by his head wife how far he would go. And
25 LEG'ēx mentioned a place far off || where he was going. In vain
LEG'ēx called his | son to come aboard, but the child did not want
to go, for | he really thought that his stepmother loved him. LEG'ēx
went away, and | left him. As soon as LEG'ēx was a long ways off,
30 his | head wife got ready and took a large box, which || she placed
aboard her canoe. She carried a bundle and | a long rope. And
when everything was aboard her canoe, | she called her eldest son
and her stepson | to go aboard the canoe. As soon as they had gone
35 aboard | the canoe, they paddled off and went to an island out || at
sea back of Yālalē. Then they went ashore on the island. The |
woman put ashore the box, which she took out of the canoe, and put
it down on the beach, | and she called her son to help her, and also
her stepson. | Then the bad woman asked her stepson to take off
the | cover of the box. And when he had taken off the cover, the ||
40 son of the bad woman took his younger brother | and pushed him
into the box. Then his mother put on | the cover, and the bad
woman took a | dressed skin blanket covered with large | abalone
45 shells, and wrapped it around the box. Then || she tied a rope

- 22 ēk'a 'nāla laa'lasa gīgāma'yē LEG'ēx hēlaxēs a'lelē genem qa's lā
sēx'wid LE'wē. Wā, lāx'da'x^ulaē sēx'wida. Wā, wūlaem'lawisa
gek'emāliłax LEG'ēxē lāx 'wālag'ilaslas. Wā, lā'laē qwēsala gwe-
25 'yās LEG'ēxē lāaslas. Wā, wāx'ēem'lawisē LEG'ēxē lē'lālaxēs be-
gwānemē xūnōk' qā lās lāxseq. Wā, lā'laē q'lemsē xūnōkwās qaxs
laē āla la oq'lūs la lāxūlasēs ābadzewē. Wā, āem'lāwisē LEG'ēxē la
lōwalaq. Wā, g'il'ēem'lāwisē qwesg'ilē LEG'ēxaxs laē xwāna'idēda
gek'emalilē. Wā, laem'laē āx'ēdxa 'wālasē g'ildasa, qa's lā āx'ā-
30 lēxsas lāxēs xwāk'lūna. Wā, lā'laē q'lenēpsemālē daakwas, wā, hē-
'mēsa g'ilt!a denema. Wā, g'il'ēem'lāwisē 'wēlxs lāx xwāk'lūnās laē
lē'lālax 'nōlast!egema'yas begwānemē xūnōx' LE'wis xūngwawē
qā lās hōgūxs lāx xwāk'lūnās. Wā, g'il'ēem'lāwisē la hōx'walēxs
lāxa xwāk'lūna laē sēx'widex'da'x' qa's lā lāxa 'mek'āla lāx L'ā-
35 sēg'a'yas Yālalē. Wā, lā'laē ālē'sta lāxa 'mek'āla. Wā, lā'laēda
ts!edāqē hānōltōdxa g'ildasē lāxēs xwāk'lūna qa's hāng'alisēq. Wā,
lā'laē lē'lālaxēs xūnōkwē qā lās g'iwālaq LE'wis xūngwawē. Wā,
laem'lāwisa 'yāx'semē ts!edāq āxk'lālaxēs xūngwawē qā āxōdēsēxa
yekwāya'yasa g'ildasē. Wā, g'il'ēem'lāwisē lawāya yekwāya'yaxs
40 laē begwānemē xūnōkwasa 'yāx'semē ts!edāq dāx'idxēs ts!ā'ya
qa's laxts!ōdēs lāxa g'ildasē. Wā, lā'laē ābempas yekū-
yentsa yekwāya'yasa g'ildasē. Wā, lā'laēda 'yax'semē ts!edāq
āx'ēdxa ālūg'emsgemē 'nēx'ūnā'yaxa la hāmelxsemālaxa āwāwē
ēx'ts!ema. Wā, lā'laē q'lenēpsemts lāxa g'ildasē. Wā, lā'laē

around it. As soon as she had done this, | she put it aboard the 46
canoe. And it is said that the bad woman asked | her son to take
aboard a large stone. | Then her son looked for an elongated large
stone. | When he found one, that was good for an anchor, so || large 50
that a man could hardly lift it, he put it aboard the canoe. | Then he
went aboard, and the bad | woman with her son paddled out to sea.
The large box was in the middle of the canoe. It was just like |
shining on account of the abalone-shells that covered the box, with
the brightness | of the sun. Then they went out to sea, and the
bad || woman said to her son, "Tie the rope to the | stone, and after 55
you have done so, tie the other end | around the box." Thus she said.
Immediately the boy did this. | And after he had finished, he
threw the abalone-covered | box into the sea. When it drifted
about, he took up || the elongated stone and threw it into the water; 60
and after he had | thrown it into the water, they paddled away from
it. They never turned around to see | what became of the box that
had been thrown into the water, for they felt that they had done
something bad. | When they nearly arrived at the house, the bad |
woman spoke to her son and said, || "Oh, son, listen! Let me tell you 65
what I have in mind, for we | are going to be asked what became of

qEX'semtsa denemē lāq. Wä, g'il'EM'elāwisē gwāla laē hāng'aa- 45
lEXsaq lāxa xwāk'lūna. Wä, lā'laēda 'yāx'semē ts!edāq āxk'lā-
laxēs xūnōkwē qa t'lāxālexsēsēx 'wālasa t!ēsem lāxa xwāk'lūna.
Wä, laem'elāwisē xūnōkwās ālāx sāxsema 'wālas t!ēsema.
Wä, lā'laē q'lāxa ālā la ēx' lax q!eltsem. Wä, hālselaem-
'elāwisa begwānemē lāx'us g'āxaē t!āgEXsaq lāxa xwāk'lūna. Wä, 50
lā'laē lāxs lāxa xwāk'lūna. Wä, lā'laē sēxwat!alēda 'yāx'semē
ts!edāq l'EWis xūnōkwē hānōyālaxa 'wālasē g'ildasxa hē gwēx'sē
q!Eqālaēna'yasa ēx'ts!emē la 'megesgemēxa g'ildasē q!Eqālaēna-
'yasa L!ēsela. Wä, laem'elāwisē lāxa L!āsakwaxs laē 'nēk'ēda 'yax-
semē ts!edāqa lāxēs xūnōkwē. "Wēg'a yiltsemtsa denemēx lāxwa 55
t!ēsemēx. Wä, g'il'EMlwiTs gwāl qasō lāl yiltsemtsa āpsba'yaxs
lāxwa g'ildasēx," 'nēx'elāē. Wä, hēx'idaem'elāwisē hē gwēx'idēda
begwānemē. Wä, g'il'EM'elāwisē gwāla laē hān'stentsa ēx'tsemāla
g'ildas lāxa aōwak'ē. Wä, g'il'EM'elāwisē hānwālaxs lāael t!āgel-
tsaxa g'iltsemē t!ēsem qas t'lāx'stendēs. Wä, g'il'EM'elāwisē 60
lā'staxs g'āxda'xwaē sēxās. Wä, laem'elāē hēwāxa melēx'laxēs
lā'stanowē g'ildasa, qaxs laē q'lāk'aqēxs 'yāx'semaēs gwēx'idaasē.
Wä, lā'laē elāq lāg'aa laxēs g'ōkwaxs laē yāq!eg'a'lēda 'yāx'semē
ts!edāqa lāxēs xūnōkwē. Wä, lā'laē 'nēk'a: "ēya, xūnōk", wā-
entsōs hōlēlax qen nēlēsg'a gwālaasg'asg'EN nāqēk', qaxg'ENS 65
wūlāsō'mELEk' lāx x'eyāsas ts!ā'yax'dā. Wä, len 'nēnk'lēqela

- 67 your younger brother. I think | that we'll say that our canoe upset, and let us say that your younger brother | did not come up again. The reason why I say so is that we may | wet ourselves before we go
- 70 ashore at the beach of our house." Thus she said. || Immediately they sprinkled their clothing with water, | so that it was all wet. And after they had done so, they paddled | and went ashore on the beach of their house. Immediately | they were met by their relatives, and the relatives of the one who had been thrown into the sea. Then the | bad woman was asked, "Where is your stepson?" Thus
- 75 was said to her. || Immediately the bad woman replied, and | said, "Our canoe upset, and I do not | know what became of my stepson, for we just tried to save ourselves." | Thus she said. Then she was asked what had become of the | carved box, for this was the only box
- 80 among the Bellabella that had a name. || Therefore the Bellabella were very much troubled about the | carved box. The bad woman said that | the carved box had just drifted away. Then the Bellabella guessed | that the bad woman had done harm to her stepson. | In the evening
- 85 Chief LEG'ēx and his second wife came back. || Immediately LEG'ēx was told what | they thought had been done by the bad woman to her stepson. | Then Chief LEG'ēx spoke, and said, "Let | my son keep together with his crest, the carved box. | Let the chiefs of the

- 67 qens 'nēk'ēxg'ens qepaens yā'yats!ēx. Wā, lāLENS 'nēx'LEqēxs hēwāxāē q!āx'wīdē ts!ā'yax'dā. Wā, hē'mēSEN lāg'ila 'nēk' qENS k!ūnk!ūnqelē qENSō lāl lāg'alisl lāx L!ema'isasENS g'ōkwa," 'nēx'-
- 70 'laē. Wā, hēx'idaem'lāwisē xōs'itsa demsx'ē 'wāp lāxēs g'wēl-gwāla qa 'nāxwēs k!ūnqa. Wā, g'il'EM'lāwisē g'wāla lāē sēx'wida qas lā lāg'alēs lāx L!ema'isasēs g'ōkwē. Wā, hēx'idaem'lāwisē lālalasō'sēs lēLElālā lō' lēLElālāsa lā ts!EX'estanos. Wā, lā'laē wūLASE'wēda 'yāx'sEMē ts!Edāqa: "ēwinēlā xūngwawā," 'nēx'sō'laē.
- 75 Wā, hēx'idaem'lāwisē nā'naxma'yēda 'yāx'sEMē ts!Edāqa. Wā, lā'laē 'nēk'a: "Qepanu'x' yā'yats!ēx. Wā, g'wāLElā'mēSEN k'!ēs q!ā'stAXEN xūngux'dā qaxg'ENU'x' ā'mēk' la q!ūlēx'sEM la q!wā-q!ūla," 'nēx'laē. Wā, lā'laē wūLASE'wa lax g'wāgwaagasasa k'!āwats!ē g'ildasa, qaxs 'nEMSgē'māē g'il lēgād g'ildasa lāxa
- 80 Hēldza'q". Wā, hē'mis lāg'ilas xENLEla āwilelqelēda Hēldza-qwaxa k'!āwats!ē g'ildas. Wā, lā'laēda 'yāx'sEMē ts!Edāq 'nēx'qēxs ā'maa la ts!āx'idēda k'!āwats!ē g'ildasa. Wā, laem'laē k'ōt!ēdēda Hēldza'qwaq laem mōmas'idēda 'yāx'sEMē ts!Edāqxēs xūngux'dā. Wā, la'mēsē dzāqwaxs g'āxāē nā'nakwa g'igāmā'yē LEG'ēx LE'wis
- 85 a'lēlē GENEMA. Wā, hēx'idaem'lāwisē ts!Ek'lāl'itSE'wē LEG'ēxē yīsēs k'ōdelē g'wēx'idaatsa 'yāx'sEMē ts!Edāq lāxes xūngux'dā. Wā, lā'laē yāq!EG'a'lēda g'igāmā'yē LEG'ēxē. Wā, la'laē 'nēk'a: "Hāg'a-x'EN xūnōkwa 'nemālag'ilē LE'wis k'!ēs'āēda k'!āwats!ē g'ildasa.

tribes try to find my || son." Thus he said. Then it was known 90 everywhere that | the son of LEG'ēx, the chief of the Ōyalaīdex^u | was sitting in the abalone-covered box, and therefore all the tribes searched for it. |

Ānekwala lived with his wife and two | daughters in a house back of Āwik'!edza'yē. || The elder one of the children was grown-up, and 95 her younger sister was nearly grown-up. | Then, it is said, they always stayed in bed late in the morning, sleeping. | In vain their mother called them in the morning. They did not | wake up; therefore their mother took the tongs | and struck her children, saying as she struck them, "Don't || sleep, but purify yourselves, 100 and try to find what is known by | the tribes, the abalone-covered carved box in which | LEG'ēx's son sits." Thus she said. Immediately the two | girls arose crying, and went out of the house. | They went along the long beach, a pretty beach. || Then they went a long 5 distance, and the younger one saw something | like the sun floating about. And at once the younger one spoke | and said, "Look at that thing floating about at sea. | It is like the sun really shining on the water out at sea." | Thus she said. But the elder one did not take notice of her. She just walked fast. || Then the younger one went 10 after her; for | the younger daughter in vain thought of what their

Wāg'ax'a g'īg'egāma'yaxsa lēlqwālala'yax lālōgwalaxen xūnō-kwa," 'nēx'laē. Wā, la'mē q!āq!alagayuwēda ēx'ts!emsgema 90 g'ildas k!wāts!ewats xūnōkwas LEG'ēx, yix g'īgāma'yasa Ōyalaīdex^u. Wā, hē'mis lāg'ilas 'nāxwa'mē lēlqwālala'yē ālāq.

Wā, g'ōkūla'laē Ānekwala lē'wis genemē lē'wis ma'lōkwē ts!ēdāq sāsēm lāx āwig'a'yas Āwik'!edza'yē. Laem'laē ēxentēda 'nōlast!egema'yas sāsēmas. Wā, laem'lāwisē elaq ēxentēda ts!ā- 95 'yās. Wā, laem'lāwisē hēmenalaem gēx'g'aēlexs mēxaaxa gaāla. Wā, lā'laē wāx' gwāsō'xa gaālāsēs ābempē. Wā, lā'laē k'!ēs ts!ex'ida. Wā, hē'mis lāg'ilas dāx'idē ābempasēxa ts!ēslāla qa's kwēxēs lāxēs sāsēmē 'nēg'le'wēxs kwēxaaq: "Gwāldzā mēxax qa's wāweldzewaōs q!ēqela la'sta qaēda q!āq!alag'āla- 100 yāsa lēlqwālala'yā ēx'ts!emsgemalā k'!āwats!ē g'ildas k!wāts!ewats xūnōkwas LEG'ēx," 'nēx'laē. Wā, hēx'idaem'lāwisa ma'lōkwē ts!ēdāq sāsēms lāx'wida q!wādzetēwēxs laē hōqūwels lāxa g'ō-kwē qa's lā qāsaēsela lāxa g'ilt!ēdzōlisē ēk' āwīnagwisa. Wā, laem'lāwisē qwēs'g'ilaxs laēda ts!ā'yāsa 'nōla dōx'walelaxa hāel 5 gwēx'sa l!ēsela pex'āla. Wā, hēx'idaem'lāwisa ts!ā'yā yāq!ē-g'a'la. Wā, k'!laē 'nēk'a: "ya, dōx'widesxa pex'ālāxa l!āsa-kwēxa hē gwēx'sa l!ēsela, yixs ālaē q!wāxsemla'yā lāxa l!āsak^u," 'nēx'laē. Wā, k'!ēts!em'lāwisē 'nōlās q!āselaq, āem'laē yāyana'x qāsaē. Wā, āem'lāwisē ts!ā'yās la qāqayaq, qaxs le'maē 10

12 mother had said when she | talked about the abalone-covered carved
 box in which | Leg'ēx's son was sitting. They had gone a long ways
 when they sat down. | Then the younger one spoke again to her elder
 15 sister, and || said, "I can not think of anything but what I have seen
 out at sea, | which was floating about like the sun; (I wonder) if it is not
 what mother talked about." | Thus she said. Then her elder sister
 only said that she was getting hungry. | "Let us go home." Thus
 she said. Then they walked back. | When they passed halfway the
 20 distance they had gone, the || younger one saw the great box lying
 on the | beach. Then the younger sister spoke, "You are really |
 foolish that you do not remember what our mother told | us to look
 out for. This is the carved box lying on the beach." | Thus she said,
 25 pointing to the box. Then the elder sister saw || what was seen by
 her younger sister. Then they ran to see who would | get there first
 where it lay on the beach, the box that looked like the sun. | Then
 they arrived there. Immediately the younger sister untied the |
 rope tied around it; and when she had taken off the rope with which
 30 it was tied, | she took off the dressed skin with abalone shells || and
 put it down. Then she pulled at one side of the box, and then | she
 heard something moving inside the box. Then | she ran away,
 because she was afraid; but her elder sister was sitting on the
 beach watching | her younger sister working hard. Then the

11 g'ig'aēqela wāx'a ts!ā'yāx wāldemasēs ābempē, yixs laē gwā-
 gwēx's'āla lāxa ēx'ts!ēmsgēmālā k'lāwats!ē g'ildas k'lwāts!ēwats
 xūnōkwās Leg'ēx. Wā, laēm'lāwisē qwēsgrila qāsaxs lāael k'lūs'ā-
 lisa. Wā, lā'laē ēdzaqwa yāq!ēg'a'ēda ts!ā'yāxēs 'nōla. Wā, lā'laē
 15 'nēk'a: "K'lēts!ēmēk' lēl'maēx'ēdxen dōgūla lāxa L'lāsakwēxa
 hē gwēx's pex'āla L'lēsela qō hēemlaxē gwe'yāsens ābempa,"
 'nēx'laē. Wā, lā'laē āem 'nēk'ē 'nōlāsēxs lē'maē pōsq!ēx'ida:
 "Wā, laēmēsens lāl nā'nax'ul," 'nēx'laē. Wā, g'āx'laē āēdaaq
 qās'ida, wā, g'āx'ēm'lāwisē hāyaxk'!ēlts!ēdxēs qāx'ulē. Wā, hēem-
 20 'laxaā wisa ts!ā'ya g'il dōx'walelaxa 'wālasē g'ildas laē ha'nēs lāxa
 L'lēma'isē. Wā, laēm'laē yāq!ēg'a'ēda ts!ā'ya, "ēya lōmaaqs
 nenōlā, yixs k'lēts!ēmaāxentqōs g'ig'aēqelax wāldemasens ābempa
 g'āxens qaens dōgūlēq hēem k'lāwats!ē g'ildasa ha'nēsax L'lēma'is-
 sasa," 'nēx'laē ts!ēmālaxa g'ildasē. Wā, laēm'laē 'nōlās dōx'wa-
 25 lēlax dōgūlasēs ts!ā'ya. Wā, lax'da'x'laē dzēlx'wida qa's lā
 g'āg'alap!a lālāa lāx ha'nēdzasasa hāel gwēx's L'lētsemlisa g'ildasē.
 Wā, lā'laē lāg'aa lāq. Wā, hēx'idaēm'lāwisa ts!ā'ya qwēl'ēdex
 yiltsema'yas denema. Wā, g'il'ēm'lāwisē 'wīlāwa yiltsema'yas
 denema lāālasē āxāg'iltsemdxa ālāg'imē āxedzāyaatsa ēx'ts!ēmē
 30 qa's x'ilxalisēq. Wā, lā'laē gēlqalisaxa g'ildasē. Wā, hēem'lāwis
 la wūlālatsēxa yāweng'a'la lāx ōts'lāwasa g'ildasē. Wā, laēm'laē
 hēltsā lāxēq qaxs k'lēdaas, qaxs ā'maē 'nōlās k'lwaēs x'its!ax'ī-
 laxēs ts!ā'yāxs lāxūmālā ēaxēla. Wā, lā'laē lāx'ūlēsēda ts!ā'yāxs

younger sister stood still, | and she heard some one talking inside of the box, and saying, || "Don't be afraid, come, open this box. 35 You have found me by good luck." | Thus said what was heard by the younger sister. At once the younger sister | went back and opened the box. She took off | the cover and put it on its edge at the side of the box. Then | the younger sister saw a really handsome young man sitting || inside the box, wearing in his ears abalone 40 shells. Then the man spoke | to the younger sister and said, "Now your name shall be | Qwēx'agas (Box-Opening-Woman) — in Bella-bella, X'āwagas in the way the Kwāg'u! speak — | for now you have opened this box, which has the name | Carved-Box. And now I'll marry you, my dear Qwēx'agas, for || this is your name now, and also 45 Ēx'ts!emga (Abalone-Woman) beginning with this day. I am | the son of LEG'ēx." Thus said he as he came out of the carved box. | Then the man took the abalone-covered dressed skin and | threw it into the carved box, and he took up the box | and folded it up; and as soon as it had become small, he || tucked it into his armpit. The 50 man wore as a blanket the dressed-skin | blanket covered with abalone shells, and he also had a head-ring | of hide. Then the wife of the man, the one who | had now the name Qwēx'agas, asked her husband and her elder sister to | go home to their house. They

laē wūLElaxa yāq!Ent!āla lax ōts!āwasa g'ildasēxa 'nēk'a: "Gwāl-las k'ilelax. Gēlag'a, x'ōx'widexg'ada g'ildasek'. Laems lōgwala 35 g'āxen," 'nēx'laē wūLElaxa ts!ā'ya. Wā, hēx'idaem'elāwisa ts!ā'ya la xwēlaqa lāq qa's x'ōx'widēxa g'ildasē. Wā, lā'laē āxōdex yikwaya'yas qa's k'!ōx'walisēs lāx ōnā'yasa g'ildasē. Wā, laem'laēda ts!ā'ya dōx'walelaxa ālā la ēx'sōk' hē'la begwānem k!wa-ts!āxa g'ildasē xōgēx'sa ēx'ts!em. Wā, lā'laē yāq!eg'a'lēda begwā- 40 nemē lāxa ts!ā'ya. Wā, lā'laē 'nēk'a: "Laems lāl lēgades Qwēx'agas,—lāxa Hēldza'qwa, lā X'āwagas lāxa Kwāg'ule yāq!Endasa,—qa's laēna'yōs x'ōx'widexwa lēgadēx g'ildasa lāxwa lēgadāxs k'!ā-wats!ē g'ildasa. Wā, la'mēsen gegadōs, ādā, Qwēx'agas, qaxs hē'maaqōs lēgemē lō'ē Ēx'ts!emga g'āg'elelaxwa 'nālax. Wā, nōgwaem 45 xūnōx's LEG'ēxa," 'nēx'laēxs laē lāts!ā lāxa k'!āwats!ē g'ildasa. Wā, lā'laēda begwānemē dāx'ēdxa ēx'ts!emsgemāla ālāg'im qa's lexts!ōdēs lāxa k'!āwats!ē g'ildasa. Wā, lā'laē dāx'ēdxa g'ildasē qa's k'!ōxsemdēq. Wā, g'il'em'elāwisē la āmāsgemālaxs laē g'ip-ts!ōdes lāxēs demgwālāsē lax 'nēx'ūnālaēda begwānemaxa ālāg'imē 50 'nēx'ūnē megūsgemxa ēx'ts!emē. Wā, lā'laxaē hē'em gwālē qex'e-ma'yas k!ūts!adzō. Wā, laem'elāwisa la genemsa begwānemēxa la lēgades Qwēx'agas āxk'!ālaxēs lā'wūnemē lē'wis 'nōla qa's lāla-g'ē nā'nak' lāxēs g'ōkwē. Wā, lax'da'x'laē qās'ida. Wā, k'!ēs'em-

- 55 walked along, and they were not || far from their house when the father of the two sisters, | Ālnekwala, saw his two daughters, and | walking between them a man like the brightness of the sun. Then he | thought that his daughter had found by good luck what was known by all | the tribes, the son of LEG'ēx, who was inside the abalone-
 60 covered || carved box: therefore Ālnekwala went to meet his | children. As soon as he arrived, the younger | daughter spoke, and said, "Now I have a husband, father; | this one who was wished for by mother for my husband." Thus she said to her father. | Then
 65 Ālnekwala was glad of what his daughter said. He || came to his house; and when the married couple, | Qwēx'agas and her husband, went in, the husband of | Qwēx'agas spoke, and said, "Thank you, father-in-law Ālnekwala, | that I come to you. I am Yāmadzalas, the son of my father | LEG'ēx. Now we shall have one name, and
 70 all kinds of || privileges. Now I have married your younger daughter, | Qwēx'agas and Ēx'ts!emga, for she is the only one who | enabled me to get out of the carved box. As | soon as I came out, I gave the name Qwēx'agas and Ēx'ts!emga to my | wife. Now I will show
 75 this box, which has the name || Carved-Box." Thus he said, and took the flat thing from under his arms. | Then Yāmadzalas arose and went to the rear of the house of his | father-in-law Ālnekwala,

- 55 'lāwisē laem lāla qa's lāg'aē lāxēs g'ōkwaxs laē ōmpasa ts!āts!a-
 'yasāla yīx Ālnekwāla dōx'walelaxēs ma'lōkwē ts!ēdaq sāsēmxx
 qāqēsālaaxa hē gwēx's L'ēnēqwala L'ēsela begwānem. Wā, lā'laē
 k'ōtaxēs ts!ēdaqē sāsēm laem lōgwalaxa q!āq!alagālayāsa 'nāxwa
 lēlqwalā'ye xūnōkwas LEG'ēxxa k!wats!āwa lāxa ēx'ts!emsgemalā
 60 k'lāwats!ē gildasa. Wā, hē'mis lāg'ilas Ālnekwala la qāqayālaxēs
 sāsēmē. Wā, g'il'ēm'lāwisē lāg'aa lāqēxs laē yāq!eg'a'lēda āmā-
 yīnxa'ye ts!ēdaq xūnōx's. Wā, lā'laē 'nēk'a: "La'men lā'wada, dāts,
 yisg'a wālagelg'as ādā qen lā'wūnema," 'nēx'laēxēs ōmpē. Wā,
 laem'lāwisē mōla Ālnekwalas wāldemasēs xūnōkwē. Wā, lā'laē
 65 lāg'aa lāxēs g'ōkwē. Wā, g'il'ēm'lāwisē laēlēda la ha'yasek'āla, yīx
 Qwēx'agas lē'wis lā'wūnem, wā, la'laē yāq!eg'a'lē lā'wūnemas
 Qwēx'agas. Wā, lā'laē 'nēk'a: "Gēlak'as'la, negūmp, Ālnekwala,
 qaen sōēna'ye g'āxats. Nōgwaem Yāmadzalasa, xūnōx'sen ōmpaē
 LEG'ēx. Wā, g'āx'mēsen qa 'nemx'ēdēsens lēgem lē'wens 'nāxwa
 70 k'lēk!esā. Wā, g'āx'mēsen geg'adesg'a āmā'yīnxēgasēs sāsēma-
 qōs lāxg'a Qwēx'agas lāxg'a Ēx'ts!emga yīxg'ada 'nemōx'ēmk'
 lālōl'a g'āxen, qen g'āxē lāts!ā lāxa k'lāwats!ē gildasa. Wā, g'il-
 'mēsen lāts!ā lāq lāg'en lēx'ēdes Qwēx'agas lō'ē Ēx'ts!emga lāxg'en
 genemk'. Wā, la'mēsek' nē'ēde'g'ada lēg'adek' g'ilidasaxg'a k'lā-
 75 wats!ē gildas," 'nēx'laēxs laē āx'ēdxa pexsemē lāxēs demgelasē.
 Wā, lā'laē lāx'ūlilē Yāmadzalas qa's lā lāx ōgwiwalilasa g'ōkwāsēs
 negūmpē Ālnekwala, dālaxa pexsemē. Wā, lā'laē āx'alilaq. Wā,

holding in his hand the flat object. Then he put it down; | and as 78 soon as he had put it down, the thing that he had put down became again the large carved | box. Then he spread the dressed skin covered with abalone shell over it. || And Yāmadzalas spoke, and 80 said, "Now | look at it, father-in-law, at this my privilege, this carved box. | Now we shall hold on to it, for there is nothing that is not in this | carved box — all the winter dances." Thus he said. | Then Yāmadzalas sat down by the side of his wife, || and his father-in-law 85 Ānekwa!a thanked him for what he had said. | And these are now the names of the wife of Yāmadzalas, Qwēx'agas and Ēx'ts!emga. | And Yāmadzalas stayed at Rivers Inlet | and that is the beginning of the names Ēx'ts!emga and Qwēx'agas. That is | all. |

ORIGIN OF THE ABALONE NAMES OF THE GWA'SELA

Xwēlagēlas lived at Tag'os — a man of the | numaym Q'ōmk'!u- 1 t!es of the Gwa'sela. Xwēlagēlas was not a noble | man, for he was only a hunter and a | salmon-fisher; therefore he was said not to be a chief, for || he was a common man; but the chief of the 5 numaym Q'ōmk'!ut!es was | Hayalk'en. They say that Xwēlagēlas paddled | inside of Lake, and he was just going in through the place T'ōxsē | when he saw (water) squirting upward. And at

g'il'Em'lāwisē āx'ālilē āx'ālilemas laasē 'wālas'idēda k'!āwats!ē g'il- 78 dasa. Wā, la'mē Lepsemlīxa ālāg'imē megesgemālaxa ēx'ts!Emē. Wā, lā'laē Yāmadzalas yāq!eg'a'la. Wā, lā'laē 'nēk'a: "Wēg'a, 80 dōqwalax negūmp lāxg'en k'!ēs'ōk', lāxg'ada k'!āwats!ēk' g'ildasa. La'mēsens dādanewēlqek', yīxs k'!cāsaē k'!ēs g'āx g'its!āxg'ada k'!āwats!ēk' g'ildasa lāxwa 'nāxwax ts!ēts!ēxlen k'!ēk'!esā," 'nēx- 'laē. Wā, g'āx'laē Yāmadzalas k'!wanōdzēlīlaxēs genēmē. Wā, lā'laē mōla'laē negūmpas, yīx Ānekwa!a yīs wāldemas. Wā, 85 hē'mis la lēlēgēms genēmas Yāmadzalasē Qwēx'agas lō' Ēx'ts!emga. Wā, laem'laē xīk'!a'mē Yāmadzalas lāx Āwik'!ēnox'. Wā, hē'mis g'āg'e!elatsa lēgēmē Ēx'ts!emga lō' Qwēx'agas. Wā, laem lāba.

ORIGIN OF THE ABALONE NAMES OF THE GWA'SELA

G'ōkūla'laē Xwēlagēlasē lāx Tag'osxa begwānemē g'āyōl lāx 1 'nē'mēmōtasa Q'ōmk'!ut!esē, yīsa Gwa'sela, yīxs k'!ēsaē nāxsāla begwānemē Xwēlagēlasē, qaxs ā'maē hānl'ēnoxwa. Wā, lāxaē lālawayox'sila. Hē'mis lāg'ilas 'nēx'sō' k'!ēs g'īgāma'ya, yīxs ā'maē begwānemq'lālama, yīxs hāē g'īgāmēsa 'nē'mēmōtasa Q'ōm- 5 k'!ut!esē Hayalk'en. Wā, laem'lāwisē Xwēlagēlas sēx'wīd qa's lā lāts!ā lāx Dze'lāl. Wā, hēem'lāwis ālēs lāx'sāla lāx āxās T'ōxsē lāa'lasē dōx'walelaxa ts!etx'eg'ostāwa 'wāpa. Wā, hēx'idaem'lā-

- 10 once | Xwēlagēlas went ashore to see where the || squirting came from. He stepped out of his small canoe | and walked, and he went to the place where the squirting came from at | low tide. The squirting was half way between the | high water mark and low water mark. When he came nearly up to it, | it squirted again. Then
- 15 Xwēlagēlas ran up to it, and || saw where the squirting came from. He found a | hole on the beach, and it occurred to him that there might be horse-clams, for | the hole was like those the horse-clams make when they squirt water through a | hole on the beach. But it occurred to him | that there were no horse-clams at Tag'os. Then
- 20 what troubled his mind squirted again, || and the water squirted up high. | Then Xwēlagēlas resolved to dig for it. He began to dig. | It was evening when he reached four | pearl shells. When he got these, which he only knew from hearsay, | which were in the shape
- 25 of pearl shells,—those he had dug up,—he carried them along || and put them aboard his canoe. Then he went home | to his house in Tag'os; and when he went ashore on the beach of his | house, he was met by his tribe, for they were surprised that he came back | in the evening, because Xwēlagēlas always stayed out every night when he went. |
- 30 They questioned him why he had come back in the evening, || and he said, "Have I not found by good luck these pearl shells?" Thus he

- wisē Xwēlagēlas la ālēsta qa's lä dōx'wīdex g'āyoqālidzasasa
 10 ts!etx'ex'īdē. Wā, lā'laē lāltā lāxēs yā'yats!ē xwāxwagūma. Wā, lā'laē qās'īda qa's lä lāx g'āyoqālē dzāsasa ts!etx'ex'īdē laxs x'ats!āsaē. Wā, lā'laē neguyālisē ts!etx'ex'īdaasasa ts!etx'a lāxa yāxmotē lē'wa x'ats!ā'yē. Wā, laem'lāwisē elāq lāg'aa lāqēxs laē ētlēd ts!etx'ex'īda. Wā, laem'lāē Xwēlagēlasē dzēlx'wīda qa's
 15 lä dōx'wīdex g'āyoqālēdzasasa ts!etx'eg'ostālisē. Wā, lā'laē q'lāxa kwawisē. Wā, lā'laē 'nēnk'!ēqēlaq met!āna'ya qaxs hēq!lāla'māē gwēx'sē kwāwēts!ēna'yas g'ayōqālasasa ts!etx'eg'ostā 'wāpē kwāwēts!ēna'yas ts!etx'āasasa met!āna'yē. Wā, lā'laē melx'walela-qēxs k'leāsaē met!ānēs Tag'os. Wā, lā'laē ētlēd ts!etx'ex'īdēda
 20 q'lēq!aēqēlayās. Wā, laem'lāē ālak!āla ēk'!eg'ila ts!etx'ex'īdayās. Wā, laem'lāē ts!as'ēdē Xwēlagēlasē qa's 'lāp!ēdēq. Wā, lā'laē 'lāp!-īda. Wā, laem'lāwisē dzāqwa's laē lāg'aa lāx āxāsasa mōsgem k'ōgwesa. Wā, g'il'ēmlāwisē lālaq laxēs āēnē'mē q'lāq!alastāla-qēxs hēē gwēx'sasa k'ōgwisaēs la 'lābānema. Wā, g'āx'laē dālaq
 25 qa's g'ig'aa'lexsēq lāxēs xwāk'lūna. Wā, laem'lāē āem la nā'nak' lāxēs g'ōkwē lāx Tag'os. Wā, g'il'ēmlāwisē lāg'alis lāx l'ēma'isasēs g'ōkwē lāa'lasē lālalasōsēs g'ōkūlōtē qaxs q'lāyaxaasēxs g'āxaē xwēlaqaxa dzāqwa qaxs hēmenala'māē xamālaxs laasnōkwaē Xwēlagēlasē. Wā, lā'laē wūlase'wa lāx lāg'ila g'āx xwēlaqaxa dzāqwa.
 30 Wā, lā'laē 'nēk'a: "Ēsaēlēn lōgwalaxwa k'ōgwēsēx," 'nēx'laē.

said. | Immediately they told one another that Xwēlagēlas had 31
found by good luck | the pearl shells, and at once the Chief, Hayalk'en | questioned Xwēlagēlas, "Is it true that you found by good
luck pearl shells?" Thus he said. | Xwēlagēlas at once took the
four pearl shells and || showed them to Chief Hayalk'en. Chief | 35
Hayalk'en at once said that he would buy the four pearl shells. |
Then Xwēlagēlas said, "You will buy them later on, after they have
been | in the house four days." Then Chief | Hayalk'en just begged
him not to sell them to another || person. When Hayalk'en went 40
home, Xwēlagēlas | arose and hid his pearl shells. After | he had
hidden them, he went out of his house, and went into the water on
the | beach; and after he had done so, he went out of the sea-water |
and went into his house, and he lay down on his bed. Then || he 45
slept, and he dreamed of a well-dressed man | with large abalone
shells hanging all over his blanket, | and abalone shells hanging from
his ears, and abalone shells hanging from his nose. Then | in his
dream the man spoke to Xwēlagēlas, and in his dream he said, |
"Oh, friend! I am Pearl-Shell-Maker (K'ōgwēsila). I am Abalone-
Maker-of-the-World (Ex'ts!emalag'ilis), || and I come to see you. 50
You have found me by good luck to-day. | Now go and paddle again,
and come to my other house at Geyaxstē, | so that you may obtain
my dress." Thus he said, and changed his blanket. | Then the

Wā, hēx'idaem'lāwisē ts'lāk'lālap!ōlemē Xwēlagēlas yixs lōgwa- 31
laaxa k'ōgwēsē. Wā, hēx'idaem'lāwisa g'igāma'yē Hayalk'enē g'āx
wūlāx Xwēlagēlasē āla'maē lōgwalaxa k'ōgwēsē, 'nēx'laē. Wā,
hēx'idaem'lāwisē Xwēlagēlas āx'ēdxa mōsgemē k'ōgwēs qa's
dōqwamasēs lāxa g'igāma'yē Hayalk'enē. Wā, lā'laēda g'igāma'yē 35
Hayalk'enē hēx'idaem 'nēx' qa's k'elxwēxa mōsgemē k'ēk'ōgwēsa.
Wā, lā'laē 'nēk'ē Xwēlagēlasē 'nēx' qa ā'mēles k'elxwaleq qō lāt
mōp!enxwa's āxēl lāxa g'ōkwās. Wā, laem'laēda g'igāma'yē
Hayalk'en āem hāwāxelaq qa k'ēsēs lāxōdeq lāx ōgū'lā begwā-
nema. Wā, g'il'em'lāwisē la nā'nakwē Hayalk'enē lāa'lasē Xwēla- 40
gēlas lāx'ūlil qa's q'ūlāl'idēxēs k'ēk'ōgwēsē. Wā, g'il'em'lāwisē
gwāl q'ūlālāqēxs laē lāwels lāxēs g'ōkwē qa's lā la'sta lāxa l'e-
ma'isē. Wā, g'il'em'lāwisē gwālexs laē lā'sta lāxa demsx'ē wāpa
qa's lā laēl lāxēs g'ōkwē qa's lā kūlg'alil lāxēs kū'lē'sasē. Wā, lā'laē
mēx'ēda. Wā, lā'laē mēxelasa ālāel la q'walenk' begwānemxa 45
'nāxwa'ma āwā ēx'ts!emē tētex'sema'yax 'nēx'ūna'yas. Wā, lā xō-
gex'sa ēx'ts!emē. Wā, lāxaē k'ēdzēlbalaxa ēx'ts!emē. Wā, lā'laē
yāq!eg'al'eng'ēda begwānemē lāx Xwēlagēlasē. Wā, lā'laē 'nēx'-
eng'a: "yā, qāst, nōgwaem K'ōgwēsila. Nōgwaem Ēx'ts!emalag'ilis-
saxg'en g'axēk' dōqwōl. Nōgwaems lōgwēxwa 'nāla. Wā, 50
hāg'illa ēt!ēd sēx'widex qa's laōs lāxen 'nema g'ōk', lāx Geyaxstē
qa's lālaōsaxg'en gwālaasek', " 'nēx'laēxs laē g'amag'ililē 'nēx'ū-

abalone shells on the blanket disappeared and | changed to pearl
 55 shells, and pearl shells were his ear-ornaments || and his nose-
 ornament. Then that man, Pearl-Shell-Maker, said, | "Now you
 have seen what kind of blanket you will have. And I | tell you not
 to sell what you obtain by good luck from me, but you may give it |
 as a privilege in marriage to the husband of your daughter." Thus
 he said. Then | he disappeared. Immediately Xwēlagēlas arose and
 60 got ready. || He took with him his pearl shells, and he went down to
 the | beach where he had left his small canoe. Then he launched it, |
 and he went aboard his small canoe, when it was not yet near day-
 light. | Then he paddled. He went to Geyaxstē, and | he arrived there
 65 late in the day when it was low water. He || went ashore at a hunting-
 camp, and he stepped out of his small canoe | and went through
 between the islands, and he went outside back of it. | It was as
 though he heard some one speaking and telling him to go where he
 was going. | Then he went right to a large stone that lay on the beach
 70 at low | water mark. As soon as he reached it, he saw || four large
 abalone shells lying on their backs. Immediately | Xwēlagēlas dug
 them and carried them up the beach on his shoulders. | He was just
 strong enough to carry them. Then he arrived at the camp, and |
 he put down the four large abalone shells. Then he saw | the remains
 75 of a fire and coals still aglow. Immediately || he gathered the char-

53 na'yas. Wā, laem'laē x'is'ēdēda ēx'ts!ema'yas ēnex'ūna'yas qa's lä
 L'äyugwaalelēda k'ōgwesē läxa ēx'ts!em lē'wis xōgemē k'ōgwēsa
 55 lē'wis k'ēdzēlba'yē. Wā, ēnēx'laēda begwānem, yix K'ōgwēsila:
 "Laems dōx'walelax gwālaaslasēs ēnex'ūnēlaōs. Wā, g'a'mēsen
 wāldemlōl qa's k'lēsaōs lāxōtsēs lōgwayōs g'āxen, lā'as k'lēs'o-
 gūlxalāq lāx lā'wūnemasēs ts!edāqōs xūnōkwa," ēnēx'laēxs laē
 x'is'ida. Wā, hēx'idaem'lāwise Xwēlagēlasē lāx'ūlila qa's xwānal-
 60 idē. Wā, lā'laē dāg'elxlāxēs k'ōgwesē qa's lä lents'lēs läxa
 L'ema'isē lāx ha'nēdzasasēs xwāxwagūmē. Wā, lā'laē wix'stendeq.
 Wā, lā'laē lāxs lāxēs xwāxwagūmaxa k'lēs'em lāla qa's ēnāx'idē.
 Wā, lā'laē sēx'wida. Wā, laem'laē lāl lāx Geyaxstē. Wā, laem-
 lāwisē gāla ēnālaxs laē lāg'aala lāqēxa la x'āts!aēsa. Wā, lā'laē
 65 lāg'alis läxa g'ig'ōk!walē. Wā, lā'laē lāltā lāxēs yā'yats!ē xwāxwa-
 gūm, qa's lä qatsā lāx āwāgawa'yas qa's lä lāx L'āsēg'a'yas hē
 gwēx's wūlelaxa yāq!ent!älaxa ēnēk'a qa lās lāxēs la gwē'yōlelaxa.
 Wā, lā'laē hē'nākūla läxa ēwālasē ēmegwēs t'lēsem lāx wūl-
 x'īwa'ayasa x'āts!a'yē. Wā, g'il'em'lāwisē lāg'aa lāqēxs laē dōx'wa-
 70 lelaxa nehel'a mōsgem āwā gwalēts!a. Wā, hēx'ida'em'lāwisē
 Xwēlagēlas āx'ēdeq qa's g'āxē t'lēx'ūsdesēlaq läxa L'ema'isē lāxēs
 hālseleānē'mē lāx'us. Wā, lā'laē lāg'aa läxa g'eg'ōk!walē laa'lasē
 ax'elsaxa mōsgemē āwā gwalēts!a. Wā, lā'laē dōx'walelaxa lāq'lūs-
 mōtaxs x'ix'eq!egēlsaēda ts!ōhna. Wā, hēx'idaem'lāwisē q!ap!ēg'el-

coal and blew up the fire in it. He had not blown it a long time | 75
 when the fire blazed up. Then he put stones on the | fire that he
 had made, and he gathered dead eel-grass and put it down | near the
 fire; and when the stones were white hot, | he pulled away the fire;
 and when the stones were all out || of the fire, he gathered them up 80
 and | threw on the dead eelgrass. Then he took the abalones | and
 placed them with the open side on the layer of eelgrass. | Then he
 took more dead eelgrass, and put it into the water in a | hole in the
 rock. Then he covered it over the four large || abalones which were 85
 steaming. Then he sat down waiting for them to be done. When |
 they were cooked, he took out the meat of the four large abalone
 shells; | and after he had taken out the meat, he put them aboard his
 canoe. | Then he went home running before the northwest wind. It
 was nearly | evening when he arrived at Tag'os. Then || Xwēlagēlas 90
 was proud on account of the four large abalone shells | which he had
 found by good luck; and he carried them on each side as he went up
 the beach of his | house. He did not try to hide them. Then what
 was carried by him was seen by the | men who were walking about,
 and it was reported to the Chief | Hayalk'EN. Immediately Ha-
 yalk'EN questioned || Xwēlagēlas about where he had been, and 95
 Xwēlagēlas said that he had been on the | inner side of Tag'os. He

saxa ts'ōlna qa's pōx'widēxa x'ix'eq!eg'a'yē. Wā, wilaxdzē laē gē- 75
 g'īls pōxwaqēxs laē x'iqōstā. Wā, lā'laē xexlentsa t'lesēmē lāxēs
 leqwēla'yē. Wā, lā'laē q!ap!ēx'idxa ts!āts!esmōtē qa's lā lex'alise-
 lās lāxa māg'īnwalisasēs legwisē. Wā, g'īl'em'lāwisē menmentsem-
 x'īdēda t'lesemaxs laē k'ētts!ālaxa gūlta. Wā, g'īl'em'lāwisē 'wilx'-
 sēda gūltāxs laē q!ap!ēsgemlisaxa x'ix'exsemāla t'lesema. Wā, 80
 lā'laē lex'alōdālaxa ts!āts!esmōtē lāq. Wā, lā'laē āx'ēdxā gwalēts!a
 qa's qēqepālamasēqēxs laē āxeyints lāxa ts!āk!la ts!āts!esmōta.
 Wā, lā'laē āx'ēdxā waōkwē ts!āts!esmōta qa's lexstendēs lāxa
 q!ewa 'wāpa. Wā, lā'laē lexēg'ints lāxēs nek'asē'wa mōsgēmē āwā
 gwalēts!a. Wā, laem'lāwisē k!wāg'alis ēsela qa l!ōpēs. Wā, g'īl- 85
 'em'lāwisē l!ōpa laē ālx'idxa mōsgēmē āwā gwalēts!ē. Wā, g'īl-
 'em'lāwisē gwāl elk'aqēxs laē āx'ālexsas lāxēs xwāk'lūna. Wā,
 g'āx'em'lāē nā'nak' neq!exlālaxa dzāq!wa yāla. Wā, k'!ēs'em'lā-
 wisē ēx'āla qa's dzāqwēxs laē lāg'aa lāx Tag'os. Wā, laem'lāwisē
 Xwēlagēlasē lemqēs nāqa'yē qaēs l!ōgwa'ya mōsgēmē āwā gwalē- 90
 ts!a. Wā, la'mē āem dādanewēqēxs laē lāsdēsela lāxa l!ema'isasēs
 g'ōkwē; k'!ēs q!ulālelaq. Wā, hē'mis la dōx'walelatsa bēbegwā-
 nemē g'eyemg'īselax daakwas. Wā, lā'laē ts!ek!lā'itse'wēda g'īgā-
 ma'yē Hayalk'ENē. Wā, hēx'ida'em'lāwisē Hayalk'EN g'āx lāx
 g'ōkwās Xwēlagēlasē. Wā, laem'lāwisē Hayalk'ENē wūlax Xwē- 95
 lagēlas lāx laasdās. Wā, lā'laē Xwēlagēlasē 'nēk'exs hēx'dē lāda

- 98 lied about the place where he had been. Then | Hayalk'en spoke again, and said, | "But what is it the young men refer to that you
100 have got?" Thus he said. Then || Xwēlagēlas took up one large abalone shell and showed it to him. | Then he said, "Evidently this which I obtained by good luck is what they talk about." Thus he said, | holding up the really beautiful abalone shell, which was blue on the inside. At once | Chief Hayalk'en tried to take hold of them, but | Xwēlagēlas said, "Don't, Chief! They are not yet secular.
5 Later on || come and look at them, after they have been four days in this house." | Thus he said. Then Chief Hayalk'en just went out of | the house of Xwēlagēlas, and went home to his house. He really felt bad | on account of Xwēlagēlas, because he had not given up the abalone shells to him; | but he had tried in vain to look at
10 them. And Hayalk'en never || looked at Xwēlagēlas again. But now his name was no longer Xwēlagēlas, for | he had the name Pearl-Shell-Maker, and so I shall call him Pearl-Shell-Maker. | Then Pearl-Shell-Maker gave to his son the name Abalone-Shell-of-the-World. | Now this made the mind of Hayalk'en really sore, | and
15 Hayalk'en thought how to obtain the || pearl shells and the abalone shells, for the pearl shells and | the abalone shells were now cut up. Then Hayalk'en started and went into the | house of Pearl-Shell-Maker, and Chief Hayalk'en went right to | the place where Pearl-

- 97 āwēla^ʔyas Tag'os. Wā, laem^ʔlaē lēlgwēk'axēs laasdē. Wā, lā^ʔlaē Hayalk'en ēdzaqwa yāq!eg'a^ʔla. Wā, lā^ʔlaē 'nēk'a: "Wā, 'mā-dzāt!a gwe^ʔyāsa ha^ʔyāl^ʔā yānemōs," 'nēx^ʔlaē. Wā, lā^ʔlaē Xwēla-
100 gēlas dāx^ʔidxa 'nemēxla 'wālas gwalēts!a qas dōqwamasēs lāq. Wā, lā^ʔlaē 'nēk'a: "G'axent gwe^ʔyōsēg'ada lōgwēg'in," 'nēx^ʔlaē dzōxwalasa ālā la ēx^ʔstō dzūsas ōts!ā gwalēts!a. Wā, hēx^ʔidaem-
lāwisa g'igāma^ʔyē Hayalk'en wax dādaaq. Wā, lā^ʔlaē Xwēlagē-
lasē 'nēk'a: "Gwala, g'igāmē^ʔ, qaxs k'lē^ʔmaēx baxūs^ʔida. Ā^ʔem-
5 les gāx dōqwaleq^u qaxō lāl mōp!enxwa^ʔdzēl lāxwa g'ōkwēx," 'nēx^ʔlaē. Wā, āem^ʔlāwisa g'igāma^ʔyē Hayalk'en la lāwels lax g'ōkwas Xwēlagēlas, qas lā nā^ʔnak^u laxēs g'ōkwē. Āla 'yax^ʔsemēs nāqa^ʔyē qa Xwēlagēlasē, qaxs laē yāx^ʔstotsa gwalēts!a laqēxs laē wāx^ʔ dāk!ālaq qas dōx^ʔwidēq. Wā, hēwāxa^ʔlat!ā ēt!ēdē Hayal-
10 k'en dōqwax Xwēlagēlas, yixs la^ʔmē gwāl^ʔlēgades Xwēlagēlas, qaxs la^ʔmē lēgades K'ōgwēsila. Wā, hē^ʔmēsen lāl lēqelayōlēqē K'ōgwēsila. Wā, lā^ʔlaē lēx^ʔēdē K'ōgwēsila yis ēx^ʔts!emalag'ilis laxēs bābagūmē xūnōkwa. Wā, hēem^ʔlāwis la āla ts!ex^ʔilamase^ʔx nāqa-
ʔyas Hayalk'en. Wā, laem^ʔlaē Hayalk'en sena qas g'āyōlasxa
15 k'ōgwesē lē^ʔwa ēx^ʔts!emē qaxs lē^ʔmaē ēexs^ʔaakwa k'ōgwesē lē^ʔwa ēx^ʔts!emē. Wā, lā^ʔlaē qās^ʔida yix Hayalk'enē. Wā, lā^ʔlaē laēl lāx g'ōkwas K'ōgwēsila. Wā, hē^ʔnakūlaem^ʔlāwisa g'igāma^ʔyē Hayal-

Shell-Maker was seated. Then Chief | Hayalk'EN spoke, and said, "Let me || look at your pearl shell and your abalone shell." Thus he 20 said. | At once Pearl-Shell-Maker arose and took them out of | the box in which they were. Then he put them down in the place where Chief | Hayalk'EN was seated. He was sitting at the left-hand side of | Chief Hayalk'EN. Then Chief Hayalk'EN looked at the || pearl 25 shells; and after he had looked at the pearl shell, he looked at the | really beautiful blue, large abalone shells; and after he had looked | at them, he spoke, and said, "Now let me buy them | all." Thus he said. Then Pearl-Shell-Maker turned his head and | laughed, and at that moment Hayalk'EN struck him with his club on the back of the head || — with a round yew-wood club which he had hidden. 30 Then Pearl-Shell-Maker was dead, | and Hayalk'EN took all the abaloneshells and | pearl shells. When he had almost come out of the door of the house, | Abalone-Shell-of-the-World came in, the son of Pearl-Shell-Maker. | Then Hayalk'EN clubbed him also, and he also was dead. || Then Hayalk'EN had obtained by killing the abalone 35 shells and the pearl shells | and the name Pearl-Shell-of-the-World for the name of a man; | but a woman would have the name Abalone-Woman (Ex'ts!Emga) and Abalone-in-House (Ex'ts!Emil); | and Hayalk'EN also had the name Pearl-Shell-Maker; | and for a woman he had the name Pearl-Shell-Maker-Woman (K'ogwēsī-

k'EN lāx k!waēlasas K'ogwēsila. Wā, laem^llawisa g'igāma^{yē} Ha- 18 yalk'EN, hēem g'il yāq!ēg'a^lla. Wā, lā^llaē 'nēk'a: "Wāg'adzāx'EN dōx^walelaxōs k'ogwēsax lē^wōs ēx'ts!Emax," 'nēx^llaē. Wā, 20 hēx'idaem^llāwisē K'ogwēsila lāx^lūlil qa^s lā āx^wūlts!ōdeq lāxēs g'its!ewasē g'ildasa. Wā, g'āx^llaē āx^lālilās lāx k!waēlasasa g'igāma^{yē} Hayalk'EN. Wā, lā^llaē k!wāg'alil lāx gēm^xagawalilasa g'igāma^{yē} Hayalk'ENē. Wā, laem^llāwisa g'igāma^{yē} Hayalk'EN dōqwaxa k'ogwesē. Wā, g'il^lem^llāwisē gwāl dōqwaxa k'ogwesē lāē dōqwaxa 25 ālā la ēx^lstō dzāsa āwā ēx'ts!Ema. Wā, g'il^lem^llāwisē gwāl dōqwaqēxs lāē yāq!ēg'a^lla. Wā, lā^llaē 'nēk'a: "Wāg'adzāx'EN k'elxwa 'wī^llaq," 'nēx^llaē. Wā, āem^llāwisē K'ogwēsila lōx^wida qa^s dāl^lidē. Wā, hē^lmis la kwēx^lēdaats Hayalk'ENasa q!ūlālekwas lēx'EN l!emq!a lāx āwāp!a^yas. Wā, laem^llaē lē^lē K'ogwesī- 30 lax'dē. Wā, āem^llāwisē Hayalk'EN 'wī^lla āx^lēdxa ēx'ts!EM lē^wwa k'ogwēsē. Wā, hēem^llāwis ālēs elāq lāg'aa lāxa t!ex^lilāsa g'ōkwē g'āxaas g'āxēlēlē Ēx'ts!Emālāg'ilis, yix xūnōx^ldās K'ogwesilax'dē. Wā, laem^xaa Hayalk'EN kwēx^lēdeq. Wā, laem^xaē lē^lla. Wā, la^lmē Hayalk'EN kwēxānemaxa ēx'ts!EM lē^wwa k'ogwesē; wā, 35 hē^lmis lēlēgemē Ēx'ts!Emalāg'ilis. Wā, laem lēgemsa begwānem. Wā, g'il^lmēsē ts!edāqa lāē lēgades Ēx'ts!Emga lōē Ēx^lst!Emil. Wā, laem^xaāwisē lēgades K'ogwēsila, yix Hayalk'ENē. Wā, g'il^lmēsē ts!edāqa lāē lēgades K'ogwesilayugwa. Wā, laem^lk'leās

40 layugwa). And nothing || was said against him by all the men, because he had clubbed Pearl-Shell-Maker, | because he was a common man. |

Then the chief, of the numaym, Ts!ēts!emē!eqāla of the | Nā-k!wax'da^{ex}, whose name was Kwāx'īlanōkūmē, who had many younger brothers | nine of them, all men — learned about this.
 45 Immediately Chief || Kwāx'īlanōkūmē asked his younger brothers to paddle with him, | and at once they launched the large canoe of the chief. | Then he requested his younger brothers to take along their weapons, | and his younger brothers did so. The brothers were living at | the place Gōx^ugula. Then the nine brothers went aboard
 50 their || war canoe, and the chief was asked by his younger brothers | where they were going. Then the chief said, "We will go | and see Chief Hayalk'en at Tag'os." Thus he said. Then | they paddled, and it was not nearly evening when they | hauled up their canoe out-
 55 side of the point of Tag'os. Immediately || two of the younger brothers of the chief went, being sent by the chief | their eldest brother to go scouting to the house of Chief | Hayalk'en. They started, and it was not long before | the scouts returned, and they said that there were only two, | and they named Hayalk'en and
 60 his wife. Then they said that || they would go right away, for it

40 wāldemsa enāxwa begwānemx Hayalk'enaxs laē kwēx'idex K'ōgwesilax'dē, qaxs begwānemq!ālamaē.

Wā, lā'laē q!ālēda g'īgāma^yasa nē^mmēmōtasa Ts!ēts!emē!eqālasa. Nāk!wax'da^{ex}xa lēgades Kwāx'īlanōkūmē, yīxa q!ēnemas ts!āts!a-
 ēyaxa naⁿnēmōk!wa begwānemx'sā. Wā, hēx'idaem^llāwisa gīgāma-
 45 yē Kwāx'īlanōkūmē āxk'!ālxēs ts!āts!a^ya qa^s lā sēx'wid lē^wwē. Wā, hēx'idaem^llāwisē wīx^sstanowē wālas xwāk'lūnasa g'īgāma^yyē Wā, lā'laē āxk'!ālxēs ts!āts!a^ya qa dāxsēlēsēxēs dādaak!wēma. Wā, hē^mem^llāwisē gwēx'idē ts!āts!a^yās lāx hena^yas g'ōkūlēda nē^mmēmē āxās Gōx^ugula. Wā, lā'laē hōgūxsēda nāⁿnēmōk!wa nē^mmēma lāxēs
 50 wīnats!ē xwāk'lūna. Wā, lā'laē wūlase^wwēda g'īgāma^yasēs ts!āts!a-^ya lāxēs gwēgemla^yasla. Wā, lā'laē nēk'ēda g'īgāma^yyē. "Lalens dōqwalxa g'īgāma^yae Hayalk'ena lāx Tag'os," nēx'laē. Wā, lā'laē sēx'wida. Wā, k'!ēs^mem^llāwisē lāla qa^s dzāqwēxs laē lel-
 x'ida lāx l'āsadza^yas āwilba^yas Tag'os. Wā, hēx'idaem^llāwisē la
 55 qās'idēda ma'lōkwē lāx ts!āts!a^yasa g'īgāma^yyēxa yālāgemasēs g'īgāma^yyē nōlast!egema^ya qa lās dāsdoqwax g'ōkwasa g'īgāma-^yae Hayalk'en. Wā, lāx'da^{ex}laē qās'ida. Wā, k'!ēs^mem^llā'la gālxas gāxaē aēdaaqēda dāsdoqwa. Wā, laem^llaē nēk'exs ma'lōk!ūs-
 maēda lēx'ētsē^was Hayalk'enasēs genemē. Wā, lā'laē nēk' qa^s
 60 lālag'i āem wī^lla qās'ida qa^s hē ēg'asē ha^llā^lā k'!ēlax'idēq. Wā,

would be best to kill them quickly. Then | they all started and came 61
out of the woods from behind and killed | the chief and his wife.
Then Chief | Kwāx'īlanōkūmē went into the house, and he took all
the | pearl shells and the abalone shells. Then they went home.
He had || obtained them in war, together with the names Abalone- 65
Shell-of-the-World and Pearl-Shell-Maker; and | the names never
went back to the Gwa'sela, for they were | obtained in war by the
late Chief Kwāx'īlanōkūmē of the numaym | Ts!ēts!emēleqāla of the
Nāk!wax'da'x^u. Nothing was said against the | Nāk!wax'da'x^u,
because they really had obtained them in war. That is the end. ||

lax'da'x^ulaē 'wīla qāsīda. Wä, laem^εlaē g'āyolt!endexs laē k'!ē- 61
lax'īdxa g'īgāmēx'dē Lē'wis genemx'dē. Wä, lā^εlaē laēlēda g'īgā-
ma'yē Kwāx'īlanōkūma'yē lāxa g'ōkwē. Wä, laem^εlaē āx'ēd 'wī-
lāxa k'ōgwesē Lē'wa ēx'ts!emē. Wä, g'āx'mē nā'nakwa. Wä, la'mē
wīnānemaq Lē'wis Lēlēgemē Ēx'ts!emālag'ilis Lō^ε K'ōgwesila. Wä, 65
la'mē hēwāxa la aēdaaqaxa Lēlēgemē lāxa Gwa'sela qaxs g'āxaē
'wīla wīnānēmsa g'īgāmayōlaē Kwāx'īlanōkūma'yasa 'ne'mēmō-
tasa Ts!ēts!emēleqālāsa Nāk!wax'da'x^u. Wä, laem k'!eās wāldem-
xa Nāk!wax'da'x^u qaxs ālaē wīnānemaq. Wä, laem lāba.

IX. SONGS

SONG OF A SPEAKER¹

1. Is our chief going to give a great potlatch again? | Is he the 1
one who is going to give a great potlatch, the only tall, great chief,
your inviter, | chief? |

Ah, this is our name, tribes! Ah, this is the || great house of our 5
famous one, tribes!—It speaks, the great house, | your great famous
one, tribes! Like hunger sounds this great house, | carrying in one
hand the tribes all around the world! It sounds like hunger for |
those at the far end of the world, tribes! Go on, chief, invite them
to | come to make a turmoil, and to harden the floor of the large house
of our || chief, tribes! Now he is going to show his great name, the 10
one who calls the many | tribes to meet. Now, you, great one, busy
yourself again, and invite | the tribes all around the world to come to
a potlatch to the tribes all along the world. | Never mind them,
chief! Never mind them, chief of the tribes! | You give presents to
them. You give again double amount, the same amount || of prop- 15
erty on top of the first amount, to those invited from time to time by
our chief, tribes! | O chief! don't look ahead, but go right on in the

SONG OF A SPEAKER

1. La^εmaxat!ōx ^εme^ε/mx^εāhā'dzēLENS g^εi'gāma^εyē. Hē^ε/maxat!āx 1
^εme^ε/mx^εōwa ^εne^ε/mts!agēdzē g^εi'gāma^εya lē^ε/la^εewax^ugaōs g^εi'gā-
ma^εya.

Ā'dzēyasens lē^ε/gēmaxg^εins lē^ε/lqwālaLa^εya. Ā'dzēyasa g^εō'x^u-
dzēyasens lā^ε/x^εelgwilg^εins lē^ε/lqwālaLa^εya. Yā^ε/q^ε!ent!āla g^εō'x^udzē- 5
ya ts!ē^ε/lwux^uLEndzēyag^εōs lē^ε/lqwālaLa^εya. Pō^ε/wēk^ε!ālag'a g^εō'x^u-
dzēya gō^ε/xulālisāx hē^ε/hē^εstālisā lē^ε/lqwālaLa^εya. Pō^ε/wēk^ε!ālag'ax
qwē^ε/senxē^εlisas lē^ε/lqwālaLa^εya. Wē^ε/g'ax^εōs g^εi'gāma^εya lē^ε/lēla^ε qa
g^εā'xlag'aēltsē lōmōtelāla p!ā^ε/p!ēdzēla'yaLāx g^εō'x^udzēyasens g^εi'-
gāma^εya, lē^ε/lqwālaLa^εya. Lā^ε/dzēemxāk^ε lē^ε/qaya^εg'a q!ē^ε/q!egā^εlas- 10
gas lē^ε/lqwālaLa^εyē. Lā^ε/dzēemxās ē^ε/telēs yā^ε/wix^εilēs la^ε/ē^εstaliselā
lē^ε/ltsē^εsta^εliselag'a ^εmax^ε/sē^εstā^εlisela g'ax lē^ε/lqwālaLa^εyē. Wā^ε/x^ε-
^εEmax^εōx g^εi'gāma^εya, wā^ε/x^εlag'aē^ε/max^εōx g^εi'gāma^εyas lē^ε/lqwā-
laLai'! Ts!ō^ε/ts!ēk^εā'yaLa ē^ε/tk^ε!ewēsi^ε/lālaLa gwa^ε/naqa^εyaLa yā^ε/gwe-
k'a^εyaLax lē^ε/la^εewax^u ^εnā^ε/xwayasens g^εi'gāma^εya, lē^ε/lqwālaLai'! 15

¹ Song belonging to a carved figure of chief Q!ōmk'inis of the Na^εemgilisāla, now in the American Museum of Natural History, New York, (Cat. No. 16:7960). See Publications of the Jesup North Pacific Expedition, Vol. V., pl. 45, fig. 4.

17 world; for my | ancestor obtained a supernatural treasure,—the power to increase his property. This great one called himself | The-Great-Past-Increaser-of-Property. Therefore I am covered with property. Therefore I am rich. Therefore I am a counter of property, | your chief, tribes! Therefore, I am famous, the chief of ||
 20 those who have our chief for their chief, tribes! | Is he again going to give a great potlatch? | Hawa!

2. Is he again going to give a great potlatch, our chief? | Is he the one who is going to give a potlatch, the great tall chief?—your inviter | chief? Go on, chief! Give them more than they can carry,
 25 so that || my chief under me must give up (his attempts to do as you do), for now is wide open, | broad and open, far all around, the potlatch of our chief, tribes! Don't | let them make a noise and let me wait, those tribes all around! | Is he not going to give property to the tribes at the far edge of the world, | who are invited by our chief?
 30 Don't let the chiefs || of the tribes look, else they may die, watching | the incomparable feast, the invited tribes! If you were invited here, you would be proud, | you would talk proudly, chief under our chief, | tribes! Don't run about, whispering, talking through your noses, | talking against my chief! Let us wish for more, || and go nearer and ask our chief to give us more, tribes! | Now I am afraid of our head man who goes all around among the | tribes; therefore I praise

16 Gwā'lax'ōs g'īgāma'ya gwā'ēnałayala qā'sax'sā'lag'ilisa ā'naxlen g'iqag'ēwayen lō'gwalax bā'xūlā'lila. Wā'lēda q'ūlēxlē'yadzē bā'xūlā'ldzēyōla a'myadālag'ilen; q'lē'yadālag'ilen: ha'waselālg'ilen g'īgāma'yōs, lē'lqwālalai! Ts'lē'lwālahag'ilen g'īgāma'yaisa
 20 g'igēdasens g'īgāma'yas lē'lqwālalai'! La'maxa't!ō 'me'mx'awa: hawa.

2. Lā'ēmaxat!āx 'me'mx'ōwahadzēlens g'īgāma'yē. Hē'ēmaxat!ōx 'me'mx'ōwa 'ne'mts!agēdzēx g'īgāma'ya lē'lalewaōx'g'aōs g'īgāma'ya. Wē'g'ax'ōs g'igāma'ya yā'yaūyala lā'lap!ayala yā'x'ēid-
 25 g'ilālxen g'igabe'wa'ya, lā'dzēyae'mx' 'yā'selēlxwa lē'qelēlxwa qwē'sē'stalēlxwa 'mā'ēmax'demēs'g'asens g'īgāma'ya lē'lqwālalai'. Gwā'lax'ī wul'ē'mla qā'pelala ē'selaxēlax'g'a la'ē'stalēs'g'a lē'lqwālalai'. La'ēmaxat!ō mā'k'ENXelisa qwē'senxēlisa lē'lqwālalai' lē'lalewāx'ens g'īgāma'yēx, lē'lqwālalai'. Gwā'lax'ī dō'qwalayalē g'īgāma'yas lē'lqwālalai ā'lalaxlē dō'gwalēsemlāx'g'a lē'nā'lag'aōs lē'lalewāx'g'aōs, lē'lqwālalai', qōsnē'slāi lē'lalewāx'wa, 'yā'laqai-g'anemlaxas, yā'q'lendasg'anemlaxas g'igabewēsens g'īgāma'yēx lē'lqwālalai'. Gwā'lax'ī yā'x'īlālala ō'pīlālala x'ī'ndzasālala hē'mōtayalxen g'īgāma'yai. Ā'lag'a'max'ins awe'lqalā'yala hā'm-
 30 xwalayala q'lā'q'lēgē'mā'yai lā'xens g'īgāma'yēx, lē'lqwālalai'. La'ēmxat!en ts'lē'ndk'ayaxg'in 'nā'mokwagēs'mēx la'ē'stālisel lāx

the chief of the subjects, | chiefs of the tribes! Is he going to give a potlatch? Howē! |

3. Is he going to give a great potlatch, our chief? Is he the one || who is going to give a great potlatch, the great tall chief, your 40 inviter, chief? | I am the first of the tribes, the only one of the tribes, | I am the great one who invited at the beginning the tribes all around, | I am the only one among the tribes. | The chiefs of the tribes are only their own chiefs. I am the only one among the tribes. || I 45 search for one who equals my highness among the | chiefs who are invited among all the chiefs of the tribes. Evidently there is no | chief among the guests, among all the chiefs of the tribes. | The chiefs of the tribes never return (feasts). | They are added to the speakers of this great house of the one who is already || chief of the speakers, the 50 orphans, the poor people, chiefs of the tribes! | for they disgrace themselves, and you rise as head chief over those | who have disgraced themselves, tribes! I am the one who is giving these sea-otters to the | chiefs, the guests, the chiefs of the tribes, | I am the one who is giving coppers to the chiefs, the guests, || all the chiefs of the tribes, I am 55 the one who is giving canoes | to the chiefs, the guests, the chiefs of the tribes. Does he hear the chief under our chief, | tribes? Go on, chief, let him be behind you, | chief of the tribes! Go on, chief, || give away 60

lē'lqwālaLai. Ts!E'f'wālahag'ihen g'igāma'yasa g'igēdasens g'i'- 37 gāma'yas lē'lqwālaLai'. Lā'ēmaxat!ō 'me'mx'ōwa, howē'.

3. Lā'ēmaxat!ōx 'me'mx'ō hēts!ēlens g'igāmē. Hē'ēmaxat!ōx 'me'mx'ōwa 'ne'mts!agēdzē g'igāma'ya lē'ēla'ewaōx'ug'aōs g'igā- 40 ma'ya. Nō'gwaemxa leqwē'temai 'ne'msgemg'itemēsa lē'lqwālaLai'. Nō'gwaemxa g'ā'g'alaq!ayadzē lē'lēla'xa hē'yistāliisa lēlqwālaLai'; 'ne'msgemg'itemai'ēmxen lē'lqwālaLai'; ā'ēmxaa ō'x'wasila g'ig'ēgāma'yas lē'lqwālaLai'; 'ne'msgemg'itemēs lē'lqwālaLai, yā'- laēg'in dō'q!ūqā'ya qen g'ig'aqōlēswut lāx g'ig'ēgāma'yasa lē'ēlaē- 45 wa'x'naxwa'yasen g'ig'āyamā'yēx, lē'lqwālaLai'. K'leā'sxent'ya g'ig'āma'esa lē'ēla'ewa'x'naxwa'yasa g'ig'āma'yēx, lē'lqwālaLai'. Ā'ēmēg'as hek!wa'nā'kūlag'a g'ig'ēgāmēx'dās lē'lqwālaLai' g'ig'n'wayaxa E'lkulīnaxwa'yasg'a g'ō'x'udzēyasg'a gwā'lēsdzē E'lgwēdea xā'mēdēya q!ā'mēdēya g'ig'āma'yasa lē'lqwālaLai. E'n- 50 'ya'wēsēlai q!ā'mq!āmgi'lai hē'lōts!aqōlisē g'ig'ēqag'iwēg'as q!ā'mēdēyag'ōs, lē'lqwālaLai'. Nō'gwaemxa q!ā'q!esagemāxa g'ig'ēgāma'yasa lē'ēla'ewa'x'naxwa'yasens g'ig'āma'yēx lē'lqwālaLai'. Nō'gwaemxa l!ā'l!eqwāgemax g'ig'ēgāma'yasa lē'ēla'ewa'x'naxwa'yasens g'ig'ēgāma'yēx lē'lqwālaLai'. Nō'gwaemxa sā'k'a- 55 xelax g'ig'ēgāmā'yasa lē'ēla'ewa'x'naxwa'yasens g'ig'āma'yēx, lē'lqwālaLai'. Wulelā'mai ha'yaxwē'mēsas g'ig'abowa'yaxens g'ig'āma'yēx, lē'lqwālaLai'. Wē'g'ax'ōs g'ig'āma'ya ē'x'āēla ā'lagāwa'yē g'ig'āma'yaslē, lē'lqwālaLai'. Wē'g'ax'ōs g'ig'āma'ya

- 61 much property, so that the chiefs may also give much, | the invited ones, the chiefs of the tribes! They do not give potlatches | in their quality of being chiefs to all the tribes, | when they give away, as compared to your giving away all around the world, chief of the tribes! | for you wish to give away property that is not to be returned, | our chief! tribes! Go on, now! let me try to imitate the
 65 cry of the || bluejay of the tribes, those who speak first to our chief, | who strike first at this chief. Thus | the names of these four tribes are famous. O chief! don't | try in vain to vanquish me and to throw behind you your guests, | you who know how to throw, chiefs!
 70 Therefore I am known by all the chiefs of the || people of our chief of the tribes. Is he the one who is going to give a great potlatch? Howä!

LĀ'QŌLAS' SONG¹

- 1 1. However, our great real chief will again utter the Dzōnoq!wa sound, Ho | howä, ōhawē, hawä! |
 The great one, however, will cry, "Oh!" will utter the Dzōnoq!wa sound. They will be frightened, they will be full of terror, | the whole number of those who have been invited to the potlatch
 5 to be given to them || all at once by our chief, tribes! |
 He invited all the tribes. |

- 60 q!ē'q!esē'lala wūl'mē'ldzē q!ē'q!esē'del g'ī'g'gāma^εyas lē'lāle-wax^εna^εxwa^εasens g'ī'gāma^εya, lē'lqwālalai'. Wē'laxwē 'mā'-xwag'ilē g'ī'qelaēna^εyasga g'ī'qelaēnēsga la'ē'stalise^εla g'āx lē'l-qwālalai'; gwā'nalak'as hē'lbeta hek!wā'g'ila^εyōwasens g'ī'gāma^εyēx, lē'lqwālalai'. Wē'g'ax'ī owā'emla hā'g'ilē kwā'skwas
 65 kwā'yālagasa lē'lqwālalai' g'ā'g'alaq'lā'yadzilg'ins g'ī'gāma^εya, g'ā'laqax'lē'lag'aqō g'ī'gāma^εya. Hē'k'as'em ts'lē't'wālag'iltsg'a lē'qa^εyasga mō'sgā'mā'kwē lē'lqwālalai. Gwā'lax'ōs g'ī'gāma^εya hē'nak'ilala lā'lage^εwa ts!ā'ts!aq!EXLā'la g'axōx lē'lālewaxōs; ts!E-xē'daēnoxdzē g'ī'gāma^εya; ts!ē'twālahag'ilēn g'ī'gāma^εyaēsa g'ī'gē-
 70 dasens g'ī'gāma^εyas lē'lqwālalai'. Lā'maxat!ō 'mē'mx'ōwa howä'.

LĀ'QŌLAS' SONG¹

- 1 1. La'mē'laxaōx dzō'noqwādzēLENS g'ī'gāma^εyēxk'as'ōwā. Ho howä', ōhawē, hawä'.
 Ladzē'mēlaōx ō'xwayala dzō'noqwayala k'ī'k'ē'lēlala ts!E'ndē-k'ilala 'wā'xax'demaxsōx lē'lāōwakwēx 'mē'mx'a'wakwēx
 5 'nē'mp!eng'ilēx^εLaxsens g'ī'gāma^εyēx, lē'lqwālalē.
 Lā'yōlēx lē'lāō'wōlxa wī'wūlsgāmakwa lē'lqwālalai'.

¹ Collected by F. Boas 1900.

He gave everything [to their faces], he shoved along all the | tribes. 9
He allowed small pieces, he allowed pieces chiseled off for all the ||
tribes. | 10

He made satiated all the tribes. |

Therefore my name, the great name by which I name myself, is
Great-One-from-Whom-Everything-Comes, | Great-Giver,
Great-Copper-Giver, Great-One-from-Whom-Few-Coppers-
are-obtained, chiefs!

2. However, our great real chief will again utter the Dzōnoq!wa sound. ||

That it is only the cause why I laugh, the cause why I always 15
laugh at the one who is hard up, | the one who looks around here
and there, the silencer, the one who points about for his ances-
tors who were | chiefs. |

The little ones who have no ancestors who were chiefs, the little
ones who have no names coming from their grandfathers, | the
little ones who do many kinds of work, the little ones who work
hard, who made mistakes || coming from insignificant places in the 20
world (and who try now to go to high places)—they are the
cause why I laugh, | for they speak in vain to my chief, tribes. |

But he does not work and plan at all, the great real one, the great
one whose voice is true; | he continues from one generation to
the other in this world, he continues as one who is made to be
the highest in rank with his great real father, | the one who named
himself Having-Food, chief. ||

Lā'yōlēx ā'm'amgamō'la wī'oqumōla wī'wūlsḡāmakwa lē'lqwā- 7
laLai.

Lā'yōlēx tsō'tselēxēsāla q!e'lq!atisālōlxa wī'wūlsḡāmakwa lē'l-
qwālaLai'. 10

Lā'yōlēx me'nmenlilōla wī'wūlsḡāmakwē lē'lqwālaLai'.

Lē'ḡemḡi'tsen lē'ḡemdzēaxḡin q!ū'lēxlē'a'maēx ḡāyole'ladzē
āwōlē'ladzē L!āqōlē'ladzē L!ā'qōlasemāidzē ḡi'ḡeḡāma'yē.

2. La'mē'laxaōx dzō'noqwādzēlens ḡi'ḡāma'yēxk'as'ōwā.

Ā'ḡi't'a'ma'len dā'ēlemnōkwa dā'sda'lemnōx^usa lā'laḡwilaxwa 15
me'lmelelaxwa se'n'ias'owāxwa ts!ā'mi'lāla qa's ḡi'qag'i-
wa'yā.

K!eō'smenēxwē ḡi'qag'iwa'yā; k!eō'smenēxwē ḡā'ḡaselālēkwa
yāwix'ts!ōwamenēxwa mā'melxts!ōwamenē'xwē lē'qūmstō-
lisaxēs ḡa'yimḡilidzasmēnē'x^usen dā'sda'le'men lāx hē'na- 20
k!ālaxen ḡi'ḡāma'yēx, lē'lqwālaLai'.

Wa'ēlaēlōx yā'wix'ayōxda ā'ladzēx ā'lak!āladzēx hē'yagōwisēx
mē'matowisē kwā'kwēx^usilax^u lē'wis ō'mpk'as'ōwāxa q!ū'lēx-
lēōla ha'mdzidēōla ḡi'ḡāma'yā.

- 25 That it is only the cause why I laugh, the cause why I always
laugh at those who always rush up to my face, | the little ones
who rush against(?) (pieces of copper) thrown against my
chief here, | tribes. |
3. However, our great real chief will again utter the Dzōnoq!wa
sound. |
- 30 Therefore it is only the cause why I laugh, the cause why I always
laugh at the talk of these little ones, || the chiefs who are (in
rank) under our chief, tribes. |
- In vain they try to be the only ones, to be chiefs, while they are
but (those who receive) leavings, | echoing the names of our
chief, | tribes. |
- 35 I mean those who are going toward the head of the house, who
move about in the house, || desiring to equal my great crest,
when I was given first, when (presents) were handed down to
me first, when I always received first, | all tribes. |
- Great is their sound of swallowing in the throat, their sound of
gulping in the throat, their ruffled feathers, | trying to steal,
trying to bite pieces off the great crest of our chief, | tribes. ||
- 40 Don't fear the great one like to a great overhanging | mountain,
who should be this way, the chief, tribes! |

- 25 A'g'il^əama^əLEN dā'^əlēm^ənōkwa dā'sda'^əlēm^ənōx^əsa hā'mhāmxa'mā-
xwa hā'xwasme'nēxwa k'lā'g'ita^əyaxen g'i'gāma^əyēx lē'lqwā-
lala^əi'.
3. La^əmē'laxaōx dzō'noqwādzēLEns g'i'gāmak'as^əowē.
Â'g'il^əa'masLEN dā'^əlēm^ənōkwa dā'sda'^əlēm^ənōkwas wō'ldeme-
30 nē'xwa g'igabōēsENS g'i'gāma^əyēx lē'lqwā^əlai'.
- Wu'l^əmaēx ā'awalag'ilislē g'i'g'egāmēxōxs â'^əmayaxla ha'ya-
mōta, k'ink'ink'itsō lē'lēgamaxsents g'i'g'egāma^əyēx lē'lqwā-
lala^əi.
- 35 Gwē^əyuō'xda ēnā'lōlōlēlāēxwa xē'mōlōlēlāēxwa mē'maselaxen
k'lē'sōdzē'axg'in xā'maxelakwēk' g'ā'laxelakwē g'ā'g'ilgēm-
x'silakwa wī'wūlsgemakwa lē'lqwā^əlala^əi'.
- Ai'k'aaix mek!wā'lēlxō neq!wā'lēlxō tsē'x'sbex'se'mala wā'-
xaai g'ā'g'ilōl!ayaak'a q'lā'q'lak'ā^əlaxō k'lē'sōdzēaxsENS g'i'-
gāma^əyē lē'lqwā^əlala^əi.
- 40 K'lē'dzowasya k'ilē'lasa ēnemā'gēm^əlidzē k'lō'xk'lēgwīdzē naē'n-
g'adzē ēnā'qogūmlidzē g'i'gāma^əyē lē'lqwā^əlala^əi.

SONG OF ĒWANUX^uDZĒ, CHIEF OF THE MAĀMTAG'ILA

1. Let our property remain alive (under the attacks) of the reckless 1
chief! | Let our copper remain unbroken by the reckless chief! |
Ye, yaa, hâ. |
2. Do not let our chief do so! He himself made disappear those ||
who owned the names of (our) property, of the great copper 5
made expensive by him, | the great surpassing one, the great
one farthest ahead, the great copper-breaker dancer, | the great
copper-cutter, the great one who throws (coppers) into the sea
this reckless chief. | Ye, yaa, hâ! |
3. I thought in vain that another one was making coppers for you,
tribe! Behold, || he is the one who brought it forth by giving 10
birth in the house, the maker of coppers with unbroken backs¹ |
all around this great house, the rich chief. Ye, yaa, hâ. |
4. The great one sat up above in the house built in the middle | of
this great house, this rich chief! Ye, ya, ha, hâ! | Oh, if our
chief would out of envy return the great copper || made to be 15
expensive; the great surpassing one, the great one farthest
ahead, | for you are getting to be great, O tribe! because you
continually pick up | and gather in the coppers brought by the
rich | chief. Ye, yaa, hâ! |

SONG OF ĒWANUX^uDZĒ, CHIEF OF THE MAĀMTAG'ILA

1. Ha, qūlanux^udze^{wa} lax^{ens} yaēxlena lāxwa nenōlōx g'igāma^{ya} 1
senx^salanux^udze^{wa} lax^{ens} l!āl!āqwax lāxwa nenōlōx g'igā-
ma^{ya}; ye, yaa, hâ.
2. Gwaq!ana^xu^udze^{wa}x^{ens} g'igāma^{ya}yēx hē q!alosemas x'ayemxⁱ-
damas lēlēgenux^ssēs yaēxlenasēs āwāgwilasē^{wa} l!āqwagⁱ- 5
lasō^{dzē}ya hēwēyak'ilidzē k'lē^{oyak}'ilidzē lelāx^sēendalaldzē
q!eq!ēltalaldzē sāpstendalaldzēxwa nenōlodzēx g'igāma^{ya};
ye, yaa, hâ.
3. Wūl^{mēg}'in ēnēx^{qē} ōgū^{la} l!āqwag'ila qa^s lēlqwāla^{lai}', yō^{ma}-
xōl qēlxēla memyōlēlag'ililas hēāk'ela em^{āk}'elaxōx āwī- 10
ēstali^{tsa} g'ōxdzeg'a q!ōmogwēhāx g'igāma^{ya}; ye, yaa, hâ.
4. Ladzēm^{laē} k!wāk!wag'ustālisla ēmo^{eyolēsa}l g'ōg'oyolisaltsēs
g'ōx^udzēyaxwa q!ōmogwēhēx g'igāma^{ya}; ye, yaa, hâ. Ā^{em}-
ēnēslag^{anu}ē^x g'igāmēk yāx^{stōs}ēalissēs āwāgwilasō^ē l!āqwa-
g'ilasō^{dzē}ya hēwēyak'ilidzē k'lē^{oyak}'ilidzēxōxs hē^{maēx} lagⁱ- 15
lōs la ēwālats!emaxⁱidaxōx ā^{maēx} la ha^{yalā}lag'ilis mamanā-
lag'ilis q!wāq!wap!ēlag'ilis lax l!āqwag'ostewa^{fyōs} q!ōmogwē
g'igāma^{ya}; ye, yaa, hâ.

² That means, that he gave only whole, unbroken coppers.

SONG OF TSEX^éWĪD, CHIEF OF THE SĒNL!EM (TRADITIONAL SONG)

- 1 1. Go on! Great cause of fear, great means of causing fear, great
cause of terror, | great terror of the chiefs. Yâ, helâ, hâ! |
2. Go on! Shout, oh, great Dzōnoq!wa! Try to terrorize the |
chiefs under my own great name, Great-One-causing-Collapse,
5 Great-One-causing-Weakness, || Great-Surpassing-One, Great-
One-Farthest-Ahead, Great-Only-Face, Great-Highest Dzō-
noq!wa | among the chiefs. Helâ, hâ! Where is the one who
is continually | tormented by me, who is made a speaker by me?
Helâ, hâ! |
3. Do go on! Great Lēlaxtlodalā, great Āmāxūlā, my own great
name | ʔmaxwālayīlis, Going-up-from-the-beach, great Q!ūmx'-
10 elag'īlis, great Mā'nakūla, || great Ğwēyōłtsela, great Kwax'ī-
lanōkumē, great Tsextsexwālis, great Tsex^éwīd. | Where is
the one who is continually tormented by me, | who is made a
speaker by me? Helâ, hâ! |
4. Go on! Give away property at one time, that is given away in
many parts, that is not given to everybody. | He tried first to
15 invite the great one who is invited by me. Helâ || hehe helâ! |

SONG OF TSEX^éWĪD, CHIEF OF THE SĒNL!EM (TRADITIONAL SONG)

- 1 1. Wāg'adzâ k'ilemdzē k'āk'ale^éma^éyodzē ts!āts!endek'!ayodzē ts!E-
deg'emgēlēdzēs g'īg'egāmayâ helâ hâ.
2. Wāg'adzâ ōxwadzēya Dzōnoq!wadzēya ts!endek'!elāxēs g'īga-
bewa^éyōs q!ūlēxleyadzē wāł'ēdg'iladzē ʔyāk'āx'ēidg'iladzē hē-
5 ʔwēyak'īlidzē k'!ēs'ōyāk'īlidzē ʔnānēmsemēdzē dzōnoq!wa-
g'ilidzēk'ats g'īg'egāmk'as'ō helâ hâ. ʔwēstadzen ʔyālase^éwa
mōmasase^éwa ēyelkwilase^éwa helâ hâ.
3. Wāg'adzâ Lēlaxtlodalādzē Āmāxūlādzē q!ūlēxleyadzē ʔmaxwā-
lag'īlidzē Grayōsdeyadzē Q!ūmx'elag'īlidzē Mā'nakūladzē Ğwe-
10 ʔyōłtseladzē Kwax'īlanōkūmēdzē Tsextsexwāledzē Tsex^éwīdē-
yadzē. ʔwēstadzen ʔyālase^éwaxen mōmasase^éwaxen mōmasase-
waxen ēyelkwilase^éwa, helâ hâ.
4. Wāg'adze^éwa ʔnā'namge^éwala q!wēq!wase^éwa q!wānag'ilayo we-
yōbag'ilayo wāx'dē g'īg'īlis Lēlēlaxg'en Lēlēlaxwā'dzēg'a, helâ
15 he he helâ.

SONG OF Q!UMX'ÔD, CHIEF OF THE LAĀLAX'S'ENDAYO

1. I greatly fear our chief, O tribes! I tremble of this | great means 1
of causing fear, of his means of causing terror, of the great
cause of terror. | Let us try to calm down our chief, | O tribes,
else we shall be the object of our chief's anger, || O tribes! 5
Wâ, hâ, hâ! |
2. Now it is finished, it is finished already what is to be given away,
to be thrown away by the | prince of our (chief from whom we)
always pick (property) and who feeds us, | O tribes, he who has
his own great name, great Amāxūla!, great P!ēp!adzeyo, |
great P!āselal!, great L!āqwag'ila, great One-Farthest-ahead, ||
chief. | 10
3. Behold it is nicely finished, O tribes! what you are doing, O tribes! |
You little ones who try to imitate below what is done in this
world at the great height | of the chiefs. Don't try in vain to
say this, chiefs, | just keep on walking along, walking ahead 15
of || the little ones who deliberate, the little hard-struggling
ones, the little ones whom you have vanquished, | who prom-
ise to give away canoes, the little ones to whom property is
given, the little ones who call property, | the little ones who
work secretly for property, the little traitors, chiefs of the |
tribes. |

SONG OF Q!UMX'ÔD, CHIEF OF THE LAĀLAX'S'ENDAYO

1. K'ilelēg'in 'walēpelasens g'igāma'yēx, lēlqwālalai. Lāpelēg'in 1
'walēpelasōx k'ak'ale'mayodzeya ts!ats!endek!ayodzē ts!ende-
g'emgēlēdzē. Wanōfelax'ens yōlāla yole'mēlxens g'igāma-
'yēx, lēlqwālalai, ālalaxlens ālaemlax ts!engūm lāxsens g'igā-
ma'yēx, lēlqwālalai', wâ, hâ, hâ. 5
2. Lādzēm lā gwāl alēsa gwālēx'alisa weyōqumayō q!ūmx'ōda'yosa
lāwelgāmēsens ha'yālālasa māmanalasa papēwalasag'ens lēl-
qwālalai. Wâ, lēda q!ūlēxle'yadzē Amāxūlāldzē, P!ēp!adze-
yodzē, P!āselāldzē, L!āqwag'iladzē, K!ēs'oyak'ilidzē g'ig'egā-
ma'yā. 10
3. Wākūnalda'xōl lēlqwālalai, 'wi'wālaqelēdzās lēlqwālalai, wāx'-
menēxwaēx k!wēxabe'wēg'ilis g'wēg'wālag'ilisdemsa nāqogem-
lēdzēs g'ig'egāma'yā. Gwāllas wūl'em 'nēx'dzē yōlai g'ig'egā-
ma'yā ālag'a'max'ōs hāyolīsela qā'nakūlāla g'āg'elagēmdalaixa
gēx'gaēs-menēxwa lēlxumlēsmenēxwa 'yāqomēs-menēxwa sak'a-
xōdesgēmlēs. Āma!al āwelga'yomenēx gō!a'yomenēx mā-
melx'ts!e'wamenēx gwa'nāq!ēnox'menēx, g'ig'egāma'yas lēl-
qwālalai. 15

SONG OF L'ĀSOTI'WALIS, CHIEF OF THE YAĒX'AGEMĒ OF THE
Q'ŌMOYĀ'YĒ

- 1 1. Wā, out of the way! wā hā hewā! Wā, out of the way! Turn
your faces that I | may give way to my anger by striking my
fellow-chiefs. Wā, hā, yā! |
2. Wā, great potlatch! wā hā hewā! Wā, great potlatch, greatest
potlatch! | The little supernatural ones only pretend, the little
5 stubborn ones. They only || sell one copper again and again
and give it away to the little chiefs of the | tribes. Wā, hā,
hewā! |
3. Ah, do not in vain ask for mercy, wā, hā hewā! Ah, do not in
vain | ask for mercy and raise your hands, you with lolling
tongues! I shall not be | foolish, I shall break, I shall let dis-
10 appear the great (copper) that has the name || K'!entslēgum,
the property of the great foolish one, the great extravagant
one, | the great surpassing one, the one farthest ahead, the
greatest Dzōnoq!wa among the | chiefs. Wā hā hewā! |

SONG OF L'ĀSOTI'WALIS, CHIEF OF THE YAĒX'AGEMĒ OF THE
Q'ŌMOYĀ'YĒ

- 1 1. Wā, g'o'wala, wā hā hewā. Wā, g'o'wala. Wā, ēqwala qen lās-
t'leqā'ya qen k'!āk'!elak'!alēxen g'īg'egāma'yōta. Wā, hā, yā.
2. Wā, 'wālasila, wā, hā, hewā. Wā, 'wālasila, wā 'nōlag'ila, ha,
ēwām'lā 'nawalaḡ'menēxwa ōnēqwamenēxwa. Wā, 'nēmsge-
5 mē L'lāqwās hēbelālayos qā's āmaxodayāsa g'āg'igēmnenēxwas
lēelqwālālai. Wā, hā, hewā.
3. Ā g'wala wū'ēm gāgek'!ala, wā hā, hewā. Ā, g'wala wū'ēm
gāgek'!alak'a's lālaq!wālak'a's el'elqūla. Wa k'!ēs'maēlen
nōnl'ēdeak'as tsōlexa'yala x'a'yemg'ilalaxa lēgemx'dzēyalax
10 K'entslēgumdzēyasēs yaēxlēnsa nenōlogelidzē wayadagēlidzē
hēweyak'ilidzē k'!ēs'oyak'ilidzē dzōnoq!wagēlidzēs g'īg'egā-
mēk'as'owa. Wā, hā, hewā.

SONG OF LĀQWADZĒ, CHIEF OF THE HAĀYALIK'AWĒ OF THE
Q!ŌMOYÂ'YĒ

1. Oh, great is our chief, tribes! Only let us praise | and praise the 1
one who spreads terror, who tries to spread terror, | the chief of
the great tribe, O tribes! Wâ, â hewä! |
2. Shame is caused by the large amount of this great potlatch of
our chief, || tribes! Jealousy is caused by the large amount of 5
this great potlatch | of our chief, tribes! He is the great one who
has the names | Great-One-looking-for Property, Great-Eldest-
Potlatch of the greatest chief. | Evidently the great potlatch is
made four times, ten times by the | chiefs of the tribes. Do try
it, tribes! || Try to rival, try to jump up to the number of count- 10
ing (property in the potlatch) | of our chief, tribes! Indeed the
great Q!ŏmoyâ'yē | try to make you rich, tribes! Wâ, â hewä! |
3. Shame is caused by the name of our chief, tribes! The great names, |
his own names, Great-Right-Size-Face, Great-Four-Fathom-
Face, || Great-Copper, our chief, tribes! He the great one had 15
from the | beginning a chief's name, tribes! Wâ, â | hewä, ha'yē!
the greatness of our chief! Ha, wâ, hewä! |

SONG OF LĀQWADZĒ, CHIEF OF THE HAĀYALIK'AWĒ OF THE
Q!ŌMOYÂ'YĒ

1. 'ya adzēyasens g'igāma'yēx, lēlqwālalai. Âlag'aemax'ens x'ila- 1
'yala x'asx'ela'yala ts!endek'a'yala ts!ats!endek'layola g'igā-
mēsa 'wālatsemadzē, lēlqwālalai. Wâ, â hewä.
2. Max'ts!ag'ilalai 'wālasdemasōx 'wālasilayowaxsens g'igāma-
'yēx, lēlqwālalai ōdzegemg'ilalē 'wālasdemasōx 'wālasilayo- 5
waxsens g'igāma'yēx, lēlqwālalai. Hēdzēk'as'maē lēgem-
nokwa Lētax'Ladzē 'nōlag'ila'yodzēyaxsa wūlgāmēdzēx g'i-
gāma'ya lālxentlai mōp!enayo neqāp!enayo 'wālasilayowa
g'ig'egāmaxsa lēlqwālalai. Gūnx'idadzās lēlqwālalai. Hām-
hāmxxwayala dex'dexwa'yala lāx 'wāxax'demasōx hōsādzē- 10
yaxsens g'igāma'yēx, lēlqwālalai. Âlaem Q!ŏmoyâ'yēdzē q!ā-
q!ŏmg'ināsogwōs, lēlqwālalai. Wâ, â hewä.
3. Max'ts!ag'ila lā lēgemasens g'igāma'yēx, lēlqwālalai lēgemdze-
yosax q!ülēxle'ya'māx Hēlop!enk'emlēdzē Mōp!enk'emlēdzē 15
L!āqwadzē'yaxsens g'igāma'yēx, lēlqwālalai. Hēdzēk'as'em 15
gwālēxlāyo g'igāxlāyōsens g'igāma'yēx, lēlqwālalai. Wâ, â,
hewä, ha'yē, adzēyasens g'igāma'yēx. Ha, wâ, hewä.

SONG OF QWAX'ILA, CHIEF OF THE G'EXSEMX'S^εANAL OF THE
GÖSG'IMOX^u

- 1 1. I am the only great tree, I the chief! I am the only great tree,
I the chief! | You here are right under me, tribes! You are my
younger brothers under me, | tribes! You sit in the middle in
the rear of the house, tribes! You surround me like a fence, |
5 tribes! I am the first to give you property, tribes! || I am your
Eagle, tribes! Ya, ye, ā, ā, ye, ya! |
2. I wish you would bring your counter of property, tribes! | that he
may in vain try to count what is going to be given away by the
great copper-maker, | the chief. Ya, ye, ā, ā! |
- 10 3. Go on! raise the unattainable potlatch-pole, || for this is the only
thick tree, the only thick root | of the tribes. Ya, ye, ā, ā! |
4. Now our chief will become angry in the house, he will perform
the dance of anger. | Our chief will perform the dance of fury.
I shall suffer from | the short-life maker of our chief. Ya, ye,
ā, ā! ||
- 15 5. I only laugh at him, I sneer at him | who empties (the boxes) in
his house, his potlatch-house, and the inviting-house that is the
cause of hunger. | All the house-dishes are in the greatest house
of our | chief. Ya, ye, ā, ā! |

SONG OF QWAX'ILA, CHIEF OF THE G'EXSEMX'S^εANAL

- 1 1. ^εnemts!agēs^εmen g'igāmaha^εya. ^εwa, ^εnemts!agēs^εmen g'igāma-
^εya^εyē. Gras hēl^εaxelasgrōs lēelqwālalai'; gras ts!ā^εyaxelasgrōs
lēelqwālalai'; gras naqolēwalēsgrōs lēelqwālalai'; gras L!ānē-
gumnogwōs lēelqwālalai'; gras galaxa^εlagwōs lēelqwālalai';
5 gras kwakwēxs^εlax^ugōs lēelqwālalai'; Ya, ye, ā, ā, ye, ya.
2. Wā^εnēsLas g'āxaqelanox^uqe^εyēxēs q!āp!altolesōs lēelqwālalai';
qa wūllag^εamiltse hō^εyēg'ig'ela lāx geyaxōdayola L!āqwag'i-
ladzē g'igāma^εya. Ya, ye, ā, ā.
3. Wāentsōs Lāx^εidē^εya wāwē^εstalakwōs ^εmax^up!ēqelaēdzēxōxs
10 ^εnemts!ax^uq!amaēx Lēk!ūgēlēdzē^εya; gras Lēgwānewē, gras lē-
elqwālalai. Ya, ye, ā, ā.
4. Laemxōlens yāk'ilēdzemitsē^εya. ^εwa, ^εyāk'!ēqelal lens g'igāma;
Wā, lawiselal lens g'igāma. Wā, ā^εem^εmēslen ^εyag'oyālē-
dzē^εyalax wānemgiladzē^εyasens g'igāma. Ya, ye, ā, ā.
- 15 5. Ōq!amēg'in dālemnox^usē^εyag'in ōdzēq!amēg'in dāsdalemnox^usē-
^εyalax lōpemts!ālihas ^εmāwasilalax pēpoēsgem Lēlasila^εya.
Wa, ^εnāxwalaemxa lōqū^εlildzē^εyag'a g'ōx^ug'ōkwālēg'ihēsens
g'igāma. Ya, ye, ā, ā.

6. I am only followed by them as by young sawbill-ducks, || I am 20
only one who breeds their chiefs who try to equal me, | who
only walk about in my house like speakers. Ya, ye, ā, ā! | I
am the only great tree, I the chief! Ya, ye, ā, ā! |

FEAST SONG OF NEG'ĀDZĒ, CHIEF OF THE HAĀNALENĀ OF THE
Q!ŌMOYĀ'YĒ OF THE KWĀG'UL

1. I am the great chief who makes people ashamed. I am the great 1
chief who makes people ashamed. | Our chief brings shame to
the faces. | Our chief brings jealousy to the faces. Our chief
makes people cover their faces | by what he is doing in this
world || all the time, from the beginning to the end of the year, 5
giving again and again oil feasts | to all the tribes, āwā, ā wā! |
2. I am the great chief who vanquishes, ha, ha! I am the great
chief who vanquishes, | for this true chief tried to go around the
world giving feasts, to raise the rank of this prince. Oh, go on ||
as you have done before! Only at those who continue to turn 10
around in this world, | working hard, losing their tails (like
salmon) I sneer, at the chiefs under | the true chief. Have
mercy on them! Put oil on their | dry heads with brittle hair,

6. Ōq!amēg'in qūnbēqelaqē'yag'in ōdzēq!amēg'in qūnbēqelālaqē-
'ya!āx nōgwaq!amaē qexēk'elaqē'yaxēs g'ig'egā'mayōtas g'i- 20
gāmaxēs hōqwalilōsxēs Elkwalilōs g'igāma. Ya, ye, ā, ā, 'nem-
ts!agēs'men g'igāma. Ya, ye, ā, ā.

FEAST SONG OF NEG'ĀDZĒ, CHIEF OF THE HAĀNALENĀ OF THE
Q!ŌMOYĀ'YĒ, OF THE KWĀG'UL

1. Nōx^u max'ts!ag'iladzē g'igāma'ya. Ā, nōx^u max'ts!ag'iladzē g'i- 1
gāma'ya. 'ya, max'ts!egemg'iladzēns g'igāma'ya hēk'as'ā.
'ya, ōdzegemg'iladzē g'igāma'ya hēk'as'ā. 'ya 'nāxūmx'ēdg'i-
ladzēns g'igāma'ya hēk'as'ā, qas gwālag'ilisdemdzē'yasa
hālag'ilidzē 'wāx'sbendaladzē xwāxwē'iladzē menmenlilaxa 'wī- 5
'welsgemakwa lēlqwālaLai', ā wā, ā wā.
2. Nōx^u yāx'ēdg'iladzē g'igāma'ya, ha, ha. Nōx^u 'yāx'ēdg'iladzē
g'igāma'yaxōxs lādzēyaēlēx lalē'stalēts!a k!wē'latsē'stalēsEla qa
ōmax'LENasōx lāwēlgāmēsa ālax g'igāma'ya. Hā, hēlag'a'E- 10
max'ōs gwālag'ilisa. Ālag'aemax'ōs wāwax'sāxsdālag'ilisa mā-
melk'alag'ilisa xwāk'laxsdalag'ilisasen dāsda'lema lax g'igābe-
'wēsā ālax g'igāma'ya wāg'axlēlax'ōs wax'ēdēyaLō Lātētōde-

- those who do not comb their hair! I sneer | at the chiefs under
 15 the true, real chief, ya wâ! I am || the great chief who makes
 people ashamed. |

MOURNING SONG FOR MÔDA^éNA

- 1 1. Ye he he ya! It deprived me of my mind, when the moon went
 down | at the edge of the waters. Ye he he ya! |
 5 2. Ye he he ya! It deprived me of my breath, when the | mouse-
 dancer began to gnaw on the water. Ye he he ya! |
 10 3. Ye he he ya! It deprived me of my mind when Mōda^éna began
 to utter the cannibal-cry | on the water. Ye he he ya! |

Mōda^éna, a hāmats!a of the Āwik!em of the Āwik!ēnox^u, and his sister were drowned on Virgin Rock. This mourning song (L!aq!walayo copper sound) is sung by all the men and women assembled in the house of the deceased. The song is given with Mr. Hunt's interlinear translation into Kwakiutl.

- 13 yaLōxa lemṣūtōlis tsōdzetōlis L!EL!anōlxōlisxEN dāsda^élemā lāx
 g'igabē^éwāsa āla g'igāmē, hēk'as^éā, ya wā. Hā, nōx^u max'ts!a-
 15 g'iladzē hē g'igāma^éya.

MOURNING SONG FOR MÔDA^éNA

- 1 1. Ye he he ya la yax'ts!ēgilax'dēx ōwaxsdē lāx'dāyasē k'!ōqunsa
 Yē he he ya la. wā^émasilax'dēxa nāqa^éyē lāx'dāsē la k'!ōgünsā-
 la Laēlaqā nō^ésāk'as^éōx^udē^éya. Ye he he ya.
 lag'ila^éyaxa ēmekūlak'as^éōx^udā. Ye he he ya.
 5 2. Ye he he ya la yax'ts!ēg'ilax'dēx hē^éyasbēs lāx'dāyasē k'!āk'!apa-
 Ye he he ya la wā^émasilax'dēxa hasa^éyē yixs lāx'dāsē k'!āk'!apā-
 lag'alē qaē k'!āpalālk'as^éōx^udē^éya. Ye he he ya
 g'ilēxa g'ig'elayatsagalalk'as^éōx^udā. Ye he he ya.
 10 3. Ye he he ya la yax'ts!ēg'ilax'dēx ōwaxsdē lāx'dāyasē hamadzela-
 Yē he he ya la wā^émasilax'dēxa nāqa^éyē lāx'dāsē hāmsham-
 qwalag'ilaē qa Mōda^énak'as^éōx^udē^éya. Ye he he ya
 ts!ālag'ilaē yix Mōda^énak'as^éōx^udā. Ye he he ya.

FEAST SONG

Traditional feast song of the Yaēx'agemē, a Kwēxa clan, ascribed to their ancestor Yix'agemē¹, who sang it at LEX'siwē² after his house at Ft. Rupert had been flooded by Q!ānēqē³lak^u.

- The poor dear ones are coming in, the children.¹ 1
 They say he will speak.
 They say he will get angry in his house.
 They say he will not kill.
 They say he will not kill at once. 5
 They say he will not kill outright.
 It is only said he gave enough to eat.
 It is only said he satisfied their hunger.
 It is only said he made them vomit.
 It is just said he made up his mind to do it. 10
 It is just said he told them to eat.
 It is just said he put them across his back.²
 Always doing mischief to him who does not finish the food given to him, ya ye ya ha, ya ye ya ha!
 Let your servants, 15
 Let those who have you for their chief,
 Burn in your great house, chief!
 So that those who have you for their chief burn up, true chief!
 Ya ye ya ha, ya ye ya ha!

FEAST SONG

- Āwalilelak'asōwa g'ig'īya. Āwalilelak'asōwa g'ig'īya. 1
 Laxleem⁴laē wāldemnōkwa. Laxleem⁴laē wāldemnōkwa.
 Laxleem⁴laē 'yāk'ilīla. Laxleem⁴laē 'yāk'ilīla.
 K'leslaē wīyalag'ila. K'leslaē wīyalag'ila.
 K'les⁴la⁴laē hēx'idēg'ila. K'les⁴la⁴laē hēx'idēg'ila. 5
 K'les⁴la⁴laē hēbeg'ila. K'les⁴la⁴laē hēbeg'ila.
 Âma⁴laē men⁴idg'ila. Âma⁴laē men⁴idg'ila.
 Âma⁴laē pō⁴idg'ila. Âma⁴laē pō⁴idg'ila.
 Âma⁴laē hōx'widg'ila. Âma⁴laē hōx'widg'ila.
 Ātema⁴laē āwelx'idqēya. Ātema⁴laē āwelx'idqēya. 10
 Ātema⁴laē hagwēg'indqēya. Ātema⁴laē hagwēg'indqēya.
 Ātema⁴laē xwēlēg'indqēya. Ātema⁴laē xwēlēg'indqēya.
 'yāfyak'ilak^u 'naḡwaya xa wāx'ilil 'naḡwaya.
 Ya ye ya ha. Ya ye ya ha.
 Wēg'axlē lax'ōs ōmēdēyaqōsa. Wēg'axlē lax'ōs ōmēdēyaqōsa. 15
 Wēg'axlē lax'ōs g'igēdēyaqōsa. Wēg'axlē lax'ōs g'igēdēyaqōsa.
 Xumxwatāq laxs g'ōx^udzēyaqōs g'igāma⁴yē.
 Qa wēg'ēsōx q'lūlx'idēsōx g'igēdēyaqōs āl g'igāma⁴ya.
 Ya ye ya ha. Ya ye ya ha.

¹ Repetitions omitted.² As wolves do with their quarry.

- 20 Let your guests die of vomiting, chief!
 Let your guests die of overfeeding, true chief!
 Ya ye ya ha. Ya ye ye â!

SHAMAN'S SONGS

1.

(Introductory, telling how he acquired power from the Killer Whale.)

1. Wä, a ya a ha, I was carried under the sea by the supernatural power, the supernatural power. Wä a ya.
2. Wä, a ya a ha. I was taken under the sea by paddling by the supernatural power, the supernatural power. Wä a ya.
3. Wä, a ya a ha, and I was taken into the house of Hole-in-Middle-of-Sea the supernatural power, the supernatural power. Wä a ya.
4. Wä, a ya a ha, and I put on my neck the life-bringer neck-ring of Hole-in-Middle-of-Sea, the supernatural power. Wä a ya.
5. Wä, a ya a ha, I have had thrown into my stomach the life-bringer of Hole-in-Middle-of-Sea, the supernatural power. Wä a ya.
6. Wä, a ya a ha, the real life-bringer, the healer of this supernatural power. Wä a ya.
7. Wä a ya a ha, the real long life giver, the healer of this supernatural power. Wä a ya.

- 20 Wēg'axlē lax'ōx hōgwalēsemōs lē'lānemaqōs g'īgāma'ya.
 Wēg'axlē lax'ōx pōlālēsemōs lē'lānemaqōs āl g'īgāma'ya.
 Ya ye ya ha. Ya ye ya â.

SHAMAN'S SONGS

1.

1. Wä, a ya a ha g'ag'ayapelayux^udōxs 'nawalakwaäēāēxwa 'nawalakwaäē wä aya.
2. Wä, a ya a ha sēse'wapelayux^udōxs 'nawalakwaäēāēxwa 'nawalakwaäē wä a ya.
3. Wä, a ya a ha lāx'laēlēma lāx g'ōkwas Łagoyewēlēs 'nawalakwaäēāēxwa 'nawalakwaäē wä aya.
4. Wä, a ya a ha lan qax'ōsa'yasōs q!wēq!ūlag'ī'layo qānāyōs Łagoyewēlēs 'nawalakwaäē wä aya.
5. Wä, a ya a ha lan megēsāsōs q!wēq!ūlag'ī'layōs Łagoyewēlēs 'nawalakwaä wä aya.
6. Wä, a ya a ha q!wēq!ūlag'ilak'as'ōx hēlig'ayowaxsa 'nawalakwēx wä a ya.
7. Wä, a ya a ha g'ilg'ildokwilak'as'ōx hēlig'ayowaxsa 'nawalakwēx wä a ya.

2.

(Prayer to the Killer Whale before taking out the sickness.)

1. I beg you Supernatural Power that you take pity and make well this our friend.
2. I implore you, Supernatural Power that you take pity and take out this sickness of this our friend, Supernatural Power.
3. Oh, take pity that I may make alive this our friend, O Supernatural Power, that I may cure this our friend you go through (=passed through), Supernatural Power.
4. That I may obtain easily this sickness of this our friend, O Great Real Supernatural Power, you Great Life-Bringer, Supernatural Power.

3.

(Sung after the sickness has been taken out, while the Shaman is walking around the fire holding the sickness in his right hand.)

1. Wāē, wāē life-bringer to this supernatural power ha wa haē.
2. Wāē, wāē he will make him walk again, this supernatural power ha wa haē.
3. Wāē, wāē, he will take out the sickness, this supernatural power ha wa haē.
4. Wāē, wāē, I was taken around the world by this supernatural power, the long-life giver, the supernatural power ha wa haē.
5. Wāē, wāē. I was made to walk around the world by this supernatural power of Hole-in-Middle-of Sea, the supernatural power ha wa haē.

2.

1. Yāesayewūnlōl 'nawalakwāqōs wāx'idaōs hēlēx'alēlaxg'ins 'nemōkwik'.
2. Hōwaxēlenlōl 'nawalakwāqōs wāx'idaōs damōdak'axg'a yāg'o-lemg'asg'ins 'nemōkwik', 'nawalakwā.
3. Wēg'a wax'ēdeā qen q'ūlāx'idamasēxg'ins 'nemōkwik', 'nawalakwā, qen hēlēx'alēlaxg'ins 'nemōkwik' yūl lāx'se'wa 'nawalakwā.
4. QEN waōlēlalilasēg'a ts!ēts!ax'q!ōlemg'asg'ins 'nemōkwik', 'nawalax'dzēk'as yūL q!wēq!ūlag'iladzēs 'nawalakwā.

3.

1. Wāē, wāē q!wēq!ūlahag'ilayahālōx 'nawalahakwā ha wa haē.
2. Wāē, wāē qasehēlēhēlēlayahālōx 'nawalahakwā ha wa haē.
3. Wāē, wāē damohadalayahālōx 'nawalahakwā ha wa haē.
4. Wāē, wāē, lāē'stalīselayux'dōx 'nawalahakwās g'īlg'ildokwīlās 'nawalahakwā ha wa haē.
5. Wāē wāē, tewē'stalīselayux'dōx 'nawalahakwās Łag'oyewīlēs 'nawalahakwā ha wa haē.

4.

1. Try to make him go through (the whole ceremonial), giver of the power of going through, Supernatural One.
2. Try to make him pure all through, giver of purity, Supernatural One.
3. I shall not do harm to you. I shall restore you to life, Supernatural One.
4. Pray, bring life to our friend, you supernatural life-bringer, who has gone through, Supernatural One.

SHAMAN'S SONGS

1.

(Sung when the Shaman enters carrying the Hemlock Ring for purifying the Patient.)

1. I have been told to continue to heal him, by the good supernatural power.
2. I have been told to keep on putting the hemlock ring over him, by the Shaman-of-the-Sea, the good supernatural power.
3. I have been told to put back into our friend his soul, by the good supernatural power.
4. I have been told to give him long life, by the Long-Life-Giver-of-the-Sea, the Chief-of-High-Water, the good supernatural power.

4.

1. Lax^{SE}wamatsōhōx^{denōx}'s lax^{SE}wahahahag'ila lax^{SE}wahag'ihehe lawa wā wā he a wā he ahe ʔogwala.
2. Gwāgūlse^{wamatsōhōx}'denōx^{SE} gūlse^{wahahahag}'ila gūlse^{wa}hag'ihehe lawo wā wā he a wā he ahe ʔogwala.
3. Ya k'leyohosholela hoosonok^u, ya āyamēelalaha q'ūlahayoho ho lawa wā wā he a wā he ahe ʔogwala.
4. Wēg'a wax^{id} q'ūlāx^{idamasg}'ins ^{SE}nemōkūk', yūL q'wēq'ūlag'ilas ^{SE}nawalak^uhahahahag'ila lax^{SE}wa wā wā wā he a wā he ahe ʔogwala.

SHAMAN'S SONGS

1.

1. ^{SE}nēx^{SE}waheēx' qen hayahahalilahahahaqēyahaiḷas ^{SE}nawahalakwawaō.
2. ^{SE}nēx^{SE}waheēx' qen qaqahahahax'ilahahahaqēyahaiḷas wāweyahak'ilas ^{SE}nawahalakwawaō.
3. ^{SE}nēx^{SE}waheēx' qen lahag'ahahalelahahahasēyahaiḷas bekwa^{SE}yasens ^{SE}nemōxōs ^{SE}nawahalakwawaō.
4. ^{SE}nēx^{SE}waheēx' qen g'īlg'ildokwilahahahaqeyahaiḷas g'īlg'ildokwilalēs yayahaxwiyōgwales ^{SE}nawahalakwawaō.

2.

(Sung while the Shaman, carrying the hemlock ring, walks up to the Patient.)

1. "Put our friend through the ring." Thus I was told by the supernatural power.
2. "Spray our friend!" Thus I was told by the supernatural power.
3. "Heal our friend!" Thus I was told by the supernatural power.
4. "Take out (the weakness) of our friend!" Thus I was told by the supernatural power.

3.

(Sung while the Ring is put over the Patient.)

1. I come and bring back this means of bringing to life our friend; Supernatural Power.
2. Come now means-of-bringing-to-life of our Shaman-of-the-Sea of our friend, Supernatural Power.
3. Make well all over our friend, that no ill may befall our poor friend, Supernatural Power.
4. Now you will protect our poor friend, that he may walk safely, Supernatural Power.

2.

1. Qāqax'ilalENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao.
2. X'eyoqa'yalENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao,
3. Hēlik'a'yalENS 'nemōkwa hao aha 'nēx'se'wag'asa 'nawahalakwa ha āhao.
4. DamodālalENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao.

3.

1. G'āx'alelodenlasg'as q'ūlalāyē'wag'asENS 'nemōkwēx 'nawahalakwa wāwā āhe.
2. G'āx'emg'a q'lwēq'ūlag'ilayōgwas hēlik'ēlalēsENS 'nemōkwēx 'nawahalakwa wāwā āhe.
3. Wāg'illa hēli'lālalxENS 'nemōx' qa k'leāsēs a'mēlasLESENS 'nemōkwēx 'nawahalakwa wāwā āhe.
4. Wā, laems dadamewīlxENS 'nemōxōx qa hēlmālag'ilisīltsENS 'nemōkwēx, 'nawahalakwa wāwā āhe.

4.

(*Sung while the Shaman walks around the fire with the Ring.*
After this song the ring is thrown into the fire while the people beat fast time.)

1. Now, Supernatural Power, cure our poor friend and make him well again, O Great Real Supernatural Power, Supernatural Power.
2. Now, Supernatural Power, turn him the right way and make well our friend here, You, Great Real Supernatural Power, Healer-of-the-Sea.
3. Now take this Supernatural Power, Spirit-of-the-Fire, this which will cure our friend here, You, Great Real Supernatural Power, Fire Spirit Woman.
4. And do protect our friend, you, Fire-Spirit-Woman, Great Supernatural Power of Q!omesila.
 Now this give to your friend.

LOVE SONG¹

1. Oh, how, my lady-love, can my thoughts be conveyed to you, my lady-love, on account of your deed, my lady-love?
2. In vain, my lady-love, did I wish to advise you, my lady-love, on account of your deed, my lady-love.
3. It is the object of laughter, my lady-love, it is the object of laughter, your deed, my lady-love.

4.

1. Wäg'illa 'nawahalak^u hēli'lālaḡ'ens 'nemōxōx qa's hēltsē'sten-daōsaqek', yūl 'nawahalaḡ'dzēk'ats 'na'nawalak'amak'.
2. Wäg'illa 'nawahalak^u naqē'stendexg'ens hēli'lālasō'gūnsxg'ens 'nemōxōx, yūl 'nawahalaḡ'dzēk'ats hayalik'ilalē.
3. Wäg'illa dādalaḡ'a 'nawahalaḡ's k'wax'lālaḡ'EN hēli'lā'layo-gwaxens 'nemōxōx, yūl 'nawahalaḡ'dzēk'ats k'wax'lālalitanaga
4. Qa's wäg'ilōs dādamewēḡ'ens 'nemōxox, yūl k'wax'lālalitanagas 'nawahalaḡ'dzēs q!ōmēsila.
 Wū la'mō lāl qāstaya.

LOVE SONG

1. Wā'wiyamēnqaya'nēsḷa ha ha g'ī'yayaiyawāg'in wā'ldemēgēk'i-nāḡ'ōl g'ī'yayēya qa's gwaē'yaōs g'ī'yayaiyaha yī'yaayīya.
2. Wā'x'ax'dēk' g'ī'yaya ha ha ha nēk'ayaiyaha qahan lē'xs'ālayōl g'ī'yayīya qa's gwaēnayōs g'ī'yaya.
3. Dē'dalemsilalahahai g'ī'yayācā dēdalemsila hās gwaē'nayīyahōs g'ī'yayīya.

¹ Song made by a man who was jilted by a young woman.

4. It is the object of contempt, my lady-love, it is the object of contempt, your deed, my lady-love.
5. Oh, if poor me could go, my lady-love! How can I go to you, my lady-love, on account of your deed, my lady-love?
6. Oh, if poor me could go, my lady-love, to make you happy, my lady-love, on account of your deed, my lady-love!
7. Now, I will go, my lady-love, go to make you happy, my lady-love, on account of your deed, my lady-love.
8. Farewell to you, my lady-love! Farewell, mistress on account of your deed, my lady-love!

RETORT TO THE PRECEDING LOVE SONG

1. O friends! I will now ask you about my love.
2. Where has my love gone, my love who is singing against me?
3. I ask you, who walks with my love.
4. Oh, where is my love, where is the love that I had for my love?
5. For I feel, really feel, foolish, because I acted foolishly against my love.

-
4. K'ŋ'lk'ŋldemsilalahahai g'ī'yayayē k'ŋ'lk'ŋldemsila hē gwaē'nayiyahōs g'ī'yayīya.
 5. Lā'naxwaō'nēsŋanhahen g'ī'yayayiyak'as wā'wiyame'nqa laō'ŋ g'ī'yayayīya qa's gwaē'nayōs g'ī'yayayē.
 6. Lā'naxwaō'nēsŋanhahen g'ī'yayayē qen hā'yalelq!elaēxen g'ī'yayayīya qa's gwaē'nayōs g'ī'yayayē.
 7. Lae'mlen g'ī'yayahaik'as lā'la'yayīya qen hā'lelq!elēlōl g'ī'yayayē qa's gwaē'nayōs g'ī'yayayē.
 8. Hālā'k'aslelax'ōos g'ī'yayayē yaa, hālā'k'aslela adā'yayīya qa's gwaē'nayōs g'ī'yayē.

RETORT TO THE PRECEDING LOVE SONG

1. 'ya, 'nē'nemō'kwaayas nō'gwawa la'men wulā'yalōlawa, g'ī'yayayayē.
2. 'widzewē lē g'ī'yayaāxa yaha sa'lā'laaē lāx nō'gwawaēxen g'ī'yayayē.
3. La'men wulā'yalōl 'nā'max'siselōtas ayahē, nō'gwawa hē g'ī'yayayē.
4. 'ya, 'wi'stadzewē] g'ī'hahēla aya gwēmalahatsen ā'lahen lā'xulaxen g'ī'yayayē.
5. Xg'in ā'la'māhēg'in nān ō'lelqelasg'in nenō'lōx'widēyak' g'ī'yayayayē.

6. For what I did caused people to laugh at me on account of what I did to you, my love.
7. For I am despised on account of my love for you, my true love, for you, my love.
8. For you have said that you will live in Knight Inlet.
9. Oh, Knight Inlet is far away, for that is the name of the place where my love is going.
10. Oh, Rivers Inlet is far away, for that is the name of the place where my love is going.
11. For he forgot of my love, my true love.
12. For in vain he goes about trying to find some one who will love him as I did, my love.
13. Don't try to leave me without turning back to my love, my love.
14. Oh, my love, turn back to your slave, who preserved your life.
15. I am downcast, and I cry for the love of my love.
16. But my life is killed by the words of my love.
17. Good-by, my love, my past true-love!

-
6. Xg'in â'la'mēhēg'in dēdalemsilaxengwē'x'dask'inālaē g'i'yayayē.
 7. Xg'in k'ilik'ilidemsilaēk' qaēs gwēmalasaōsxen â'la lāxulaxen g'i'yayayē.
 8. Xōhōs lē'qelaēlax Dzā'wadex'laya qa's lā'halaē'yōs g'i'yayayē.
 9. 'ya, qwē'saladzā'mēlax Dzā'wadex'la'ya, hē'em lē'qelasō'sen g'i'yayayē.
 10. 'ya, qwē'saladzā'mēlax Wa'nux'laya, hē'em lē'qelasō'sen g'i'yayayē.
 11. Qa's layi'nē'staa'slaxen gwē'malasa lāxen lā'xulaxen g'i'yayayē.
 12. Xēhēs wā'x'mahēk'as alē'stālayaxen 'nā'max'st!alō'ten g'i'ya-yayē.
 13. Gwā'lelas xē'nlelahaēk'as hēge'mlisōl qaēs gwē'malasōs g'i'ya-yayē.
 14. 'ya, 'melē'xlag'ilis'emxg'as q!a'k'og'ōs g'i'yayayēxg'as q!ūlā'-layiwag'aōs g'i'yayayē.
 15. Halen xu'lsaya, halen q!wā'saya hē qa ayahē gwē'mālatsen g'i'yayayē.
 16. Lē'le'mg'itilawēstla aya wā'ldemasen â'lahen lā'xulaēlen g'i'yayayē.
 17. Hālā'k'aslelax'ōsahē g'i'yaya xehen lā'xulax'dē g'i'yayayē.

LOVE-SONG OF TSĀK'ĒDEK^u, WHOSE LOVER HAD GONE TO JAPAN
AS A SAILOR TO HUNT FUR-SEALS

1. Ye ya aye ya! You are hard-hearted, you who say that you love me, you are hard-hearted, my dear!
2. Ye ya aye ya! You are cruel, you who say that you are love-sick for me, my dear!
3. Ye ya aye ya! Where are they going to take my love, my dear?
4. Ye ya aye ya! Where are they going to take my dear, that causes me to lie down sick, me, the slave of my dear?
5. Ye ya aye ya! They will take my dear far away, yaa ho! I shall be left behind, my true-love, for whom I pine, who keeps me alive, my dear!
6. Ye ya aye ya! They will take my dear out to sea far away haa! There the one is going for whom I pine, my master, for whom I am lovesick, my dear!

LOVE-SONG OF TSĀK'ĒDEK^u, WHOSE LOVER HAD GONE TO JAPAN
AS A SAILOR TO HUNT FUR-SEALS

1. Ye ya aye ya lams wāyadeyasg'as gwāyōemg'ōs āla lāxūlag'as
Ye ya aye ya. You are hard against me to whom you refer as really your true-love
wa'yadayog'ōs, g'iyā'ya.
of the hard-hearted one my dear.
2. Ye ya aye ya lams āladēyasg'as gwāyōemg'ōs āla ts!ex'ilag'in
Ye ya aye ya. You are cruel to me to whom you refer as really sick for
gwēmallasg'in lōl, g'iyā'ya.
your love to me you my dear.
3. Ye ya aye ya 'ya 'wiyōdze'walē lān g'iyā'yaxen āla yīn
Ye ya aye ya. Oh, where will be taken my dear who really my
lāxūlayanlen, g'iyā'ya.
love my dear.
4. Ye ya aye ya 'ya 'wiyōdze'walē lān g'iyā'yaxen qelgwēlema-
Ya ya aye ya. Oh where will he be taken my dear who is the cause of my
enlen q!agwēdeyaxen g'iyā'ya.
lying sick I his slave my dear.
abed
5. Ye ya aye ya 'ya ha qwēs'gilayōl lān g'iyā'ya lāxa qwēsala yaa
Ye ya aye ya. Oh he will be taken far my dear to far off oh
ho boyōno^xLENXEN āla lāxūlaxen āla ts!ex'ilaxen q!ūlāla-
I shall be left really my love really my sickness means o i
yōwaxen, g'iyā'ya.
keeping me alive my dear.
6. Ye ya aye ya 'ya l'āsedayōl lān g'iyā'ya lāxa qwēsala haa
Ye ya aye ya. Oh he will be taken my dear to far off ha
seaward
hēm lālaasen āla ts!ex'ilaxen 'wādzēdeyaxen āla ya ts!ex'i-
that is where is going real my sickness my dog-owner really my
laxen g'iyā'ya.
sickness my dear.

7. Ye ya aye ya! I wish I could go to you, my master, that I might make you happy, my dear, for I think you long for me, for my love, my dear.
8. Ye ya aye ya! I wish I could go to you, my dear! I wish I could make you dream that you embrace this one whom you love, my dear, the one for whom I pine, my dear!
9. Ye ya aye ya! I wish I could go to you to be your pillow, my dear! I wish I could go to you to be your feather bed, my dear! the one for whom I pine, who keeps me alive, my dear!
10. Ye ya aye ya! My lord, don't stay away too long! else I shall die of lonesomeness, my true-love; for already I long for you, my dear.
11. Ye ya aye ya! Now, farewell, my true-love, for whom I pine, who keeps me alive, my master, my dear!

7. Ye ya aye ya lānaḡwaō^ēnēheslēn wāwūyāmen qa lōt q!āgwi-
 Ye ya aye ya. To go to you I wish in some way that to you slave-
 deya qen hāya^ēlq!ēlaōl g'iya^ēya qaxs lāg'anemaēx xū'lsōl
 owner that I make you happy my dear for perhaps you long
 qaen ḡwēmalasē lāl g'iya^ēya.
 for me for your love my dear.
8. Ye ya aye ya lānaḡwaō^ēnēheslēn lōl g'iya^ēya qen mēm^ēxēg'ila
 Ye ya aye ya. To go to you I wish to you my dear that I make a dream
 qa^ēs mēxelaōs ḡenālālīg'as ḡwē^ēyōemg'ōs lāxūla, g'iya^ēya-
 for you to dream to embrace me whom you call your love my dear
 xen ālā ts!ēx'īlaxen g'iya^ēya.
 my real sickness my dear.
9. Ye ya aye ya lānaḡwaō^ēnēheslēn qēnolōs g'iya^ēya, lānaḡwa-
 Ye ya aye ya. To go to you I wish to be your pillow my dear to go to you
^ēnēheslēn ts!āg'īlōs g'iya^ēyaxen ālaya ts!ēx'īlaxen q!ūlālayō-
 I wish to be your feather bed my dear real sickness my means of
 waxen g'iya^ēya.
 living my dear.
10. Ye ya aye ya wa ḡwala ādayak'as gayēstalōl g'iya^ēya ālēk'
 Ye ya aye ya. Oh don't my love stay away long my dear else
 xūlyalīsem lāxg'as ḡwē^ēyōg'ōs āla lāxūlaxg'īn la^ēmēk' xūlsa
 I die of longing this whom you call really (your) love for I already long
 qa^ēs, g'iya^ēya.
 for you my dear.
11. Ye ya aye ya wa hālā'k'as lax'īn ālaya lāxūlaxen ālaya
 Ye ya aye ya. Oh good-by my true love my true
 ts!ēx'q!ō'lēmenlēn q!ūlālayuwaxen q!āḡwidēyaxen g'iya^ēya.
 sickness who will be my life-bringer my master my dear.

SONG OF MENMENLĒQELAS, IN ANSWER TO THE PRECEDING SONG

1. Ye yaa ha ye ya! Stop, friends, and let us listen to the song that my dear sings for me, the one whom I am leaving so cruelly.
2. Ye yaa ha ye ya! Stop, friends, and let us listen to the weeping of my dear, my true-love, my dear!
3. Ye yaa ha ye ya! Whence, O friends! comes the sound of the one who is crying for me, my dear, my true-love, my dear?
4. Ye yaa ha ye ya! O friends! she whom I left behind is crying for me, my true-love, my true-love, my dear.
5. Ye yaa ha ye ya! Don't long for me! For you I am working, my true-love, for whom I pine, my dear, my true-love, my dear.

SONG OF MENMENLĒQELAS, IN ANSWER TO THE PRECEDING SONG

1. Ye yaa ha ye ya. Gwahas 'nē'nemōx^u qahans hōlēlēxa
 Ye yaa ha ye ya. Stop friends that we listen
 sāyag'imīlā qaha nōgwa ahan g'iyahaxen wayadayowa
 to the singing for me my dear left cruelly
 xehen g'iyaha.
 by me my dear.
2. Ye yaa ha ye ya. Gwahas 'nē'nemōx^u qahans hōlēlēxaya
 Ya yaa ha ya ya. Stop friends that we listen to the
 q!wa'yāla qaha nōgwa ahan g'iyahaxen ālan lāxūlaxehen
 sound of cry- for me my dear my true- love
 ing
 g'iyaha.
 my dear.
3. Ye yaa ha ye ya. 'ya 'wiheyaqenwēdzē 'nē'nemōx^uxaha
 Ye yaa ha ye ha. Oh whence great friends
 q!wa'yāla qaha nōgwa ahen g'iyahaxen ālan lāxūlaxehen
 the sound of for me my dear my true- love
 crying
 g'iyaha.
 my dear.
4. Ye yaa ha ye ya. 'ya, hēk'asxōi 'nē'nemōx^uk'ahas yaha
 Ye yaa ha ye ya. Oh indeed it is she friends
 q!wa'yāla xehen hōdemaenlen ālan lāxūlaxehen g'iyaha.
 who is crying whom I leave behind my true- love my dear.
5. Ye yaa ha ye ya. Gwāllahas xūlsayaxg'in; sōmēx' ēaxelag-i-
 Ye yaa ha ye ya. Do not long for me you are the reason for
 hēltsxen ālan lāxūlaxehen, ts!ex'ilaxehen g'iyaxen ālan
 my working true my love my sickness my dear true my
 lāxūlaxehen g'iyaha.
 love my dear.

6. Ye yaa ha ye ya! Don't cry for me! I am working for you,
my true mistress, my lady, my true-love, my dear.
7. Ye yaa ha ye ya! Don't long for me! I am coming back, my
dear, my true-love, my dear.
8. Ye yaa ha ye ha! Don't cry for me! I am paddling toward
you, my dear, my true-love, my dear.

SONG OF THE SAME AFTER HIS RETURN, WHEN TSĀK'ĒDEK^u HAD
DESERTED HIM

1. Ye yaa ye ya ha! You are cruel to me, you are cruel to me,
my dear!
2. Ye yaa ye ya ha! You are hard-hearted against me, you are
hard-hearted against me, my love!
3. Ye yaa ye ya ha! You are surpassingly cruel, you are sur-
passingly cruel against me, for whom you pined.

-
6. Ye yaa ha ye ya. Gwāllahas q!wāsaya^xg'in; sōmēx' lāxūmāla-
Ye yaa ha ye ya. Don't cry for me you are the reason
g'ihēltsxen ālan 'wādzēdēyaxehen q!āgwidēyaxen ālan
for my hard work true my dog-owner my slave-owner my true
lāxūlaxehen g'iyaha.
my love my dear.

7. Ye yaa ha ye ya. Gwāllahas xūlsaya g'āx^εmen ēx'a^εnakūla lōl
Ye yaa ha ye ya. Do not long for I am nearing you
g'iyā^εyaxen ālan lāxūlaxehen g'iyaha.
my dear my true love my dear.

8. Ye yaa ha ye ya. Gwāllahas q!wāsaya g'āx^εmen sēxwalālālē
Ye yaa ha ye ya. Don't cry for I come paddling
lāhōl g'iyā^εyaxen ālan lāxūlaxehen g'iyaha.
to you my dear true my love my dear.

SONG OF THE SAME AFTER^z HIS RETURN, WHEN TSĀK'ĒDEK^u HAD
DESERTED HIM

1. Ye yaa ye ya ha. Lams wāyadeyahasg'as wāyadayewahēg'ōsa-
Ye yaa ye ya ha. Now you are cruel to me you are cruel to me
hē g'iyā^εya haa yiya.
my dear.
2. Ye yaa ye ya ha. Lams āladeyahasg'as ālada^εyewahag'ōsahē
Ye yaa ye ya ha. Now you are strong-minded to me you are strong-minded to me
lāxūla ha a ye ya.
my love.
3. Ye yaa ye ya ha. Lams hāyagadēyahasg'as hāyagada-
Ye yaa ye ya ha. Now you are too cruel to me you are too cruel to me
'yahōg'ōsahē^ztslex'ila^zha a ye ya.
my sickness.

4. Ye yaa ye ya ha! She pretends to be indifferent, not to love me, my true-love, my dear.
5. Ye yaa ye ya ha! Don't pretend too much that you are indifferent of the love that I hold for you, my dear!
6. Ye yaa ye ya ha! Else you may be too indifferent of the love that I hold for you, my dear!
7. Ye yaa ye ya ha! My dear, you are too indifferent of the love I hold for you, my dear!
8. Ye yaa ye ya ha! My dear, you go too far, your good name is going down, my dear!
9. Ye yaa ye ya ha! Don't try hereafter to follow me, my dear!
10. Ye yaa ye ya ha! Don't hereafter cry for me, my dear!

4. Ye yaa ye ya ha. Wālesilālahasox^udela nōgwawahasen āla
Ye yaa ye ya ha. She acts as though she did not me my true-
care for
lahūlahaa^xen griya^ʕya.
love my dear.
5. Ye yaa ye ya ha. Gwālelas xēnlelahāk^ʼas wālesilālahāē laxs
Ye yaa ye ya ha. Do not too much act as though you for
did not care
g^ʷwēmalasōsahā griya^ʕya.
(my) love to you my dear.
6. Ye yaa ye ya ha. Ālas griya^ʕyahaēk^ʼas wālesk^ʼenlax lāxēs
Ye yaa ye ya ha. Else my dear might overdo your to
you indifference
g^ʷwēmalasōsahā griya^ʕya.
(my) love to you my dear.
7. Ye yaa ye ya ha. Laems griya^ʕyahaēk^ʼas yawa^ʷlēsk^ʼinōlē
Ye yaa ye ya ha. Now you my dear have overdone it
lahaxs g^ʷwēmalahasōsahāē griya^ʕya.
to (my) love to you my dear.
8. Ye yaa ye ya ha. Laems griya^ʕyahaēk^ʼas yaētaxayahaē lax
Ye yaa ye ya ha. Now you my dear have lowered (to)
lēg^ʷemk^ʼinahalōs griyahayēya.
your good name my dear.
9. Ye yaa ye ya ha. K^ʼlēslēs wūlēmahāēk^ʼas yalālās^gemahēk^ʼas
Ye yaa ye ya ha. Not you in vain follow
will
lahax nōgwawa haē yōl griya^ʕya.
(to) me you my dear.
10. Ye yaa ye ya ha. Gwālelas wūlēmahāēk^ʼasya q^ʷl^ʷāq^ʷ!watsemē-
Ye yaa ye ya ha. Do not in vain cry for
hēk^ʼas lahax nōgwawa haē yohōl griya^ʕya.
me you my dear.

11. Ye yaa ye ya ha! Does not this make sick your heart, my dear?
12. Ye yaa ye ya ha! Friends, do not let us listen any longer to love-songs that are sung by those far away!
13. Ye yaa ye ya ha! Friends, it might be well if I took a new true-love, a dear one.
14. Ye yaa ye ya ha! Friends, it might be well if I had a new one for whom to pine, a dear one.
15. Ye yaa ye ya ha! I wish she would hear my love-song when I cry to my new love, my dear one!

LOVE-SONG OF THE DEAD, HEARD ON SHELL ISLAND

1. You are hard-hearted against me, you are hard-hearted against me, my dear, ha ha ye ya ha ha!
2. You are cruel against me, you are cruel against me, my dear, ha ha ye ya ha ha!

11. Ye yaa ye ya ha. Le^εmaē ts!EX'ilahāēlaxs newaqēdzewahaqōsa-
 Ye yaa ye ya ha. For it is sick your heart
 hē g'iyayahaha.
 my dear.
12. Ye yaa ye ya ha. Gwāhas 'nē^εnemohōk^u qāhens hōlēlāhaēxaya
 Ye yaa ye ya ha. Stop friends that we listen to the
 sala^εlālahaha lāxa qwēsāla.
 love-song at far away.
13. Ye yaa ye ya ha. Ēx'dzâ 'nē^εnemohōx^u qōho hēem lāxen
 Ye yaa ye ya ha. It would friends if that I should
 be good
 ālōlanemaxen āla lāxūlaxen g'iyā^εya.
 take a new true-love my dear.
14. Ye yaa ye ya ha. Ēx'dzâ 'nē^εnemōx^u qohō hēem lāhaxen
 Ye yaa ye ya ha. It would friends if that I should
 be good
 ālōlanemaxen āla ts!EX'ilaXEN g'iyā^εya.
 take a new one real sickness my dear.
15. Ye yaa ye ya ha. Ēx'εEm^εnēsīa hae aya wūlēlahak'as qen
 Ye yaa ye ya ha. I wish she would hear
 q!wāg'atēlisēxen ālōlanemaxen g'iyā^εya.
 my love song (crying) for my newly obtained my dear.

LOVE-SONG OF THE DEAD, HEARD ON SHELL ISLAND

1. Lams wayadēyahag'as wayahadayewahag'ōsahē haē g'iyā^εya
 You are hard-hearted against me hard-hearted against me my dear
 ha ha ye ya ha ha.
 ha ha ye ya ha ha.
2. Lams āladeyahasg'as ālahadayewahag'ōsahē haē g'iyā^εya ha ha
 You are really cruel against me really cruel against me my dear ha ha
 ye ya ha ha.
 ye ya ha ha.

3. For I am tired waiting for you to come here, my dear, ha ha ye ya ha ha!
4. Now I shall cry differently on your account, my dear, ha ha ye ya ha ha!
5. Ah, I shall go down to the lower world, there I shall cry for you, my dear, ha ha ye ya ha ha!

PARTING SONG, SUNG BY TS!ESQWANĒ^e ON HIS DEATH-BED ONE DAY
BEFORE HE DIED

1. Farewell, O friends! for I am leaving you, O friends! a ye ya ha a, a ye ya ha, aye ya ä!
2. Farewell, O brothers! for I am leaving you, O brothers! a ye ya ha a, a ye ya ha, aye ya ä!

3. Xg'in yayaēx'alēsēk'g'in nahenk'!agēmlēhesōLawā haē g'iyā^eya
For I get tired of waiting for you my dear
ha ha ye ya ha ha.
ha ha ye ya ha ha.
4. ^eya ōgūxsālēhēsLEhahen q!wats!ēnēhēLa qahahas g'iyā^eya ha
Oh differently I shall cry for you my dear ha
ha ye ya ha ha.
ha ye ya ha ha.
5. ^eya babanaxsālēhēsLahahen q!wats!ēnēhēLa qahahas g'iyā^eya
Oh going downward I shall shall cry for you my dear
ha ha ye ya ha ha.
ha ha ye ya ha ha.

PARTING SONG, SUNG BY TS!ESQWANĒ^e ON HIS DEATH-BED ONE DAY
BEFORE HE DIED

1. Halāk'asLElahaha ^enē^enēmōhōx^us nōgwawahaē xg'in
Farewell friends mine for I
lōwālēhehedeyahaēg'ōs ^enē^enēmōkwa a ye ya haa, a ye ya ha, a
am leaving you friends a ye ya haa, a ye ya ha, a
ye ya ä.
ye ya ä.
2. Halāk'asLElahaha ^enāl^enēmwūheyōhots nogwawahaē xg'in
Farewell brothers mine for I
lōwālēhehedeyahaēg'ōs ^enāl^enēmwūheyōhots a ye ya haa,
am leaving you brothers a ye ya haa,
a ye ya ha, a ye ya ä.
a ye ya ha, a ye ya ä.

3. O friends! do not take it too much to heart that I am leaving you,
O friends! a ye ya ya a, a ye ya ha a, aye ya ä!
4. O brothers! do not take it too much to heart that I am leaving you,
O brothers! a ye ya ha a, a ye ya ha a, aye ya ä!
5. O sisters! do not feel sorrowful because I am leaving you. O sisters!
a ye ya ha a, a ye ya ha a, a ye ya ä!
6. I was told by the one who takes care of me that I shall not stay
away long, that I shall come back to you, O friends! a ye ya
ha a, a ye ya ha a, ye ya ä!
7. I mean, O friends! that you shall not feel too sorrowful when I
leave you, O friends! a ye ya ya a, a ye ya ha a, ye ya ä!

3. *Äemllax's* *enēnemōhōx's* *nōgwawahaē* *k'les* *xenlelahaēk'as*
Only friends mine not too much
xenlelqelaxg'in *lōwalēhehehēdeyahaēg'ōs* *enēnemōkwa*
feel too much that I leave you friends
a ye ya haa, a ye ya haa, a ye ya ä.
a ye ya haa, a ye ya haa, a ye ya ä.
4. *Äemllax's* *enāl'nemwūheyōhots* *nogwawahaē* *k'les* *xenlelahaē-*
Only brothers mine not too
k'as xenlelqelaxg'in *lōwalēhehehēdeyahaēg'ōs* *enāl'nemweyot*
much feel too much that I leave you brothers
a ye ya haa, a ye ya haa, a ye ya ä.
a ye ya haa, a ye ya haa, a ye ya ä.
5. *K'lesles* *wēhawaq!wahaēk'as* *wāhawōselqelahaē* *qaha* *nōgwawa*
Do not sisters feel sad for me
haēxg'in *lōwalēhehehēdeyahaēg'ōs* *wēwaq!wa* *a ye ya haa,*
that I leave you sisters a ye ya haa,
a ye ya haa, a ye ya ä.
a ye ya haa, a ye ya ä.
6. *enēx'sewēhēg'inlas* *axēlalāhā* *g'ahaxenlax* *k'lesēhēlex*
I was told by who does as he likes to me not I shall
gāyēstala! *qehenlō* *g'ahaxl* *lāhōl* *enēnemōhōhōx's*
stay away long if I come to you friends
nōgwawa *a ye ya haa, a ye ya haa, a ye ya ä.*
mine a ye ya haa, a ye ya haa, a ye ya ä.
7. *Hēmēsehen* *enēnak'ehētē* *enēnemōhōhōx's* *nōgwawa* *qahas*
That is my reason of saying friends mine that you
k'lesahōs xenlelahēk'as *wāwōhōselqelaxg'in* *lōwalēhehehēde-*
not you too much feel sad that I leave you
yag'ōs enēnemōhōhōx's *nōgwawa* *a ye ya haa, a ye ya haa,*
friends mine a ye ya haa, a ye ya haa,
a ye ya ä.
a ye ya ä.

PARTING SONG

1. You are strong-minded to leave your lover here, your lover here,
my dear!
2. You are true-minded to leave your pain here, your pain, my
dear!
3. Where is he going, the one of surpassing strength of mind, my
dear?
4. Oh, he is going far away. He will be taken to the pretty place
named New York, my dear!
5. I shall ask all of you who walk the ground with me, my dear.
6. Is New York far away, where he will be taken, my love?
7. Oh, could I fly like a poor little raven by his side, my love!
8. Oh, could I, like a poor little raven, carry home news from him,
my dear!
9. Oh, could I fly down by the side of my dear, my love!
10. Oh, could I lie down by the side of my dear, my pain!
11. The love for my dear kills my body, my master!
12. The words of him who keeps me alive kill my body, my dear!
13. For he said that he will not turn his face this way for two years,
my love!

PARTING SONG

1. Wā'yadēyasg'as āya lā'xūlag'as āya lā'xūlag'aōs g'ihēyaya.
2. Ālaaddēyasg'as āya ts!ex'í'lag'as āya ts!ex'í'lag'aōs g'ihēyaya.
3. Wí'yohodzowalēxa hayā'gadēyasg'as Lōmadahayewag'aōs g'ihē-
yaya.
4. 'ya, qwēsgrilalē lāhayūdzwālē lāx yōyōx"laya ēk'as wāwitsen
g'ihēyaya.
5. La'men wūlāyalōlai nāmax'siheselōtas ayai nōhogwawahai
g'ihēyaya.
6. ya, qwēsaladzā'maē yōyox"layaa lālahāā'yas āya āla lāhaxūla-
yiya.
7. LānahaxwaaonēsLEN gwa'winaōwa p!ELElēhēnewahīlxen āla
lāhaxūlayiya.
8. LānahaxwaaonēsLEN gwa'winaōwak'asa gwa'gwa'xwa'g'iwēsen
g'ihēyaya.
9. LānahaxwaaonēsLEN ne'lamaxalīsalxēn g'ihēyayaīlxēn āla lāha-
xūlayiya.
10. LānahaxwaaonēsLEN kūlāmaxalīsalxēn g'ihēyayaēlxēn ts!ex'í-
layiya.
11. Lē'lemg'itilalāi āya gwēmalatsen g'ihēyayaēlxēn q!ā'gwīdea.
12. Lē'lemg'itilalāi āya wāldemasen q!ūlā'laha'yowaīlxēn g'ihēyaya.
13. Xēxs 'nēkaēxs māma'ēnxēlēlāi k'ēs gwa'sgemg'alīslēn āla
lāhaxūlayiya.

14. O my lord! O my dear! My master! My dear!
15. Oh, could I be the featherbed for you to lie down on it, my dear!
16. Oh, could I be the pillow, for your head to rest on, my dear!
17. Good by! Now I am downcast! Now I weep for my love.

WORKINGMAN'S SONG OF THE LĒLEGĒD OF THE Q!ŌMK'UTLES FOR
HIS FIRST-BORN SON

1. When I am a man, I shall be a hunter, O father! ya ha ha ha!
2. When I am a man, I shall be a harpooneer, O father! ya ha ha ha!
3. When I am a man, I shall be a canoe-builder, O father! ya ha ha ha!
4. When I am a man, I shall be a board-maker, O father! ya ha ha ha!
5. When I am a man, I shall be a workman, O father! ya ha ha ha!
6. That there may be nothing of which you will be in want, O father! ya ha ha ha!

14. Āsehen adāyaa āsehen g'īyaalxen q!āgwīdealxen g'īheyaya.
15. Lānahaxwaaonēslen ts!āg'ilk'ina! qa k!lsgemēsō'sen g'īheyaya.
16. Lanahaxwaaonēslen qēnok'ina! qa āya qēheltsemalitsōsen g'īheyaya.
17. Hālā'k'aslelax'en la'men x!lsayawa, la'men q!waā'saya! qaen lāxūlayaya.

WORKINGMAN'S SONG OF THE LĒLEGĒD OF THE Q!ŌMK'UTLES FOR
HIS FIRST-BORN SON

1. Hants!ēnoqwi'lakwēk' lāqen g'āq!ēna'yē begwānemts!ēda das-
Born to be a hunter at my becoming a man,
k!wā, ya ha ha ha.
Father ya ha ha ha.
2. Ālēwinoqwi'lakwēk' lāqen g'āq!ēna'yē begwānemts!ēda dask!wā,
Born to be a spearsman at my becoming a man, Father,
ya ha ha ha.
ya ha ha ha.
3. Lēq!ēnoqwi'lakwēk' lāqen g'āq!ēna'yē begwānemts!ēda dask!wā,
Born to be a canoe-builder at my becoming a man, Father,
ya ha ha ha.
ya ha ha ha.
4. Łats!aēnoqwi'lakwēk' lāqen g'āq!ēna'yē begwānemts!ēda das-
Born to be a board-splitter at my becoming a man,
k!wā, ya ha ha ha.
Father ya ha ha ha.
5. Ēaqelaēnoqwi'lek' lāqen g'āq!ēna'yē begwānemts!ēda dask!wā,
Will be a worker at my becoming a man, Father,
ya ha ha ha.
ya ha ha ha.
6. Qats k'!eātsētsōs tsāyakwēyatsōs yaqēs 'nākwatsaōs āqēqs
That you you will nothing need of all you
desōtsōs dask!wā, ya ha ha ha.
wanted by you, Father ya ha ha ha.

SONG OF THE WARRIOR K'ILEM OF THE NĀK!WAX'DA^{EX} FOR HIS
FIRST-BORN SON

1. You were given by good fortune to your slave, you were given by good fortune to your slave, to come and take the place of your slave, wa ya ha ha!
2. O tribes! hide yourselves. I have come to be a man, and my name is Hellebore, wa ya ha ha!
3. Already are twisted the cedar-withes which I shall pass through the mouths of the heads that I obtain in war, for I am true Hellebore.
4. For I shall take in war the heads of the princes of the tribes, when I come to be a man,
5. That I may have your names, as was done by my father, who has your names for his names, wa ya ha ha!

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. HanL!ēnoxwi!akwēk' lāxen g'āx^ēēna^{yē} begwānemx'ida datsā, ya ha ha ha.
2. Ālēwinoxwi!akwēk' etc.
3. Lēq!ēnoxwi!akwēk' etc.
4. Łat!aēnoxwi!akwēk' etc.
5. Ēaxelaēnoxwilek' etc.
6. Qas k!ēāsēlōs lālaḡwēlasōlōs lāxēs 'nāḡwalaōs āx^ēēxsdesō-lōs dātsā, ya ha ha ha.

SONG OF THE WARRIOR K'ILEM OF THE NĀK!WAX'DA^{EX} FOR HIS
FIRST-BORN SON

1. Wāwaltsenētsēs q!ātso; wāwaltsenētsēs q!ātso qa^s dzāqētsōs
Obtained-by-good-luck by your slave; obtained-by-good-luck by your slave that you come
hēyaboyetsaxdzas q!atsos, wa ya ha ha.
to take the place of your slave wa ya ha ha.
2. WātseIya yēyqwayatsē wūnwūngemyēstsōl dzaq^ēmēts begwā-
Go on tribes hide yourselves for I have come to be a
nemts!ēda qen dzēgadēs āxtsoyē, wa ya ha.
man that I have name of hellebore (i. e. a cruel one), wa ya ha.
3. Dzāq^ēemts ḡwalēts tselbek^udzā dewēk' qa nayaqstsētsen
Come already twisted cedar withes that you put through the
mouths of my
wiyānemtsa qēqadzak^utsaxdzen āyētsek' āxtsoyē.
obtained in war heads my really hellebore (i. e. cruel).
4. Yīxdzen dzēdzāgemdzalēdzaq dzōdzaelgemayatsa yēyqwaya-
For I shall take the first ones the princes of the tribes
tsa^{yē} qen wīnatsōldzen dzāqēk' begwānemts!ēda.
that I make war against when I come to be a man.
5. Qen dzaqētsen dzēdzegadzēsēs dzēdzegemats yaq ḡwēts!ēdaa-
That I come I have your names for my names as was done by
tsaxs āsk!wats dzāqaēq dzēdzegadzēs dzēdzegemōs.
my father he obtained for his names your names.

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA^εX^u

1. By good luck was given to us our master, he who will be chief of the Nāk!wax'da^εx^u, ya hō wa ha!
2. Our master will take the princesses of the tribes to be his wives, ya hō wa ha!
3. So that the high-named coppers of the chiefs of the tribes will assemble around him, ya hō wa ha!
4. And I shall get the names and privileges of the chiefs of the tribes by marrying their princesses, ya hō wa ha!

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwalk'inēsēs q!āk'ō; wāwalk'inēsēs q!āk'ō qa's g'āxēlōs hēlabolisālg'as q!āk'ōg'ōs, wa ya ha ha.
2. Wāg'il la lēlqwālālē wūnwūngemlēs!ōl g'āx'mēk' begwānemx'ida qen lēgadēs āxsōlē, wa ya ha ha.
3. G'āx'mēk' gwālil selbex^uga dewēxek' qa nayax'stēltsen wīn'ānemla qēqag'ix^uLEXg'in ālēlek' āxsōlēl.
4. Yīxg'in g'ig'āgemdālil qaxōx lōlāelgāma'yasa lēlqwālala'ya qen wīnasōlg'in g'āx'ek' begwānemx'ida,
5. QEN g'āxēLEN lēlēgadeltsōx lēlēgemaxs lāx gwēx'idaasaxs ātsāxs g'āxaē lēlēgatsēs lēlēgemōs, wa ya ha ha.

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA^εX^u

1. Wāwalsenētsōq wātsalaatsēxqwa dzēqayatsasa naenk!wakda.
Obtained-by-good-luck Dog Owner will be chief of the Nāk!wax'da^εx^u
εqwē ya hōwa ha.
ya hōwa ha.
2. Dzēdzāgemdza'yatsōq watsalaatsax ts!ēsts!edēlas g'ig'igāma-
Daughters of head chiefs Dog Owner princesses of the chiefs of
εyatsa yēyqūyatsa'ye qats genemts!ēda ya hōwa ha.
the tribes for to become his wives ya hōwa ha.
3. Qats ā'mēL tsemqo'nakūyasōltsa dzēdzegadzē ts!āts!eqwas
That just come from all sides the great named coppers of
dzēdzegema'yats yeyqūyatsa'ye ya hōwa ha.
the chiefs of the tribes ya hōwa ha.
4. Wā, hē'mētsen gedzādzemtsa lāq ts!ēsts!edēlas dzēdzegema-
Oh, and that I shall get by marriage from the princesses of the chiefs of the
εyatsa yeyqūyatsa'ya dzēdzegemē dze'wa k'lēk'lowē ya
tribes names and crests ya
hōwa ha.
hōwa ha.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwalk'inē yōx Wātsalaasēxxwa g'iqalasaxsa Naenk!wax'da-
εxwēx, ya hōwa ha.
2. G'ig'āgemdalalōx Wātsalaasax k'lēsk'!edēlas g'ig'igāma'yasa
lēlqwālala'ye qas genemx'ida, ya hōwa ha.
3. Qa's ā'mēL k'imqelasōltsa lēlēgadē L!āL!eqwas g'ig'igāma'yasa
lēlqwālala'ye, ya hōwa ha.
4. Wā, hē'mēsen geg'ādaneml lāx k'lēsk'!edēlas g'ig'igāma'yasa
lēlqwālala'yēs lēlēgemē lē'wēs k'lēk'!es'owē, ya hōwa ha.

SONG OF THE DAUGHTER OF A WORKINGMAN

1. Our Treasure came here to dig clams for her mother and her old slave, ahē ahē ya!
2. Our Treasure came here to dig clover for her mother and her old slave, ahē ahē ya!
3. Our Treasure came here to dig cinquefoil for her mother and her old slave, ahē ahē ya!
4. O mother! make me a basket, that I may pick salmon-berries, salal-berries, and huckleberries for my old slave, ahē ahē ha!
5. Let him get ready who is to be my husband, that he may be ready to help my mother and my old slave, ahē ahē ya!

SONG OF THE DAUGHTER OF A WORKINGMAN

1. Wāwałtsinēgadzada dzāqek' qats yałēlqa dzawegayimē qa-
Obtained-by-good-luck-woman came to dig clams for
dzās ābāyaak' dzōgwats wayōlek', ahē ahē ya.
her mother here and this old dog ahē ahē ya.
2. Wāwałtsinēgadzada dzāqek' qats ts!ōtsēqa t!ex^utsōsē qadzas
Obtained-by-good-luck-woman came to dig clover for her
ābāyaak' dzōgwats wayōlek', ahē ahē ya.
mother here and this old dog ahē ahē ya.
3. Wāwałtsinēgadzada dzāqek' qats ts!ōtsēqa lek'tsemē qadzas
Obtained-by-good-luck-woman came to dig cinquefoil for her
ābāyaak' dzōgwats wayōlek', ahē ahē ya.
mother here and this old dog ahē ahē ya.
4. Wādzel' ya ābāyaa yeqēya qen hāmyatsēqa q!emdze-
Go on now mother make a for me to pick berries salmon berries
basket
kwē dze^εwa negütsē dze^εwa gwādzemē qatsōx wayōlek',
and salal-berries and huckleberries for this old dog
ahē ahē ya.
ahē ahē ya.
5. Wādzel' yaqē gwāłalatsen la^εwüyemtsa qa ts!ēstsa gemitsex-
Go on now be ready for my future husband that not he be lazy
tsats qa dzēwayats qo ābāyaak' dze^εwōk' wāyolēk', ahē
to help me my mother here and this old dog ahē
ahē ya.
ahē ya.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwałk'inēgag'ada g'āxek' qa's yałēlxa g'āwēq!ānemē qag'as
ābāyaak' lōgwas wayōlek', ahē ahē ya.
2. Wāwałk'inēgag'ada g'āxek' qa's ts!ōsēxa t!ex^usōsē qag'as ābā-
yaak' lōgwas wayōlek', ahē ahē ya.
3. Wāwałk'inēgag'ada g'āxek' qa's ts!ōsēxa lēx'semē qag'as ābā-
yaak' lōgwas wayōlek', ahē ahē ya.
4. Wāg'il la ābāyaa lexēla qen hāmyats!ēxa q!emdzekwē lē^εwa
nek!ūlē lē^εwa gwādemē qaōx wayōlex, ahē ahē ya.
5. Wāg'il lax'i gwāłalālen lā^εwünemlaxa k'!ēsla q!emts!ex!ał qa
g'iwalatg'a ābāyaak' lōgwa wayōlek', ahē ahē ya.

SONG OF CHIEF'S DAUGHTER

1. Be ready, O chiefs' sons of the tribes! to be my husbands; for I come to make my husband a great chief through my father, for I am mistress, ha ha aya ha ha aya!
2. I, mistress, come to be your wife, O princes of the chiefs of the tribes! I am seated on coppers, and have many names and privileges that will be given by my father to my future husband, ha ha aya ha ha aya!
3. For my belt has been woven by my mother, which I use when I look after the dishes that will be given as a marriage present by my father to him who shall be my husband, when many kinds of food shall be given in the marriage-feast by my father to him who shall be my husband, ha ha aya ha ha aya!

SONG OF CHIEF'S DAUGHTER

1. Wädzel ya g̃wālalaLeq dzōdzaeygemēts dzēdzeg'imēts yēyqū-
Now go on be ready princes of chiefs of the tribes
yatsē qaen tsā'wūnemts!ēts qadzen hē'mēdzēn dzādzeqēlē
for my future husbands for therefore I come
qaen dzēdzeqēyē qen tsā'wūnemtsa dzōgwa adātsaxdzen
that I make a chief my husband with this my father who I
waōts!aatsēk', ha ha aya ha ha aya.
his master ha ha aya ha ha aya.
2. Waōts!aatsentsaxdzen dzaqēk' qats gēnemōts dzōdzaeygemēts
Master I shall come to be your wife princes of the
dzēdzegāmēts yēyqūyatsē. ts!aqwadzen k!watsāyētsōk'^u
chiefs of the tribes. Coppers my seat
gēnemdza ts!ēts!esō dzōgwa dzēdzegemts qa yayōtsdza
many privileges and names for given by
adātsats yaqen tsā'wūnemtsa, ha ha aya, ha ha aya.
my father to my husband ha ha aya ha ha aya.
3. Qaxts ya'mēts gwaldza yīpēdzas āda qaen wūtsēdzanōtse qentsō
For now it is finished plated by my mother for my belt when I
lāyoqtsēyax lēlōqūyīlaxdzētsāsdza adātsats yaqen tsā-
take care of the future house dishes of my father to my future
'wūnemtsa qō wāwadzetsēs gēnemtsa hēmaōmatsōq ādatsaq
husband when he gives in the many kinds of food my father
marriage feast
yaqen tsā'wūnemtsa, ha ha aya ha ha aya.
to my future husband ha ha aya ha ha aya.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

SONG OF PARENTS WHO WANT TO WAKE UP THEIR SON

Don't sleep! for your paddle fell into the water, and your spear.
Don't sleep! for the ravens and crows are flying about.

SONG OF PARENTS WHO WANT TO WAKE UP THEIR DAUGHTER

Don't sleep too much! Your digging-stick fell into the water, and
your basket. Wake up! It is nearly low water. You will be
late down on the beach.

1. Wäg'il la g̃wālāLEX lōlāelgāmēs g'ig'igāmēs lēlqwālālē qen
lā'wūNEMl qaxg'in hē'mēk' g'āg'exēl qen g'ig'āqilēXEN
lā'wūNEMlā lōgwa ādatsaxg'in waōts!aasek', ha ha aya
ha ha aya.
2. Waōts!aasenlaxg'in g'āxēk' qas̃ GENEMōs lōlāelgāmēs g'ig'igā-
mēs lēlqwālālē l'āqwag'in k'!wadzāliṭsōk' q'lēNEMg'a k'!ē-
k'!ESō lōgwa lēlēgemk' qa layōlts̃g'a ādatsa lāXEN lā'wū-
NEMlā, ha ha aya ha ha aya.
3. Qaxs la'mēk' g̃wāl'g'a yipēg'as āda qen wūsēg'anōL qENLō lālox-
silāLEX lēlōqūliḥēlXLēlasg'a ādatsak' lāXEN lā'wūNEMlā qō
wāwadZELES q'lēNEMlā hēmaōmasōX ādatsax lāXEN lā'wū-
NEMlā, ha ha aya ha ha aya.

SONG OF PARENTS WHO WANT TO WAKE UP THEIR SON

éya g̃wālyats mēqax ya'mē tsēxtsēs tsēwayok'dāōts dze'wēts
Oh do not sleep now it fell into your paddle and your
the water
māstōx'dāōts. éya g̃wālyats mēqax yaemk' 'nākwa BELEMē'staya-
harpoon. Oh do not sleep now all are flying
qēda g̃wā'winaq dze'wa tsāqeyagak'.
ravens and crows.

The preceding is sung in the pronunciation of children. The reg-
ular form would be as follows:

éya g̃wāllas mēxax, la'mē tēxtsēs sē'wayox'dāōs lē'wis māstōx'-
dāōs. éya g̃wāllas mēxax, laemk' 'nāxwa p!ELEMē'stālaxa g̃wā'-
winak' lē'wa k'āxelagak'.

SONG OF PARENTS WHO WANT TO WAKE UP THEIR DAUGHTER

éya, g̃wālyats xentseya mēqax, ya'mē tsēxtsēs ts!eyak'dāōts dze-
Oh do not too much sleep, now it fell into your digging stick and
the water
éwēts yeqeyak'dāōts. éya, ts!ets!ēdadzādza, ya'mōq āyāq wūydzā-
your basket. Oh wake up now nearly it stopped
yītsa x'īts!aqeyaq ālats aLEnts!ētsōts.
ebb-tide else you will be late on the beach.

The preceding is sung in the pronunciation of children. The reg-
ular form would be as follows:

éya, g̃wāllas xENLEla mēxax la'mē tēxtsēs k'!ilax'dāōs lē'wis lē-
xelāx'dāōs. éya, ts!EX'ēdadzāqa la'mōX elāq wūlg'alisa x'āts!axe-
ax āLas aLEnts!ēsōL.

X. ADDENDA

DOG HAIR (to p. 134)

You asked me about the dog wool of the early Kwakiutl people. | 1
I saw one dog of a chief whose name was | Neg'ädzē (Great Moun-
tain), and Neg'ädzē was chief of the numaym G'ig'ilgām, | of the
'wālas Kwāg'uł, and the name of the great short legged || dog was 5
Qālakwa. The hair of the dog was long | like wool, and it hung down
to the ground as he was walking about, | and the hair was not very
curly. The hair was very | fine. His eyes did not show on account
of | the hair that covered them. It looked as though he had no
feet, || as he was walking about. | 10

(The reason why Qālakwa was the name of the dog of the chief |
Neg'ädzē, of the numaym G'ig'ilgām, of the 'wālas Kwāg'uł, | was,
because Ō'maxt!älälē met Qawadiliqāla paddling at Yaēxūg'īwanō. |
Then their minds were just like oil || and water when they are poured 15
together and stirred. This was called by | people of olden times,
Qālakwa, for the oil turns white | when it is mixed with the water.
That is the meaning of the name of the dog | Qālakwa. I just wish
to talk about the meaning of the name | of the dog.) ||

DOG HAIR

Wä, hēemxaas wūlāse'wa p'alemdzā 'wāts!ēsa g'ālē begwānēmsa 1
Kwāg'uł, yīxs 'nema'en dōxwālēl 'wāts!ēsa g'igāma'yōl yīxa lēga-
dōlas Neg'ädzē, yīxs g'igāma'yaē Neg'ädzāsa 'nē'mēmōtasa G'ig'il-
gāmasa 'wālas Kwāg'uł. Wä, la lēgadēda 'wālas ts!ēts!ox'sēs
'wāts!ēs Qalākwa. Wä, la g'ilsg'ilt!ēna'yē hābesasa 'wāts!ē hē 5
gwēx's p'alem, yīxs dōkūmg'ilseleā hābesas lāx āwīnak!ūsaxs g'il-
'nakūlaē, yīxs k'!ēsaē ālaem t!ēmkwē hābesas. Wä, lā lōmax'ēd
wīwūltowē hābesas. Wä, lā k'!ēs nēēnālēs g'igeyagesē qaēs
hābesaxs laē xesēmālaq lax k'!eyāts!ēnēx'st!aakwas g'ōg'egūyosēxs
g'il'nakūlaē. 10

(Wä, hēem lāg'īlas lēgades Qālakwaxa 'wāts!āsa gwasx'ālag'ilisē
Neg'ädzēxa g'igāma'yasa 'nē'mēmōta G'ig'ilgāmasa 'wālas Kwāg'uł
qaxs laē sēsaxōla'yē Ō'maxt!älälē Lō' Qawadiliqāla lāx Yaēxūg'ī-
wanō, wä, lā hēx'idaem'el 'nemx'ēdē nēnāqa'yas hē gwēx'sa L'ē'na
lē'wa 'wāpaxs laē gūqāsō qaēs xwet!ētsē'wē. Wä, hēem gwe'yāsa 15
g'ālē begwānem qālakwē, yīxs laē 'mēlxstox'widēda L'ē'na, yīxs
laē lālaqēda L'ē'na lāq. Wä, hē'mis 'nēnak'iltsa lēgemasa 'wāts!ē
Qālakwa. Ā'men 'nēx' qen gwāgwēx's'alē lāx 'nē'nak'iltsa lēge-
masa 'wāts!ē.)

- 20 At the end of the winter, the hair of the dog was cut | and when this was done, the woman, the wife of | Neg'ädzē, whose name was K'lämaxalas, took the dog hair and | washed it in running water. After she had done so, she hung it up for the | water to drip off, and
- 25 after all the water had dripped off, when it was || not dry yet, she pulled it apart and pulled out the hairs singly | and put them down lengthwise at the place where she was sitting. When | all the hair had been pulled apart, the woman took her spindle and | her spinning box, and she put together three | hairs of different lengths. The ends were even and | she wound them around the spindle and she
- 30 spun them. Now the || hairs were twisted in the same way as is done with nettle bark. When they were all twisted, | they were woven into the yellow cedar bark blanket. | If a man wears on his body a blanket with a hair braid, it is a sign that he is a chief, | and when the braid is of mountain goat wool, then he is a common man. ||
- 35 Now, all braidings of the cedar bark blankets are entirely of cedar bark, | for I saw only one dog of this kind, when I was a little | boy. That is the end.

PRAYER OF THE SALMON-FISHER (to p. 618)

- 1 When the salmon-fisher gets home, | and when he has caught many salmon, he goes into the river house | and immediately prays to his
-
- 20 Wä, g'il^{em}elāwisē gwāl ts'lāwūnxa laē t'lōsālayowē hābesas ōk!wina^{yasa} 'wātslē. Wä, g'il^{mēsē} gwāla laēda ts!edāqē gēnemas Neg'ädzēxa lēgades K'lämaxa^{las} āx^{ēd}xa hābesasa 'wātslē qa^s ts!ōx^{widēq} lāxa ts!aēsē wa. Wä, g'il^{mēsē} gwāla laē gēx^{widēq} qa ts!āōqālēsa 'wāpē lāq. Wä, g'il^{mēsē} gwāl ts!āōqūlēda 'wāpē laqēxs
- 25 k^{ēs}maē lemx^{wida}. Wä, lā bēl^{ideq} qa^s lek^{wē} 'nāl^{nemts}!a-q!emqaxa hābesē qa^s l^{ax}alitelēs lāxēs k!waēlasē. Wä, g'il^{mēsē} 'wīla lēgekwa hābesē laē āx^{ēd}ēda ts!edāqaxēs x'īp!exsdō lē^{wis} q!emgatslē. Wä, lā q!emx^{ēdeq}. Wä, la^{mē} āxōdālaxa yūdux^u-ts!aqē hābesxa ts!elts!ekwāmenkūla. Wä, lā 'nemāba^{īda} la qex-
- 30 'alelōdāyos lāxēs x'īp!exsdō. Wä, lā x'īp!ēda. Wä, la^{mē} mēt!ē-deq lax gwēg^{īlasaxa} gūn. Wä, g'il^{mēsē} 'wīla mēdekwa laē yībemnuk^{sa} hābes^{ēnē} mēdek^u lāxēs dēx^{semē} k!ōbawasa. Wä, hēem māmalt!ēk^{lēsa} 'nēx^{ūnālāxa} hābāsas yībemaxs g'īgāma^{yāē} lōxs p!ālemaasa 'melxlowē yībemas 'nēx^{ūna^{yas}} wāx^{ēda} begwā-
- 35 nemq!ālā^{mē}. Lā 'nāxwaem mēdek^u dēxwē yībemas 'nēx^{ūna^{yas}} yīxs 'nemaen dōx^{wa^{lēlē}} hē gwēx^s 'wāts!ēxgⁱⁿ hē^{maōlgⁱⁿ} ālē g^{inānemē}. Wä, laem lāba.

PRAYER OF THE SALMON-FISHER

- 1 Wä, hē^{maaxs} g'āxaē nā^{nakwēda} yānek!wēnoxwaxa k!ōtela, yīxs q!eyōlaaxa k!ōtela, wä, lā laēl lāxēs wiwamēdzatslē g'ōkwa.

house to be good when he dries | his salmon. He only prays to it when he has many salmon. || He does not pray when he does not get 5 any salmon. |

This is the prayer of the salmon-fisher, when he | catches the first salmon with a hook: "Welcome, Swimmer. | I thank you, because I am still alive at this season when you come back to our | good place; for the reason why you come is that we may play together || with my 10 fishing tackle, Swimmer. Now, go home and | tell your friends that you had good luck on account of your coming here | and that they shall come with their wealth bringer, that I may get some of your wealth, | Swimmer; and also take away my sickness, | friend, supernatural one, Swimmer." Thus he says, while he is || praying. | 15

This is only the prayer for the first salmon caught by trolling | or the first one caught with the hook in the river. All the | wise salmon-fishermen have different prayers, and there are salmon-fishermen who are not | wise, who do not care about || the salmon 20 that they have caught. The numayms are not owners of the prayers | of the salmon-fishermen, for the prayers belong | to those who work on the salmon. |

Wä, lä hēx^εida ts!elwaqaxēs g'ōkwē qa ēk'ēs lem^xεwidāmasLEXa 3 xa^εmasē. Wä, lēx'aem ts!elwaqax'demsēxs q!eyōlaaxa k'!ōtela. Wä, lä k'!ēs ts!elwaqaxs k'!ēasāē k'!ōtolānemē. 5

Wä, g'a^εmēs ts!el^wax'idayosa yālnek!wēnoxwaxa k'!ōtela lāxēs g'ālē 'nem gālekwa lāxa k'!ōtela: "Wä, gēlak'asēla meyoxwan qaxg'in g'āxēk' g'āx^εalela lāxwa g'āxdemaqōs aēdaaqa lāxens aēx'demēsēx qaxs hē^εmaaqōs g'āxēlē qenu^εx^u aemlq!enwēsgrada wiwak'ayogūn lāl, meyoxwan. Wä, hāg'il la nā^εnak^uLEX qa^s 10 ts!ek'lālelaōsaxens 'nē^εnemōkwaxs hēlaxaaqōs lāxēs g'āx^εēna^εyōs qa g'āxēsē g'āxs^εalitsēs q!ēq!ōmg'ilayâ qen hāyālālē lāxēs q!ē-q!ōmx^εlenōs meyoxwan. Wä, hē^εmis qa^s dāg'ilxlālaōsaxg'in ts!ē-ts!ex^εq!ōlemk', qāst, yūL 'nawāla^xs, meyoxwan," 'nēk^εexs laē ts!elwaqa. 15

Wä, lēx'aem ts!elwaqasēwa g'ālē lālanem k'!ōtelaxa dōgwanem lōxs g'ālaē gālek^u lāxa wa. Wä, lä 'nāxwaem ōgū'la^εmē ts!elwe-qayāsa nē^εnāgadē yālnek!wēnoxwaxa k'!ōtela. Wä, g'il^εmēsē k'!ēas nāqēsa waōkwē yālnek!wēnoxwaxa k'!ōtela lä k'!ēs 'māg'ilaxēs lālanem k'!ōtela. Wä, lä k'!ēs āxnōgwadēda 'nāl^εnemēmasasa ts!el- 20 wagayāsa yēyālnek!wēnoxwaxa k'!ōtela, yīxs hesq!ālemaa^εq ts!elwagayo lāxēs ēaxsēwēda k'!ōtela.

PRAYER OF THE HALIBUT-FISHER (to p. 618)¹

24 When the halibut-fisher of the Nāk!wax'dax^u, | or of the L!al!asi-
 qwāla, goes out fishing, and when he arrives on the fishing ground, ||
 25 he takes his hooks and his bait,—that is the skinned tentacles of the
 octopus, | and he cuts off a piece one span | long. He cuts open one
 side and spreads it out. | Then he takes his paddle and lays it across
 both sides of his | fishing canoe in front of the place where the halibut-
 30 fisher sits. || Then he takes his club and the spread | split tentacles
 of the octopus, which he puts on the paddle on which the bait is to
 be prepared, and he | pounds it with his club. He does not strike it
 hard. | Therefore, the split bait, the tentacle of the octopus, becomes
 thin. | As soon as he has made two of these, he takes his "younger
 35 brother," || the halibut hook,—for thus the halibut hook is called by
 the halibut-fisher,—and | he puts the bait on his "younger brother,"
 the hook, and ties it on with string. | After he has done so, he takes
 the crosspiece and hangs | the ends of his "younger brothers" (he
 means the hooks) to both ends of it. They are put on with a half
 hitch. | After he has done so, he takes the sinker and attaches it
 40 between the hooks to the || crosspiece. After he has done so, he holds
 the crosspiece in the middle and | speaks while he is praying to his
 "younger brothers." He says to them: |

PRAYER OF THE HALIBUT-FISHER

23 Wā, hē^{maaxs} haē lōqwēda lōq!wēnoxwaxa p!ā^{yē} yīsa Nāk!wax'-
 dax^u Lē^{wa} L!al!asiqwāla, wā g'il^{mēsē} lāg'aa lāxēs lōqwayē laē
 25 dāx'idxēs g'amōla Lē^{wa} tēlēxa sābekwē g'ōgūyōsa teq!wa. Wā,
 lā tōt!ets!endeq pa nāl^{nemp}!enk'ēs lāxens q!wāq!wax'ts!āna^{yēx},
 yix āwāsgemasas. Wā, lā t!ōs'idex āpsōt!ēna^{yas} qa's Lēplidēq.
 Wā, lā āx'ēdxēs sēwayo qa's pagāgendēs lāx wāx'sōtāga^{yasēs}
 bākwa'lats!ē xwāk!ūna lāx nalētxsas k!wāxdzasasa bakwa'lēno-
 30 xwaxa p!ā^{yē}. Wā, lā āx'ēdxēs ha^{yanō}. Wā, lā Lēbedzōtsa yī-
 melkwē g'ōgūyōsa teq!wa lāxa tēlēladzo sēwayo. Wā, lā t!ēlxūl-
 dzewēsa ha^{yanō} lāq lāqēs k'lēsaē ēālsilaxs laē t!ēlxūldze^{wēq}.
 Wā, hē^{mis} lāg'ilas la āla la pēldzewēda yī^{melkwē} tēl g'ōgūyosa
 teq!wa. Wā, g'il^{mēsē} gwāla ma^{lē} āxās laē dāx'idxēs ts!ā^{yaxa}
 35 g'amola gwe^{yōsa} bakwa'lēnoxwaxa p!ā^{yēs} g'amola. Wā, lā
 āx'ālēlōtsa tēlē lāxēs ts!ā^{yēda} g'amola qa's k'ēlg'il^{ēndēsa} k'il-
 k'ēma. Wā, g'il^{mēsē} gwāla laē āx'ēdxēs L!āk'losē. Wā, lā gaxben-
 dālasēs ts!āts!ā^{ya} lax wāx'sba^{yas}. Wā, lā max^{wālēlōts}. Wā,
 g'il^{mēsē} gwāla laē āx'ēdxa qelyaga^{yē} qa's tegwāgendēs lāxa
 40 L!āk'losē. Wā, g'il^{mēsē} gwāla laē dāyewēxa L!āk'losē. Wā, la^{mē}
 yāq!ēg'a^{la} laē ts!ēlwaqaxēs ts!āts!ā^{ya}. Wā, lā nēk'aq:

¹ See also Jesup North Pacific Expedition, vol. V, pp. 476, lines 18-22; 478, lines 1-7, 18-22, 28-32.

"Oh, younger brothers, now you are dressed with your good dress. | 42
Now you will go and call | the Old-Woman, Smelling-Woman, Born-
to-be-Giver-of-the-House, Flabby-Skin-in-Mouth, || and invite those 45
whom I have named." Thus says the halibut-fisher and | puts into
the water the crosspiece. |

He says so, and pays out the halibut fishing line. While | he is
paying out the fishing line, the halibut-fisher | says, praying down
into the water: ||

"Now get ready for it, Smelling-Woman; do not watch it for a 50
long time, but give it to | every corner of your house, Born-to-be-
Giver-of-the-House." |

As soon as the fishing line touches the bottom, he says: |

"Now, go for it, Smelling-Woman, do not play looking at your
sweet-tasting | food, Born-to-be-Giver-of-the-House, but take it at
once, go ahead, Old-Woman, || go ahead and take your sweet-tasting 55
food, go ahead, go ahead, Flabby-Skin-in-Mouth. | Do not let me
wait very long on the water, Old-Woman. Go ahead, go ahead, |
my younger brothers are dressed with your sweet-tasting food, Old-
Woman, | Flabby-Skin-in-Mouth." Thus he says. |

As soon as he gets a bite, he says, "Hold on, hold on, younger
brother." || Thus he says, while he is hauling up the fishing line. As 60
soon as he sees the | halibut, he takes his club and when the head

"Wä, ts!äts!a^{ya} laem sq!wälenkwa yîsôs ëk'ëx q!wä!ax'LE^{nax}ôs 42
lâqôs q!wä!ax'LE^{na} ts!ä^{yak}as. Wä, laems lâ! qa's Lë!lälâôsaxa
!ek!wana^{yë}xa mësagaxa ts!älälililakwëxa !enbël!exô, qa's laôs
'wî!a Lë!lälaxen la Lë!lëqälase^{wa}," 'nëk'ëda bakwa!lënoxwaxa p!â^{ye}- 45
yaxs laë äxstendxës L!äk'!osë.

Wä, lä 'nëk'axs laë ts!Engünselës bakwalaanâ^{yë}. Wä, g'il'mësë
ts!Engünselëda bakwa!laanâ^{yexs} laëda löq!wënoxwaxa p!â^{yë}
'nëk'exs laë ts!elwagensela:

"Wä, gwä!alax, mësagä. Gwäla gëp!attolisëq^u qa's ts!ëwana- 50
gëfëlôsasôx ts!älälililakwä."

Wä, g'il'mësë lăg'alë lögwayâs laë 'nëk'a:

"Wäg'illaqô mësagä. Gwäla âem dädogumaxs ëx'p!aq!ôsä ts!ä-
lälililakwä, qa's hëx'ida^{môs} däbendqwä. Wädzo !ek!wanä. Wä-
dzâg'aq^u lăxôs ëx'p!aq!ôsä. Wädzo, wädzo !enbël!exowä'. Gwä!- 55
dzosen xenlela gewäla ësela, !ek!wanä'. Wädzo, wädzo, la^{mô}
q!wälenkün ts!äts!a^{yä}x yîsôs ëx'p!aq!ôsä', !ek!wanä', yül !enbë-
L!exowä'," 'nëk'ë.

Wä, g'il'mësë q!ex'it^{se}wa laë 'nëk'a: "Dä!a, dä!äläqô ts!ä^{yä},"
'nëk'exs laë deng'otälaxës lögwayowë. Wä, g'il'mësë döx^{wäl}elaxa 60
p!ä^{yë} laë dăx'idxës hä^{yano}. Wä, g'il'mësë q!axüm^x'idëda p!ä^{yë}

62 comes out of the water, | he strikes it on the nose. Then the halibut-fisher says, | when he strikes the halibut: |

"Indeed, this does not sound bad on your head, Old-Woman, you
65 Flabby-Skin-in-Mouth, you Born-to-be-Giver-in-House, || for, indeed, I came to do so to you with my club, | Old-Woman. Go now and tell your father, your mother, your uncle, | your aunt, your elder brothers, and your younger brothers, that you had good luck, because you came | into this, my fishing canoe." Thus he says, sending away | the soul of the halibut to go and tell the news to his relatives,
70 telling them that the place to which he came || where he lay dead in the fishing canoe was good. |

Now he takes off the hook from the halibut and four times he puts the hook into the eyes of the halibut, saying: |

"Now, Old-Woman, look well at this sweet-smelling dress of our | younger brother, and tell your tribe, Old-Woman." Thus he says to it. ||

75 Then he washes his hooks so that all the blood comes off, and when | it has all been washed off, he holds them up and prays to them, saying: |

"Oh, you good younger brother, now your dress has been washed. | Now you will go down again to call Old-Woman, Smelling-Woman, | Flabby-Skin-in-Mouth and Born-to-be-Giver-of-House, that they also
80 come here || where Old-Woman has already come. Now, go, good younger brother." Thus he says, as he | puts it into the water. |

62 laē kwēx̄idex x̄indzasas. Wā, lä 'nēk'ēda bakwa'lēnoxwaxa p!ā-
'yaxs laē kwēx̄idexa p!ā'yē:

"Āt!as 'yāk'lālalema hek!wanē, yūl lenbēl'exō, yūl ts!älalili-
65 'lak". Qāḷaxs hē'maēx g'āxēlē qen hē gwēg'ilasg'in hāyanōk" lāl,
hek!wanē. Wā, hāg'illa ts!ek!älēlax āsa lō' ābāsa lō' q!ülēya
lō' ānēsa lō' enō'nelä lō' ts!äts!a'yāsēxs laaqōs hēlaxaxs g'āxaēx
g'āxexs lāxg'in bakwa'lats!ēk' xwāk'lūna," 'nēk'exs laē 'yālaqas
bex'ūna'yasa p!ā'yē qa lās ts!ek!älēlaxēs lēlēlälāxs ēk'aēs g'āxē
70 yāgūxdzasa bakwa'lats!ē xwāk'lūna.

Wā, laēmē āxōdxēs g'amola lāxa p!ā'yē. Wā, lä mōp!ena āx'a-
lēlōtsēs g'amola lāx gēgayagesasa p!ā'yē. Wā, lä 'nēk'a:

"Wēg'a, hek!wanē, hēlp!at!älaxwa ēx'p!ax q!walax'LEnsen ts!ā-
ts!a'yax qa's layōs ts!ek!älēlaxēs g'ōkūlōtaōs, hek!wanē," 'nēk'eq.

75 Wā, lä ts!ōx̄widxēs g'amola qa 'wīlēs lawāyēda elkwa. Wā, g'filēmēsē
'wila la ts!ōkwa, laē dzōxwalaq qa's ts!elwaqēq. Wā, lä 'nēk'a:

"Wā, ts!ā'yak'as, laems kwākwaxōs q!wāq!walax'LE'naqōs. Wā,
hāg'illa ēdensalex qa's lē'lalaōsax hek!wanē lō' mēsagā lō' lenbē-
l'exā lō' ts!älalili'lakwa qa g'āxlag'isē ōgwaqa laxōx g'āxēx g'āxa-
80 tsōx hek!wāna'yēx. Wā, laems lālōl, ts!ā'yak'as," 'nēk'exs laē
ts!enx̄stendeq.

Then he just repeats the words which he first said when | he put 82
the halibut fishing line into the water. |

After he has finished fishing, he comes home to his house || and as 85
soon as he arrives on the beach of his house, | the first thing done by
him is to untie the bait from the halibut hooks and to hang them on
the side of his | fishing canoe. After this has been done, he coils up
the | fishing line, and after this has been done, he steps out of his |
canoe carrying his fishing line which he hangs up || at the place made 90
for hanging up the line. After this has been done, | he goes back to
his canoe and puts the hooks into his | hook box. After this has
been done, he hauls the halibut out | of his fishing canoe and puts
them all belly up | as he hauls them out. He does not allow the head
of the halibut to go down into the water || at the side of the fishing 95
canoe when he first hauls them out, | for the first Indians said that
if the head of a halibut should be covered by water | when it is first
hauled out of the fishing canoe, it would immediately be | bad weather
and rain, and, therefore, they take care | not to let the head be
covered by water, when the halibut is hauled out of the fishing canoe
by the || fisherman. After the fisherman has done so, he takes his 100
hook box, | and comes into the house. Then he puts down his
fishing | box in the place where nobody walks, and his wife | gives

Wä, läxaē āem ēnegeltōdxēs grālē wāldemxs grālaē tsenx^o- 82
stendxēs lōgwayowē.

Wä, grīlmēsē gwāl bākwalaxs grāxaē nānakwa lāxēs grōkwē.
Wä, grīlmēsē lāgaa lāx L!emafisasēs grōkwē, wā hēmis grīl āxēts- 85
sēxs laē qwēlōdxa tēlasēs grīgamola qa's gēxwāgedalēs lāxēs ba-
kwa!ats!ē xwākūna. Wä, grīlmēsē gwāla laē aēk'la qesēdxēs
bakwalaānāyē denema. Wä, grīlmēsē gwāla laē lāttā lāxēs ba-
kwalaats!ē xwāk!ūna dālxēs bakwalaānāyē denema qa's lā gēx-
wits lāxa hēkwēlayē qa gēwatsēs denemē. Wä, grīlmēsē gwāla 90
lā aēdaaqa lāxēs xwāk!ūna qa's lats!ōdēsēs grīgamola lāxēs grīm-
!ats!ē grīldase. Wä, grīlmēsē gwāla laē gax'sōltōdxa plēp!āyē
lāxēs bakwalaats!ē xwāk!ūna laqēxs ēnāxwa^omaē nelālēda plāyaxs
laē gax'sōltālaq. Wä, lā k'!ēs hēlq!ālaq lensa ma!lēgamanāsa
plāyē lāx ōgwāga^oyasēs bakwalaats!ē xwāk!ūna yīxs grālaē gax'sōlt- 95
tōdrq, qaxs ēnēk'aēda grālē bāk!ūmqēxs grīlmaē t!ēpema plāyaxs
grālaē gāx'sōltāyā lāxa bakwalaats!ē xwāk!ūna, laē hēxida ēyax-
semx'idēda ēnāla la ēyeyōgūsa. Wä, hēmis lāg'ilas aēk'!lasōē qa
k'!ēsēs t!ēpem lāxa ēwāpaxs laē gax'sōltālayā plāyasa bakwa!ē-
noxwaxa plāyē. Wä, grīlmēsē gwāla, laē āxēdxēs grīm!ats!ē 100
grīldas qa's lā lāxēs grōkwē. Wä, grīlmēsē hāng'alilaxēs grīm!a-
ts!ē grīldas lāxa k'!ēsē qayatsa bēbegwānem laē g'ēnemas āxēd
qa L!ēxwas. Wä, grīlmēsē L!ēxwaxs laē xwāna!idēda ts!ēdāqē

him to eat. After he has eaten, the woman gets ready | to cut open
 5 the halibut to take out the intestines on the beach; || and when the
 intestines of the halibut have been taken out, the woman | turns
 inside out the stomach so that everything inside comes out, and she
 looks for | cedar or hemlock sticks or a stone that might be in the
 stomach, for | these bring good luck to the fisherman, these that were
 named by me. | After the woman has finished, she calls her husband ||
 10 to haul up the halibut, and the woman draws | salt water and pours it
 over the blood on the beach, so that | the blood may go down into
 the gravel of the beach, for | the first Indians said that if a dog should
 lick up the blood of the | halibut, the halibut would stop biting the
 15 hook of the fisherman. || After the woman had done so, she goes to
 where she has put the halibut. . . . |

Prayer to the newly made halibut hook of the halibut-fisher. |

When he first puts in the bone tooth into the halibut hook and |
 the attachment for the line, the bait string, the bark of devil's club
 which is | wrapped around the lower end near the bone tooth at the
 20 lower end of the halibut hook which is called || bait holder; when all
 this has been done, the halibut-fisher | holds up his newly made hook
 and prays to it. | He says: |

"Oh, younger brother, now take care of what I am doing to you,
 good younger brother, | now your dress has been put on, and you

qa's lä PELÖDÄLAXA p!ä'yē LÖ' qa läwäyēs 'yax'yig'ilas läxa L!ema-
 5 'isē. Wä, g'il'mēsē läwä 'yax'yig'ilasa p!ä'yē laēda ts!edāq L!E-
 p!EXSEMDXA mōqūla qa 'wī'lēs lāts!āwē g'ēts!EWAQ qa's dōqwēx
 k!waxLÖ'laxa LÖ' q!wāxa LÖ' t!ēsemlaxa g'its!āxa mōqūla, qaxs
 hē'maē LÄLÖGWALASÖ'sa bakwa'lēnoxwaxa p!ä'yēXEN la LēLEqa-
 lase'wa. Wä, g'il'mēsē gwāla ts!edāqē laē Lē'lālxēs lā'wūnemē
 10 qa lās NEXÜSDĒSELAXA p!ä'yē. Wä, lēda ts!edāqē tsēx'id läxa
 dēmsx'ē 'wāpa qa's lä gūqās läxa ELX'ēlgwisē läxa L!ema'isē qa
 'wī'lēs lābetalisa elkwa läxa t!at!ēdzemasa L!ema'isē qaxs
 'nēk'aēda g'alē bāk!ūmqēxs g'il'mēlaxa 'wats!ē la k'ilqaxa elkwāsa
 p!ä'yē lālxē gwa!q!Ek'asō'sa p!ä'ya bakwa'lēnoxwaxa p!ä'yē. Wä,
 15 g'il'mēsē gwāla ts!edāq laē lāx la āxātsa p!ä'yē. . . .

Ts!elwagayoxa altsemē 'yek'ō yīsa lōq!wēnoxwaxa p!ä'yē.
 Yīxs g'ālaē gwāl 'wī'la āx'āLElōtsa x'āxx'āyē läxa yek'ō Lē'wa
 hēg'iwa'yē, wā hē'mēsa tēlem Lē'wa xEk!ūmasa ēx'mē la q!enē-
 p!enēxa ōXLā'yasa x'āxx'ā'yē Lē'wa ōXLā'yasa yek'ōxa Lēgades
 20 tēldema; wā, g'il'mēsē 'wī'la gwāla laēda lōq!wēnoxwaxa p!ä'yē
 dzōxwālxēs āltsemē 'yek'ō. Wä, la'mē ts!elwagaq. Wä, lä
 'nēk'a:

"Wä, ts!ä'ya laems yāl!ox'widLEX lāXEN sēnataōL, ts!āts!a-
 'yak'as, la'mōx gwāl'āLElōs gwēlgwālāqōs. La'mēSEN lālōs lāx

will go to the || village of Smelling-Woman, Born-to-be-Giver-of-the- 25
House, Old-Woman, Flabby-Skin-in-Mouth. Now | you will purify
yourselves, good younger brothers. Do not let go of your hold of
Smelling-Woman, | Born-to-be-Giver-in-the-House, Old-Woman,
Flabby-Skin-in-Mouth, when they take hold of you, good younger
brothers. | I shall blacken you, good younger brothers, with these
spruce branches, that you | may smell good, that you may soon be
smelled by Smelling-Woman, when I first put you into the water, ||
good younger brothers." Thus he says and takes spruce branches 30
which he puts into | the fire of his house, and when they are burning,
he beats with them the | halibut hook which he calls his younger
brothers, and while he is beating them with the spruce branches, |
he says: |

"Now, good younger brothers, I am putting on you this sweet
smell, || good younger brothers, that you may at once be smelled by 35
Smelling-Woman, Old-Woman, | Flabby-Skin-in-Mouth, Born-to-be-
Giver-in-House, when you first fall on the roof of their house, | and
then take hold of Smelling-Woman, Old-Woman, Flabby-Skin-in-
Mouth, Born-to-be-Giver-in-House, | when they come near you,
good younger brothers and do not let go of your hold | when you take
hold of them." Thus he says. ||

When his halibut hooks which he calls his younger brothers are all 40
black, | he hangs them up in the corner of his house. He goes into
the | woods and looks for a small spruce tree. When he finds it, |

g'ōkūlasas mēsagā, ts!ālali!lakwa, !ek!wana !enbē!EXā. Wā, 25
la'mēts q!ēqelalōL, ts!āts!a'yak'as, g'wāk'asnō dāwaqē lax mēsagā,
ts!ālali!lakwa, !ek!wana !enbē!EXā qō dāg'aalelālōL, ts!āts!a'ya-
k'as. Wā, la'mēsen ts!ō!ēdlōL ts!āts!a'yak'as y!sg'ada ālēwasek' qas
ēxp'alēlōs qas geyōlēlōs mēdzē!LES mēsagā qenlō g'fl āxstend-
lōL ts!āts!a'yak'as," ēnēk'EXs laē dāx'ēidxa ālēwasē qas āx!endēs lāx 30
legwilasēs g'ōkwē. Wā, g'flēmēsē x'ix'ēdexs laē xwāsas lāxēs
ēy'ēyek'ōxēs g'wē'yō ts!āts!a'ya. Wā, g'flēmēsē xwās'its lāq laē
ēnēk'a:

"Wā, ts!āts!a'yak'as, la'mēn āx'ālelōtsg'ada ēxp!ālak' lāl,
ts!āts!a'yak'as, qas hēx'ēidamēlōs mēs'ā!ē!LES mēsagā, !ek!wanā, 35
!enbē!EXā, ts!ālali!lakwa, qasō g'fl tēx'alās lāx sālās g'ōkwasē.
Wā, hē'mēts dādalaslōsax mēsagā, !ek!wanā !enbē!EXā, ts!ālali!la-
kwa, qō g'ax ēx'abālālōL, ts!āts!a'yak'as. Wā, las k'!ēs dawāqēxs
laaqōs dāx'ēideq," ēnēk'ē.

Wā, g'flēmēsē la āla ts!ōts!ē!tsemē ēy'ēyek'ās y!x g'wē'yās ts!āts!a- 40
'ya, laē tēx'walilas lāxa onēgwilasēs g'ōkwē. Wā, lā alē'sta lāxa
āl'ē qas lā ālāx w!swū!ēna ālēwadzema. Wā, g'flēmēsē q!āqēxs
laē āx'ēdxēs k'!āwayo qas k'!imt!EX!endēqxa ālā neqela. Wā

43 he takes his knife and cuts off at the bottom those that are really straight, and | when he has cut off four, the halibut-fisher speaks ||
45 and says, praying to those which he will use for making the crosspiece for the hooks: |

"Go on, take care, friends, for you yourselves have called me | that I may come to get you to take care of my younger brothers; | and also try hard to spread your sweet smell that you may be | desired by Smelling-Woman, Flabby-Skin-in-Mouth, Old-Woman, Born-to-
50 be-Giver-in-House, and call || them to come and take hold of my younger brothers | of whom you will take care and that you may not break apart when my younger brothers are taken hold of, | those of whom you will take care, friends, for you, yourselves, say that you are | unbreakable." Thus he says to them. |

55 Then he looks for good spruce roots, and he digs || around the bottom of large trees, and when he finds a thin, | long, straight root of a spruce tree, he pulls it out. | Sometimes the good root will be two fathoms long. | Then he cuts it off and when he has it, he speaks: | and says, praying to the root: ||

60 "Oh, friend, come, for you, yourself, have called me to come and | get you, friend, now keep together with your uncommon | supernatural power, I mean that you will hold together our friends, the | crosspieces. Do not break apart when my younger brothers are

g'il'mēsē mōts!aqē k'!m̄taʼyas laē yāq!ēg'a!ēda lōq!wēnoʼxwaxa
45 p!āʼyē. Wā, la ʼnēk'axs laē ts!elweqaxa l!āk'!ōsalasē ālēwadzema:

"Wāg'il la yāl!oʼxwīdlex, ʼnēʼnemōkʼ, qaxs lemaaʼqōs lē!āla g'ā-xen qen g'āxē āx'ēdex-daʼxōl qaʼs āaxsilēlōsaxen ts!āts!aʼyā. Wā, hēʼmis qaʼs wālemk'aʼmēlōs k'exwasōs ēx'p!ālāqōs qaʼs mēdze-lāōsas mēsagā, ʼnēbēl!exā ʼlek!wanaʼya, ts!ālālililakwa qaʼs lē!la-
50 laōsaq qa g'āxēs dāg'aalelaxēs aaxsilākʼlaōsen ts!āts!aʼyā. Wā, hēʼmis qaʼs k'!ēsaōs k'ōxʼwida qō dāg'aalelasōʼlen ts!āts!aʼyāxēs aaxsilakʼlaōs, ʼnēʼnemōkʼ, qaxs q!wālēkʼ!ālaʼmaaʼqōs ʼnēk'exs ts!exaēx, ʼnēʼnemōkʼ," ʼnēk'eq.

Wā, lā alēxʼidex ēk'a lōp!ekʼsa ālēwasē. Wā, laʼmē ʼlāpax
55 eōxlāʼyasa lēs!ekwē lax!āsa. Wā, g'il'mēsē q!āxa wīswū!ʼnē g'ilsg'ilt!a naenqala l!ōp!ekʼsa ālēwasē, laē nexʼwāqolsēlaq. Wā, lā ʼnālʼnemp!ēna mālp!enk' lāxens bālāqē āwāsgemasasa ēk'ē l!ōp!ekʼa, laē t!ōts!endeq. Wā, g'il'mēsē lāleq laē yāq!ēg'a!a. Wā, lā ʼnēk'exs laē ts!elwaqaxa l!ōp!ekʼē:

60 "Wā, qāst, gēlakʼas!a qaxs laaʼqōs lē!āla g'āxen qen sōʼmē āx'ē-tsōs, qāst. Wā, laʼmēts q!ap!ēxʼsāeml lēʼwōs k'!ēsēx aōms ʼnawā-lakwaxen ʼnēʼnak'ilē laems dādegāla!exg'ins ʼnēʼnemōkūk' lāx-gada l!āk'!ōsek'. Gwāk'asnō k'!āqoʼxwīdlō qō dāg'aalela mē-

taken hold of | by Smelling-Woman, Flabby-Skin-in-Mouth, Old-Woman, Born-to-be-Giver-in-House." Thus he says to || the roots. | 65

After he has prayed to the two young spruce trees and the | spruce roots, he carries them home. |

PRAYER OF A MAN WHO HAS BEEN BEWITCHED (to p. 618)

When a man thinks that he has been bewitched by another man 1 his enemy, | then the man who is getting sick goes into the woods | where different kinds of trees grow, and when he comes | to the middle of a patch of different trees, he sits down on the ground and || speaks; and the man says: "Oh, friends, turn your faces to me, | 5 look through me, Supernatural-Ones, because | I have been bewitched, that I may die. I have come, Supernatural-Ones, to beg you | to take pity on me and to try to save my life, that I may live. Listen to me. | I beg your help, Supernatural-Ones, O Life-Bringers, || Super- 10 natural-Ones, and this is what I ask of you, Supernatural-Ones, that you | may take away the power of witchcraft against me, Supernatural-Ones, you to whom | nothing is impossible, Supernatural-Ones. I mean that you | will let me dream a good dream this night."¹ | Thus says the man. ||

sag'ä, lenbēl!exâ, lek!wana^{ya}, ts!älalili!lakwaxen ts!äts!a^{ya},
 'nek'ëxa L!öp!ek'ë. 65

Wä, g'il'mēsē gwāl ts!elwaqaxa ma!lēdälaxa älēwadzemē ɬ'wa
 L!öp!ek'asa älēwasē ɬä'sa laē dālaq qa's nā'nak^u lāxēs g'ökwa.

PRAYER OF A MAN WHO HAS BEEN BEWITCHED

Wä, hē'mexs k'ōtēda begwānem laem ēqasōsēs häyōtē ōgū'la 1
 begwānema, wä lēda la ts!ex'q!a'nakūla begwānem lāxa āl!ē
 lāxēs q!älē q!a'yatsa 'wi'welmasē ɬax'ɬōsa. Wä, g'il'mēsē lāg'aa
 lāx neq!egēlasasa 'wi'welmasē ɬax'ɬōsa laē k!wäg'aelsa. Wä, lä
 yāq!eg'a'la. Wä, lä 'nek'a: "Wäg'illa 'nē'nemōk^u 'nemēgemx'ē- 5
 deɬ qa's dōqumx'sendex'da'xwaōs g'āxen; yūL 'nā'nāwalak^u qax-
 g'in la'mē ēqasō qen he'lē. Wä, g'āx'mēsen aēsayōL 'nā'nāwalak^u
 qa 'wāx'ēdaōs q!wāq!ūla g'āxen qen q!ūlē. Wä, hōlēla g'āxen,
 yōlaxs aēsayowēdaēx 'nā'nāwalak^u, yix'da'xōL q!wēq!ūlag'ilas
 'nā'nāwalakwa. Wä, g'a'mēsen hawāxelasō lāl 'na'nāwalak^u qa's 10
 wäg'ilōs bāxūs ēdamasxa ēga'yā g'āxen 'nā'nāwalak^u yōlaxs
 k'leāsaēx 'weyōlānema 'nā'nawālak'dzēk'as, 'nē'nak'ilē qa's
 wäg'ex'da'x^u lāg'ilaōs mēmxe'g'ilal qen ēx'LE mēxēlxwa gānolēx,"
 'nek'ēda begwānemē.

¹ This prayer was used by Neqāp!enk'em.

- 15 As soon as his prayer is at an end, he comes out of the woods, | goes into his house and lies down on his bed. | He does not eat, because he does not wish to dream another kind of dream, | but he wishes to dream of what was told him by the supernatural spirits of the | trees.
- 20 Now the sick man does not think of anything but the || supernatural spirits of the trees. Many men say | that the dream comes from the spirits of the trees who give instruction to the bewitched | man how to cure himself and generally, the man gets well | after that. That is the end. |
- 25 The Kwakiutl say this. Now you can see || that the Indians really believe in witchcraft, and therefore the men really | get sick and they also believe that a good dream comes | when they find a good saying of the supernatural spirits of the woods, and the faith | of the man makes him get well. |

PRAYER TO THE LARK (to p. 618)

- 30 When the lark is first seen by a man || or a woman, and if he is a wise man or she is a wise | woman, when they see the bird lark sitting on a bush, | the man at once prays to him, | and says, praying to the lark: "Welcome, | friend, we come to meet again. Now come
- 35 and protect || me, Supernatural-One, that nothing evil may happen to

15 Wā, g'ilēmēsē q!ūlbē ts!elwagemas g'āxaē g'āxwūlt!a. Wā, lā laēl lāxēs g'ōkwē qa's qelx'walilē lāxēs qelgwi'lasē. Wā, la'mē k'lēs hāmx'ida, qaxs gwāq!elaē g'āx mēxalas ōgū'la mēxē lāxēs wālagēla qa's mēxa'ya g'āxla wāldem 'nā'nāwalakwasa lāx-lāsē. Wā, la'mēda ts!ex'q!a begwānem k'leās ōgū'la g'ig'aēgē lāxa

20 'nā'nāwalakwasa lāx-lāsē. Wā, lā q!ēnemt!ēda begwānem 'nēk'exs g'āx'maē mēxelasa 'nāwalakwasa lāsē g'āx lēxs'alaxa ēgēkwē begwānem qa ēs'aqaēnēs. Wā, lā q!ūnāla hēldek'ēda begwānemē lāxēq. Wā, laem lāba.

Wā, laem Kwāg'uīdzes wāldema. Wā, laems dōqūlaqēxs lō-

25 'maē ōq!ūsēda bāk!ūmaxa ēqa. Wā, hē'mis lāg'ilas ālaem ts!ex'-q!ex'idēda begwānem. Wā, lāxaē ōq!ūsxēs g'āxē ēk' mēxa'ya qa ēk' wāldemsa 'na'nāwalakwasa lāx-lāsasa āl!ē. Wā, la ōq!udza-lats!āsa begwānem hēem ēx'idamaseq.

PRAYER TO THE LARK

Wā, hēmaaxs g'ālaē dōx'walelēda wāx'waxolē yīsa begwānem

30 lō'ma wāx'mē ts!edāqa yīxs nāgadaē begwānemē lōxs nāgadaē ts!edāqaēna'yasa ts!edāqē, wā, g'ilēmēsē dōx'walelaqēxs k!wāxla-wayāēda wāx'waxolēxa ts!ēk!wa laē hēx'ida'ma begwānem ts!el-waqaq. Wā, lā 'nēk'exs laē ts!elwaqaxa wāx'waxolē: "Gēlak'as'la, qāst, g'āx'emxaens q!ālagā. Wā, gēlag'a qa's wāg'ilōs dādame-

me, that I may not be sick, and | that I may not be overcome by those 36
of my fellowmen who plan to kill me, and | have mercy on me and give
that I may obtain everything easily, | whatever I work at, and that
property may come of its own accord | into my house, Supernatural-
One. (Bring it about by your ways) friend, || and also take care 40
of the berries, make them bear much this year, | Supernatural-One,
friend." Thus says the man. |

This is also a prayer of the ancestors of the Kwakiutl. That | is
the end. |

DISPOSAL OF PROPERTY OF A DECEASED PERSON (to p. 710)

When the salmon-fisher gets sick | after he has finished unloading 1
the bundles of dried salmon, | he just stays one night in his house
before he dies. Then they do as | was done by the Indians of former
times. They immediately bury the man || who has died; and when 5
those who have buried him come home, | the wife of the deceased
one at once tells all of the men | who belong to his numaym to carry
out the bundles of | dried salmon, to load them on the canoe of her
deceased husband, and to | put them on the beach outside of the
grave of her deceased husband, to be || burned up as travelling-pro- 10
visions of her deceased husband; and also the oil and | all the fish-
hooks and the clothing and his canoe. |

wēl g'āxEN 'nāwalak^u qEN k'!ēāsē 'yāg'asL lāxa ts!EX'q!ōLEM lōē 35
qEN k'!ēsē lālanemsa k!wēx'ālasEN bEXūtē qEN lē!lē. Wā, hēmīs
qa's wāxaōs g'āxasasōs hōlēmā'lats!āq!ōs g'āxEN qEN hōlamalēxa
'nāxwalaEN qEN ēaxēnēL. Wā, hēmīs qa wūlēlēlisa 'nāxwa
dādek'as lāxEN g'ōkwē, 'nāwalak^u lāxēs g'wēx'sdēmōs, qāst. Wā,
yō'mēsōs aaxsilasē'wa L!ōL!Ep!ēmasēx qa wēg'ilōs hēlāmaslēqō, 40
'nāwalak^u, yōL, qāst," 'nēk'ēda begwānem.

Wā, hās'ēmxaa ts!Elwaga'yōsa g'ālās'ada Kwāg'u'lek: Wā, laem
lāba.

DISPOSAL OF PROPERTY OF A DECEASED PERSON

Wā, laem hēx'idaem ts!EX'q!EX'idēda yālnēk!wēnoxwaxa k'!ō- 1
tēla, yīxs g'ālaē g'wāl mēwēlēlaxēs mēmats!abekwē xa'masa. Wā,
ā'misē xamaēl lāxēs g'ōkwaxs laē wik'EX'ēda. Wā, lā lāx g'wēg'i-
lasasa g'ālē bāk!uma, yīxs laē hēx'idaem wūnemtaxa begwāne- 5
maxs g'ālaē wēk!EX'ēda. Wā, g'il'mēsē g'āx 'wī'la nā'nakwa wū-
nemtāq laē hēx'idaēmē gēnemx'dās āxk'!ālaxa 'nāxwa bēbegwā-
nemxa g'ayōlē lāx 'nē'mēmōtdās qa lās mowelsaxa mēmats!abekwē
xa'mas qa lās mōxsas lāx xwāk!ūnax'dāsēs lā'wūnemx'dē qa lās
'mōgwalisas lāx L!āsa'yas dek'ālaasasēs lā'wūnemx'dē, qa's 'wīlē
lēqwēlaq qa g'EWūlk'sēs lā'wūnemx'dē. Wā, hē'mēsa L!ē'na, lōē 10
'wīlē wīwak'ayox'dās lōē g'wēlgwā'lax'dās lōē xwāk!ūnax'dās.

12 When L!ālbē had died,—for that was the name of the salmon-
 fisher, | and his wife's name was L!ālamēg'i!ak^u, | and the name of
 15 his son was L!āl!ēlanem, and the name of his || daughter was
 K'!ēdēlēlak^u—then not one dried salmon was taken by | L!ālamēg'i-
 !ak^u for her food for her two children, for | the Indians of former
 times said that for a long time there is no soul of the salmon-fisher, |
 and, therefore, they call belonging to the dead the salmon | caught
 20 by L!ālbē. It brings bad luck to those who eat anything || caught
 by one who died before he became sick; and the | Indians of olden
 times said that only the own work of a man who dies | is put on the
 fire; and the canoe that is made by the canoe builder before | he
 dies is broken | and put on the fire; but if the canoe of a dead man
 25 has been bought, || after his death it is taken by his child; | and it is
 the same with dried salmon when the dried salmon has been bought
 by a woman | from another man. They do not burn it, if it had not
 been put | into the house of her husband who died; but if | the dried
 30 salmon was in the house when he died (it is burnt, for) || they burn
 everything that was in the house. |

As soon as a man, or woman, or a | little child, die, even when there
 are | many people in the village, they all pour out the water in their
 buckets, and | they draw fresh water from the spring or from the
 river. ||

12 Wā, la^{mē} lē^{lē} L!ālbēx'dē qaxs hē^{maē} lēgemsa yānek!wēno-
 wxaxa k'!ōtela. Wā, la lēgadē genemx'dāsēs lālamēg'i!ak^u. Wā,
 lā lēgadē begwānem xūnōx^{usēs} L!āl!ēlanem. Wā, lā lēgadē ts!ē-
 15 dāqē xūnōx^{usēs} K'!ēdēlēlak^u. Wā, lā k'!ēās ^{enem} xā^{mas} āx^{ētsōs}
 L!ālamēg'i!ak^u qa ha^{mās} lē^{wis} ma^{lōkwē} sāsema, qaxs ^{nek'aēda}
 g'ālē bāk!umqēxs geyōlāē k'!ēāsē bex^{ūnāyasa} yānek!wēnoxwaxa
 k'!ōtela. Wā, hē^{mis} lāg'ilas lēgades ^{yāg'enōta} xā^{masē} yāne-
 gwanems L!ālbēx'dē. Wā, la^{laē} aemsēda ha^{māpaxa} ^{nāxwa} āxā-
 20 nems la lē^{la}, yixs k'!ēs^{maē} ts!ex^q!ex^{ida}. Wā, lā ^{nek'ēda} g'ālē
 bāk!umqēxs lēx^{a^{maē}} laatsa ēaxanemasa begwānemē lāē lē^{lxs}
 leqwēlase^{waē} lē^{wa} xwāk!ūna lēqēsa lēq'ēnoxwē, yixs g'il^{maē}
 wik'!ex^{ēdēda} lēq'ēnoxwaxa xwāk!ūna lāē hēx^{ida} tsōtsox^{s'en-}
 tse^{wēda} alōlaq xwāk!ūna qā^s leqwēlayuwē. Wāx'i k'il^{wāne-}
 25 mēda la lē^l begwānemxa xwāk!ūna la hēlanems xūnōx^{udās}. Wā,
 lā hēm^{xat}! gwēx^{sa} xā^{masē} yixs g'il^{maē} k'il^{wanema} ts!edāqaxa
 xā^{masē} lāxa ōgū^{la} begwānema lā k'!ēs leqwēlaqēxs k'!ēsāē g'āx
 g'aēl lāxa g'ōkwē lāx wik'!ex^{ēdaasēs} lā^{wūnemx'dē}; wāx'i g'aēla
 xā^{masē} lāxa g'ōkwaxs lāē wik'!ex^{ēdāde} begwānemx'dē lā lē-
 30 qwēla w'il^{laxa} g'ix^{g'aēlē} lāxa g'ōx^{udās}.

Wā, g'il^{mēsē} ^{wik'!ex'ēdēda} begwānem lōxs ts!edāqāē lōxs
 wāx^{maē} weyōgomāla g'inānema lāē ^{nāxwa^{ma}} wāx^{em} q'lē-
 nem g'ōkūla ^{w'il^{la}} gūqōdālaxa ^{wābets!āwasēs} nēnagats!ē qā^s lā
 tsāx āltā ^{wāpa} lāxēs q'lōlostāla lōxs hāē tseyēda wa.

Those who belong to the numaym of the deceased one go to the 35
house of the chief | of the numaym of the dead man, and they break
one side | of the house and carry out the dry salmon that was given
to the | chief and burn it on the sea side of the grave of the one who
died. | Then they finish, and give to the widow of the || dead man, and 40
to his children, food and | clothing. |

Many a time, when I was a young man, I have seen what I am
talking about, | but now the ways of the Indians are different. |
They do not do now what was done by the men of olden times. ||
That is the end. | 45

THE SPIRITS OF THE FIRE (to p. 749)

Now about The-One-Sitting-on-the-Fire. He is a man according 1
to the saying of the | Indians, when they talk about him in their
feasts, for when they put down in front | of the feasters the dishes,
then the man who puts down the dishes takes | some of the dried
salmon, breaks it into four pieces, dips it into || oil, and throws it on 5
the fire of the feasting house. | He says, praying to The-One-Sitting-
on-the-Fire: |

"Now, The-One-Sitting-on-the-Fire, eat first of the breakfast of
our friends. | Please protect us so that no harm may come to us |

Wä, â'mēsa 'nāxwa g'ayōl lāx 'nemēmotas lā lāx g'ōkwasā g'īgā- 35
ma'yas 'ne'mēmotasa la lēl begwānem qa's k'lexsōdēxa āpsanā-
'yas g'ōkwas qa's mōwēselēxa l'lawēndēmē xa'masa lāxa g'īgā-
ma'yē qa's lā leqwēlaq lāx l'āsa'yas dek'la'yasasa la lēla. Wä-
laem gwāla, qaxs â'maē la l'lawentase'wē genēm'x'dāsa la lēlē be-
gwānem'x'dē lē'wis sāsem'x'dāsēs 'ne'mēmotē qa ha'mās lō' qa 40
gwēlgwālas.

Wä, la'men dōqūla q'lūnālxg'īn gwāgwēx's'ālasek' yīxg'īn hē-
'maōlēk' ālē ālostā begwānemē. Wä, lōx ōgūx'id lōxda ālēx
bāk'luma yīxs k'lēsāē la hē gwēg'ilē lāx gwēg'ilasasa g'ālē begwā-
nema. Wä, laem lāba. 45

THE SPIRITS OF THE FIRE

Wä, hē'maēda k'wax'lāla yīxs begwāmemāē lāx wāldemasa bā- 1
k'lumaxs gwāgwēx's'ālāē lāqēxs k'wēlaē qaxs g'il'maē k'āgem'līla-
se'wa k'wēlasa lōelq'wa laēda k'elg'isē begwānem dāx'idxa g'a-
yōlē lāxa xa'masē qa's k'ōk'ops'alēxa mōwē. Wä, lā ts'ep'līdes
lāxa l'ē'na qa's āxlendēs lāxa legwīlasa k'wē'la'yatslē g'ōkwa. 5
Wä, lā 'nēk'axs laē ts'elwaqax k'wax'lāla:

"Wä, k'wax'lālā, laems g'ilqlēs lāxg'a gaaxstēg'asg'ens 'nē'ne-
mōkūk'. Wāg'illa dādamewēl g'āxenu'x^u qa k'leāsēs 'yāg'aslesōx;
wä, hē'mis qa's g'iwālaōs g'axenu'x^u qanu'x^u hōlēmālēxenu'x^u

- 10 and help us to get easily || all we are working for, you, The-One-Sitting-on-the-Fire." Thus he said, and the man himself | answers, and he says, "Yes, I will do so." | The man replies to what he said, for The-One-Sitting-on-the-Fire. | Then after the man has finished throwing on the fire the four pieces of dried salmon, | he tells the feasters to go ahead to eat the dried salmon. One man, I think, ||
 15 was annoyed at that person because | they gave first to eat to The-One-Sitting-on-the-Fire. Therefore, the man was asked by the | guest what The-One-Sitting-on-the-Fire was, a man or a | bird. |

- Then the man who had fed The-One-Sitting-on-the-Fire answered
 20 and || said that The-One-Sitting-on-the-Fire was in their minds the | man of the fire of our house, and that the heat is a woman, | the wife of The-One-Sitting-on-the-Fire. The woman, the heat, is named | L!êtsaplilānaga (Heat-Under-the-Fire-Woman), for all the fires in the house and | the fires on the ground have heat, for the firewood
 25 can not burn if there is || not The-One-Sitting-on-the-Fire and his wife, L!êtsaplilānaga, near it, | for they are the life of the fire of the house, namely, The-One-Sitting-on-the-Fire and his | wife, L!êtsaplilānaga. He is a real man, and | his wife, L!êtsaplilānaga, is a real woman. Thus said the man to the | guests. Some Indians say
 30 that || The-One-Sitting-on-the-Fire and L!êtsaplilānaga are helping spirits and others say that | The-One-Sitting-on-the-Fire is the soul

- 10 'nāxwa ēaxēna'ya, qāstā k!wax'Lāla," 'nēk'ēxs laē q!ūlēx's'em nā-nax'ma'ya. Wā lā 'nēk'ēda begwānemē. "Wā, hēlen gwālalē." Wā la'mēda begwānem nā'nax'mē qa k!wax'Lāla lāxēs wāldem. Wā, g'il'mēsē gwālēda begwānem āxlālaxa mōx'widał xa'masa laē wāxaxa k!wēlē qā wāg'is xemxas'idxa xa'masē. Wā, la'emxana-
 15 wisē wa'nēqēda waōkwē begwānemsa begwānemaxs laē hē g'il hām'g'ilasēwē k!wax'Lāla. Wā, hē'mis lāg'ilas wūlāsēwēda begwānemasa k!wēlē lāx gwēx'sdemasa k!wax'Lāla lō' begwānem lō' ts!ēk!wa.

- Wā, lā nā'naxma'yēda begwānemxa hām'g'ilāx k!wax'Lāla. Wā;
 20 lā 'nēk'a yixs "māsaē k!wax'Lāla lāxēs nē'nāq'a'yaqōs ēsaēla begwānema legwīlasens g'ig'ōkwē. Wā, lāla ts!edāqa L!ēs'ala. Wā, hēem genems k!wax'Lālaxa ts!edāqē L!ēs'alaxa lēgādēda ts!edāqas L!êtsaplilānaga, yixs 'nāxwa'maēda legwīlasa g'ig'ōk' lē'wa leq'lūs lāxa āwīnak'lūsē, yixs k!eāsaē gwēx'idaas x'ix'idēda leqwāxs
 25 k!ēsāē la k!wax'Lāla lē'wis genemē L!êtsaplilānaga la nēxwāla, qaxs hē'maē q!ū'layosa legwīlasa g'ōkwē yix k!wax'Lāla lē'wis genemē L!êtsaplilānagaxa ālak'lāla begwānema. Wā, lāxaē ālak'lāla ts!edāqē genemasē L!êtsaplilānaga, 'nēk'ēda begwānemaxa k!wēlē. Wā, lāla 'nēk'ēda waōkwē bāk!umqēxs hayalilagasaēda
 30 k!wax'Lāla lō' L!êtsaplilānaga. Wā, lā 'nēk'ēda waōkwēqēxs hē'maē bēx'ūnēsa lē'lē begwānemē k!wax'Lāla. Wā, la'laē bēx'ūnēsa

of a dead person and that | L!ëtsapilānaga is the soul of a dead 32
woman. Many Indians say | that The-One-Sitting-on-the-Fire is a
man and L!ëtsapilānaga is a woman, | and the shamans say that
The-One-Sitting-on-the-Fire is a soul || and that L!ëtsapilānaga, the 35
heat of the fire, is also a soul. |

No numaym of the tribes owns them. | That is all. |

TRIBUTE TO THE CHIEF (to p. 776)

This was also asked by you about the early Indians. Indeed, | 1
they work for the head chiefs of the numaym. | When the hunter
goes out hunting, and he gets many | seals, the hunter takes one of
the seals || and gives the seals as a present to the | head chief of his 5
numaym; for he can not give one-half of them (to the chief),—even
if the hunter has obtained many | seals, —and give a feast with the
other half left from what he had given to the chief. | Therefore, the
hunter takes | one seal for food for his children and his wife. || The 10
hunter, who does so, is treated well by the chief. | If a stingy hunter
gives half of his seals to the | chief because he prefers the price offered
by another | chief of another numaym, then the chief of | the hunter's
numaym tries to kill the hunter, and often || the chief strikes the 15
hunter so that he dies, if | the chief is a bad man; and, therefore,

le'le ts!edāqē L!ëtsapilānaga. Wā, hēt!a q!ēnema bāk!umxa 'nēk'a- 32
qēxs begwānemaē k!wax'lāla, wā, lā'laē ts!edāqē L!ëtsapilānaga.
Wā, lā'la 'nēk'ēda pāxālaqēxs bēx'ūna'yaē k!wax'lālasa le'gwilē.
Wā, lā'la'xāē bēx'ūna'yē L!ëtsapilānaga yīsa L!ēs'alasa le'gwilē. 35
Wā, laem k!eās āxnōgwadēs lāxa 'nē'mēmōtasa lēlqwālala'yē.
Wā, laem lāba.

TRIBUTE TO THE CHIEF

Hēemxaas wūlāse'waōs gwēg'ilasasa g'ālē begwānemxs āla'maē 1
ēaxela qaēs xāmagema'yē g'igāmē lāxēs 'nāl'nēmēmasaē. Wā,
hē'maaxs hānaL!ēda hānL!ēnoxwē. Wā, g'il'mēsē q!eyōlxa mē-
gwatē, wā, ā'misa hānL!ēnoxwē āx'ēdxa 'nemsgemē mēgwata. Wā,
lā 'wīla L!ēwentasa mēgwatē lāxēs xāmagema'yē g'igāmē lāxēs 5
'nē'mēmōtē, qaxs k!cāsaē gwēx'īdaa nexs'endxa wāx'mē q!ēnem
mēgwatsa hānL!ēnoxwē qa's k!wēlasēsa āpsex'sāsa la lāxa g'igāma-
'yas. Wā, hē'mis lāg'ilas 'nāl'nēm!ena āx'ēdēda hānL!ēnoxwaxa
'nemsgemē mēgwat qa hamāsēs sāsemē L!ēwis genemē. Wā, hēem
aēk'ilasō'sa g'igāma'ya hānL!ēnoxwē hē gwēg'ilē. Wā, g'il'mēsē 10
'yāx'ts!eqēda hānL!ēnoxwasēs mēgwatē qa nexs'ēsa la lāxa g'igā-
ma'yē yixs lēlwēqalaas k'ilōmasa ōgū'la g'igāmēsa ōgūxsemakwē
'nē'mēmōta laē senx'īdēda g'igāma'yas 'nē'mēmōtasa hānL!ēnoxwē
qa g'a'yalatsa hānL!ēnoxwē. Wā, la hē q!ūnālatsēx k!lēlax'īda-
'maēda g'igāma'yaxēs hānL!ēnox'dē qa le'lē, yixs 'yāx'se'maē 15

- 17 the | chiefs of the various numayms own | hunters. The seals are all given to the | chiefs by the hunters, for the meat of the seal is not dried. ||
- 20 Mountain goat hunters, when they get ten | goats by hunting, give five goats | to the chief of the numaym, and the goat hunter keeps | the other five goats and dries the meat. Sometimes | the chief cuts
- 25 up the goat meat for his numaym, when || he wishes to do so. If he wishes to dry it, | he does that way. When the chief is a good man, he does not | take the goat away from the hunter by force, and the good chief never thinks | that one-half given to him by the hunter is not enough. If | a chief is bad, he wishes more than half to be
- 30 given || to him by the goat hunter, and if the goat hunter does not wish to give | more than half of the goats, then the bad chief will take them away by force. | Then the bad chief may kill | the goat hunter, but generally the goat hunter | kills the bad chief, if he overdoes what
- 35 he says to the || hunter. |

Now I have finished talking about the goats and | I will talk about dry salmon obtained by the salmon-fisher. | If one hundred are caught by the salmon-fisher, | he gives twenty salmon to the

- 16 begwānema g'igāma'yē. Wā, hēem lāg'ilas 'nāxwa'ma g'ig'egāma-yasa ālogwaq!es 'nāl'ne'mēmas āxnōgwadesa hānl'lēnoxwē. Wā, lēx'a'mē mēgwatē 'wī'la la L!e'wendemxa g'igāma'yasa hānl'lēnoxwē, qaxs k'lēsāē x'ilase'wē eldzāsa mēgwatē.
- 20 Wā, hēemlēda tē'wī'nēnoxwaxa 'melxlō, yixs g'il'maē lāstowa 'melxlōwē tē'wī'nēnānemsa tē'wī'nēnox' laē ts'lāsa sek'la 'mē'melxlō lāx g'igāma'yasēs 'ne'mēmōtē. Wā, lēda tē'wī'nēnoxwē axēlaxa sek'la 'mē'melxlō qa's x'ilēq qa x'ilx'eldēs. Wā, lā 'nāl'nemp!ēna sakwēlēda g'igāma'yaxa 'mel'melq!a'yē qaēs 'ne'mēmōtē, yixs 'nē-
- 25 k'aē qa's hē gwēx'idē. Wā, lā g'il'em 'nēx' qa's x'ilēq la hēem gwēx'idēq. Wā, lālēda g'igāma'yē yixs ēk'aē begwānema k'lēs lēnemaxa 'melxlō lāxa tē'wī'nēnoxwē. Wā, lāxaē k'lēs k'lōtēda ēk'ē g'igāmēxa nexsaakwē L!e'wendemsa tē'wī'nēnoxwaq. Wā, g'il'mēsē lemqēda g'igāma'yē laē 'nēx' qa q'lēk'ōlts!a'yēs L!e'wende-
- 30 masa tē'wī'nēnoxwaq 'melxlō. Wā, g'il'mēsē yāx'stosa tē'wī'nēnoxwasa q'lēk'ōlts!a'yē 'melxlōxs laē lēnemaxa 'mē'melxlōwēda 'yāx'se'mē g'igāma'ya. Wā, hē'mē la k'lēlax'idaatsa 'yāx'se'mē g'igāmēxa tē'wī'nēnox' dē. Wā, lā q'lūnāla hēdēda tē'wī'nēnoxwē k'lēlax'idxa 'yāx'se'mē g'igāmēxs sābendaēs wāldemaxēs tē'wī'nē-
- 35 noxwē.

Wā, laemlē gwālxgr'in gwāgwēx's'alēq lāxa 'melxlō. Wā, lā-mēsēn gwāgwēx'sex'idēl lāxa xamsilāxa xa'masēx' yālnēk!wēnoxwaxa k'lōtēla. Wā, g'il'mēsē lāk'lendē yālnēgwānemas' yālnēk!wēnoxwē laē ts'lāsa maltsem'ustā k'lōtēla lāxēs g'igāma'yē lāxēs

chief of his || numaym, and sometimes more than twenty, | if 40
the chief and the salmon-fisher are both good-minded, | but when
the chief and the salmon-fisher are bad, | then the salmon given to
the chief is less, | for there are only ten salmon given by the || fisher- 45
man to the chief. Sometimes, | the salmon-fisher has more than one
thousand dry salmon | caught in the river. Then generally the
chief | and the fisherman quarrel and often fight | until one of them
is killed, when the chief thinks that he has not been given enough, ||
and this is done when both the chief and the fisherman are bad 50
people. | This is the end. |

Now I will talk about those who dig cinquefoil. | When the woman
and her husband | go to dig cinquefoil roots in their garden-beds,
when they arrive there, || the woman who digs the cinquefoil roots 55
takes her digging stick and her two baskets and | goes to her garden-
bed and she sits down at the edge of the garden-bed and begins to
dig. | She throws the short roots into the larger basket and | she
throws the longer roots into the smaller basket. That | is the way in
which the women who dig cinquefoil roots do when they dig up their
garden beds. || When the whole garden bed has been dug over, | she 60
throws the short roots into a small cedar-bark basket; and when the |
short roots have been put into one cedar-bark basket, she takes the

‘ne‘mēmōtē. Wā, lā ‘nāl‘nemp!ēna hāyāqax māltsēmḡustāwa 40
k’!ōtēla yīxs ‘nemālaē ēs’ēk’elēda ḡīgāma‘yē lē‘wa yālnek!wē-
noxwaxa k’!ōtēla. Wā, ḡīl‘mēsē ‘nemāla ‘yaēx’sēma ḡīgāma‘yē
lē‘wa yālnek!wēnoxwaxa k’!ōtēla laē hēmenalaem hōlāla k’!ōtēla
L!ēwendemsēxa ḡīgāma‘yē yīxs lastō‘maēda k’!ōtēla L!ēwendemsa
yālnek!wēnoxwē k’!ōtēla lāxēs ḡīgāma‘yē; yīxs ‘nāl‘nemp!ēnaē 45
hāyāqax lōxsemx’idē xa‘māsasa yālnek!wēnoxwaxa k’!ōtēla lāxēs
wamēdzasē wā. Wā, hēmis q!ūnāla xōma‘idaatsa ḡīgāma‘yē
lē‘wa yālnek!wēnoxwaxa k’!ōtēla yīxs q!ūnālaē dādegō, wā, lā
lēlnōkwa lāxēq yīxs k’!ōtaēda ḡīgāma‘yax L!ēwendemaq. Wā,
hēem hē ḡwēḡilaxs ‘nemālaē ‘yaēx’sēm bēbegwānema ḡīgāma‘yē 50
lē‘wa yālnek!wēnoxwaxa k’!ōtēla. Wā, laem lāba.

Wā, la‘mēsēn ēdzaqwa ḡwāḡwēx’salal lāxa ts!ōts!ēnoxwaxa t!ex-
sōsē yīxs ḡīl‘maē la ts!ewēsa ts!ōts!ēnoxwē ts!edāq lē‘wis lā‘wū-
nemē lāxēs t!ek’ēlakwē. Wā, ḡīl‘mēsē lāḡaa lāqēxs laēda ts!ōts!ē-
noxwē ts!edāq āxēdxēs ts!ō‘ya‘yo lē‘wis mātsemē laelxa‘ya qa’s 55
lā lāxēs t!ek’ēlakwē. Wā, lā klūnxelēsaxēs t!ek’ēlakwē qa’s ts!ō-
s’idē. Wā, lā ts!exts!ālasa t!ex’sōsē lāxa ‘wālasagawa‘yē lexa‘ya. Wā,
lā ts!exts!ālasa lāxabālis lāxa āmāyagawa‘yē lexa‘ya. Wā, hēem
ḡwēḡilatsa ts!ōts!ēnoxwē ts!edāqēxs ts!ōsaē lāxēs t!ek’ēlakwē.
Wā, ḡīl‘mēsē ‘wīla la ts!ewēkwē t!ek’ēlakwas laē lēts!ālasa t!ex- 60
sōsē lāx āmāma‘yē L!āl!abata. Wā, ḡīl‘mēsē ‘wīla lāx lēxts!ē-
wakwa t!et!egwats!ē L!āl!abata laē āxēdxa lāxabālisē qa’s lēkwē

- 63 long roots and pulls them out, | one at a time, and spreads them out on a mat. | Then she may count the long roots, that is, one hundred.
- 65 She ties them in the middle with a strip of narrow || cedar bark. That is called by the woman who digs cinquefoil roots "one | bundle of long roots," if it is put up in this way. When they are well tied in the middle, | the woman who digs cinquefoil roots puts them into a medium-sized basket, and | when the cedar-bark basket is full, she puts it away, for sometimes | there are many cedar-bark baskets with
- 70 long cinquefoil roots and also many || cedar-bark baskets with short cinquefoil roots. As soon as this has been done, she goes home to her winter | house. The cedar-bark baskets which are to be given to the | chief are put in a canoe in a separate place. As soon as the | woman who has taken the cinquefoil roots and her husband arrive on the beach of their house, | the man shouts to the chief and asks him
- 75 to come to meet him, and || the chief usually comes down at once to meet the woman who has dug the cinquefoil roots, | and when she arrives at the beach, the husband of the | woman who has taken the cinquefoil roots, shows the cedar-bark baskets with long roots to the chief. | He says to him, "These are given to you by my wife, chief," |
- 80 and the chief thanks him for his word. Then || the chief calls the young men to carry up from the beach the baskets with long cinquefoil roots. | He does not give any of the baskets with short cinquefoil

- 63 'nā'ne'mts!q!emk'aq qa's k'ādedzōdalēs lāxa lēbīlē lē'wa'ya. Wā, lāxentē hōsaemxa lāxabālisē qa lāk'!endēs lā yīlōyōtsa ts!ēq!a-
- 65 dzō denas lāq. Wā, hēem gwe'yōsa ts!ōts!ēnoxwē ts!edāq 'nemx'sa-yok' lāxabālisā hē gwālē. Wā, g'il'mēsē 'wīla la yaēlōyā'xax laē aēk'!ēda t!ōts!ēnoxwē ts!edāq āxts!ālas lāxa hē'fa l!ābata. Wā, g'il'mēsē qōt!ēda lāxabats!ē l!ābata laē g'ēxaq, yīxs 'nā'nemp!ē-naē q!ēnema lēlaxabats!ē l!āl!ēbata. Wā, lāxaē q!ēnema t!ēt!ē-
- 70 gwats!ē l!āl!ēbata. Wā, g'il'mēsē gwāla, laē nā'nak' lāxēs ts!āwūn-xasē g'ōkwa. Wā, laem gwālelaem ōgūgexsa lālē l!ē'wendemxa g'igāma'yē lēlaxabats!ē l!āl!ēbata. Wā, g'il'mēsē lāg'alīsēda ts!ōts!ēnoxwē ts!edāq lē'wis lā'wūnemē lāx l!ēma'isasēs g'ōkwē, laasa begwānemē lāqūlaxa g'igāma'yē qa's lē'lālaq qa g'axēs lālalaq. Wā,
- 75 hēx'ēidats!ēmas'mēsa g'igāma'yē g'āx g'āg'axalaxa ts!ōts!ēnoxwē ts!edāqa. Wā, g'il'mēsē lāg'aa lāxa g'āx'alīsē laēda lā'wūnemasa ts!ōts!ēnoxwē ts!edāq nēlasa lēlaxabats!ē l!āl!ēbat lāxa g'igāma'yē. "Wā, la'mōx l!ē'wendemsg'in genemk' lāl, g'igāmē," 'nēk'ēq. Wā, ā'mīsē mo'lēda g'igāma'fas wāldemas. Wā, la-
- 80 'mēda g'igāma'yē lē'lālaxa hā'yāl'a qa lās 'mōsdēsaxa lēlaxabats!ē l!āl!ēbata. Wā, laem k'leās l!ē'wendems lāxa t!ēt!ēgwats!ē l!āl!ēbata lāxa g'igāma'yē, qaxs lēx'a'māēda g'igēgāma'yē lēlaxap-

roots | to the chief, for the chiefs eat only the long cinquefoil roots, | 82
and the common men eat the short|cinquefoil roots. That is all.||

And this is the way with all kinds of berry cakes. When| there are 85
five bundles of berry cakes obtained by the woman who has picked
the berries, she gives|one bundle of berry cakes to the wife of the chief.
There are five|cakes in one bundle of berry cakes. Often the wife of
the|chief thinks that one bundle of berry cakes is not enough; that is,
if the wife of the chief is a bad woman ||and many times the two women 90
quarrel. | That is all. |

I have forgotten that there are sometimes fifty | bundles of dried
berry cakes; that is, more than two hundred berry cakes made by
the |woman who picked the berries;—if the woman is strong when||
picking salal berries or currents or elderberries or huckleberries. 95
When| the berry picker has two hundred bundles of dried berry cakes, |
she gives forty bundles | to the wife of the chief. That is the way, for
there are many berry-picking | women who get more than two hundred
bundles of dried berries of || the different kinds of berries. | 100

Of all the different kinds of food, a little is| given to the chief by
those who belong to his numaym: clams, | mussels, small mussels,
and horse clams. | Of all of these, a little is given to the || wife of the 5

g'EXA LĀxabālisē. Wā, hēt!ēda begwānemq!ālamē t!et!aq^uxa t!ex- 83
"sōs. Wā, laem lāba.

Wā, hēmēsa 'nāxwa qa's gwēx'sdemaxa t!eqa, yixs g'il'maē 85
sek'!ax'sayōkwē t!eqāsa hāmts!ēnoxwē ts!edāqa, lā L!ēwentasa
'nemx'sayōkwē t!eqa lāx genemasa g'igāma'yē lāxs sēsek'!axsa-
gālaēda 'nemx'sayōkwē t!eqa. Wā, lāxaē q!ūnāla k'!ōte genemasa
g'igāma'yaxa 'nemx'sayōkwē t!eqa, yixs 'yax'sa'maē ts!edāqa
genemasa g'igāma'yē. Wā, lā q!ūnāla xōma'idēda ma'!ōkwē ts!ē- 90
daqa. Wā, laem lāba.

Ā, hēxōlen L!elēwisenxs 'nāl'nemp!ēnaē sek'!asgemg'ustāx'sa-
yokwa t!eqa lōxs hāyāqa mā'lp!enyāg'ex'sayokwa t!eqa āxānēmsa
hāmts!ēnoxwē ts!edāqa yixs lāk!wēmasaē hāmsēda ts!edāqaxa
nek!ūl L!ēwa q!ēsēna L!ēwa ts!ēx'ina L!ēwa gwādem. Wā, hē- 95
'maaxs mā'lp!enyag'ex'sayokwaē āxa'yasa hāmts!ēnoxwē ts!edā-
qaxa t!eqa. Wā, lā L!ēwentasa mōsgemg'ustāx'sayōkwē t!eqa
lāx genemasa g'igāma'yē. Wā, hēmēq qaxs q!ēnemaēda hāmts!ē-
noxwē ts!ēdaq lālxa hayāqāxa mālp!enyag'ex'sayōkwē t!eqaxs
hāmsaaxa L!ōl!ep!ēmasē. 100

Wā, 'nāxwaemlēda ōgūqlēmas hēsha'ma'ya la xāl!a L!ēwēn-
demxa g'igāmasa g'ayōl lax 'nēmēmotasxa g'āwēq!ānem L!ēwa
k'!ōmats!ē L!ēwa xōlē L!ēwa laēsē L!ēwa met!āna'yē. Wā, hēs-
taem xāl!a L!ēwendemsa lāwēnoxwē ts!edāqaxa ts!ēts!ek!wēmasaxa

chief by the woman who digs shell fish.--enough to be eaten by the wife of the | chief. I think this is all about this. |

This is another thing asked by you on the 22d of the | month of May: namely, about the hunter. When he has shot | three bears, he gives
10 one to the chief of his numaym || and he keeps two bears; and when a sea hunter has killed three sea otters, | he gives one to the chief of his numaym. This is done with | everything that is obtained by hunters and sea hunters and | canoe builders. The canoe is generally given to the chief. | That is all about this. ||

15 This is another matter asked by you regarding the carvers of the chief | in his numaym. It is true what you say. Generally, | the chief and his carvers live together in one house. When the chief | wishes to change his house and to have carved | posts, then the chief just tells
20 his carver that he wishes for || carved posts for his house. The carver knows | all the carvings that belong to his chief, and, therefore, | the chief never tells the carver what he is to carve on the posts of the | house, for the wood carver knows what he will carve, because | he knows all the carvings that belong to the chief. ||

25 Another man, belonging to the numaym of the chief, | has to get cedar trees to be carved by the wood carver. As soon as | the cedar trees lie on their backs on the beach of the house of the chief, the |

5 GENEMASA g'igāma^{ayē} qa āem hēlk'!esalasō^ē ts!ēkwāsōsa GENEMASA g'igāma^{ayē}. Wā, lax'st!aak^{uē}em 'wīla laxēq.

Wā, g'a^{mēts} 'nemx'idāla wūlasō^{xa} mal^{es}sag'eyō 'nāla lāxa 'mekūlāsa melēlasgemxa hānl!ēnoxwaxs g'il'maē hānlēkwālaxa yūduxwē L!āya laē ts!āsa 'nemē lāxa g'igāma^{ayasēs} 'nemēmōtē.
10 Wā, lā āxēlaxa ma^{lē} L!āya. Wāx'i yūduxwa q!āsa ālēwanemsa ālēwinowwē lāxāē ts!āsa 'nemē lāxa g'igāma^{ayasēs} 'nemēmōtēxa 'nāxwa 'yānemsa hān'ēnl!ēnoxwē lē^{wa} ēs'ēlēnoxwē lō^{ma} Lēl-q!ēnoxwaxa xwāk!ūna, hēemlāl āem q!ūnāla ts!ēwēxa g'igāma^{aya} xwāk!ūna. Wā, laem lāba laxēq.

15 Wā, g'a^{mēts} 'nemx'idāla wūlasōwa g'it!ēnoxwasa g'igāma^{ayē} lāxēs 'nemēmōtē. Wā, ālaem lāxēs waldēmōs, yixs q!ūnālāē 'nemaēlē g'igāma^{ayē} lē^{wis} g'it!ēnoxwē. Wā, g'il'mēsēda g'igāma^{ayē} wālaqēla qa^s l!āyōgūlsēxēs g'ōkwē qa k'lēx'k!adzēkwēs lēlāmas, wā, ā^{mēsa} g'igāma^{ayē} nēlaxēs g'it!ēnoxwaxs 'nēk'aē qa
20 k'lēx'k!adzēkwēsa lēlāmasēs g'ōkwē. Wā, lēda g'it!ēnoxwē 'nāxwaem q!ālēlax k'lēk'!es'āsēs g'igāma^{ayē}. Wā, hē^{mis} lāg'ilas g'igāma^{ayē} hēwāxa nēlaxēs g'it!ēnoxwas gwēx'sdemlas k'lālasa lēlāmasa g'ōkwē, qaxs hās'mēlaxa g'it!ēnoxwē nāqēlēs k'lāla, qaxs 'nāxwa-maē q!ālēlax k'lēk'!es'āsēs g'igāma^{ayē}.

25 Wā, lālē ōgū^{laem} begwānem g'ayōl lāx 'nemēmōtasa g'igāma^{aya} la 'wawī^{laxa} wīlkwē qa k'āsōsa g'it!ēnoxwē. Wā, g'il'mēsē g'āx k'atēmg'alisa wēlkwē lāx lēma^{isas} g'ōkwasa g'igāma^{ayē}, laēda

chief sends his speaker to call the different|numayms to come and 29
roll up the four cedar trees. || When they are all in front of the chief's 30
house, the|chief's speaker tells the common men to roll up the|four
cedar trees. Then the chiefs just sit down outside,|watching the
tribe who are working hard, rolling up the four|cedar trees. The
carver shows them where to place the||four cedar trees, on the ground. 35
When the four cedars are all up on the beach,|the speaker of the chief
tells all the men to sit down,|and when they are seated, the young
men of the chief's numaym|go into the chief's house and come out
carrying|blankets which they put down at the place where the chief's
speaker is standing,||and he gives one pair to each|chief of the various 40
numayms, and to each group of two|common men one pair of blankets.
This is called by the|Indians, "obtained by rolling up the cedar tree."
After the speaker has given away the|blankets, the chief's speaker
asks the carver to||carve the four cedars for posts of the chief's house, | 45
and he promises to pay fifty blankets | for each post: that is, two
hundred blankets|for the four posts, and the carver thanks him for |
what he has said. Then the carver carves the four posts,||and when 50
he has finished them, the chief asks his speaker to go and invite|the

g'igāma'yē 'yālaqasēs ā'yīlkwē qa lās lēx'lelsa 'wilaxa ālōgūq!esē 28
'nāl'nēmēmāsa qa g'āxēs 'wīla lēx'usdēsaxa mōts!aqē wilkwa. Wā,
g'il'mēsē g'ax 'wīla lāx l'āsanā'yas g'ōkwasa g'igāma'yē laēda el- 30
kwāsa g'igāma'yē āxk'lāla'xā bēbegwānemq!ālamē qa lēx'usdēsēxa
mōts!aqē wilkwa. Wā, lax'da'xwa g'ig'egāma'yas āem k'lūts!es
x'its!ax'ilaxēs g'ōkūlōtaxs laē lāxūmāla lēx'ūsde'selaxa mōts!aqē
wilkwa. Wā, lā hēma g'it'lēnoxwē ts!āts!emx'sila qa k'atk'et!ātsa
mōts!aqē wilkwa. Wā, g'il'mēsē 'wī'losdēsa mōts!aqē wilkwa laēda 35
elkwāsa g'igāma'yē āxk'lāla'xā 'nāxwa bēbegwānem qa k'lūs'elsēs.
Wā, g'il'mēsē 'wīla k'lūs'elsa laēda hā'yāl'ās 'nē'mēmōtasa g'igā-
ma'yē hōgwīla lāx g'ōkwasēs g'igāma'yē, qas g'āxē 'mōwelsaxa
p!elxelasgemē, qas g'āxē 'mōgwael'saq lax lādzasasa elkwāsa g'i-
gāma'yē. Wā, lā yāx'wītsa 'nāl'nēmxxa lāxa 'nāl'nēmōkwē g'ig'e- 40
gāmēsa ālōgūq!esē 'nāl'nēmēmāsa. Wā, lā maēma'lōkwa bēbegwā-
nemq!ālaem lāxa 'nāl'nēmxxa p!elxelasgema. Wā, hēem gwe'yōsa
bāk!umē lēx'usdēdzanemxa wilkwē. Wā, g'il'mēsē gwāl yaqwasā
p!elxelasgemē laēda elkwāsa g'igāma'yē hēlaxa g'it'lēnoxwē qa
k'lēx'idēsēxa mōts!aqē wilkwa qa lēlāmles g'ōx'lāsa g'igāma'yē. 45
Wā, lā gwālelaem hālaq!eg'a'itsa sēsek!ax'sōkwē p!elxelasgem
lāxa 'nāl'nēm'ts!aqē lāma. Wā, la'mē mā'p!enyag'e p!elxelasgem
lāxa mōts!aqē lēlāma. Wā, ā'misēda g'it'lēnoxwē mō'las wāldē-
mas. Wā, la'mēda g'it'lēnoxwē k'lēx'idxa mōts!aqē lēlāma. Wā,
g'il'mēsēsē gwāla laēda g'igāma'yē āxk'lāla'xēs elkwē qa lās lēx'lel- 50

52 various numayms to come and sit down outside| of the house. When
they have all come, the chief tells | his speaker that he will pay two
hundred blankets to the carver, | and after he has done so, the chief asks
55 the speaker to || give to each man one blanket. | This is paid to them
by the chief for coming to watch him, as he pays the | carver. If the
chief should not pay the carver well, | then the chief would bring dis-
grace upon himself; for it is a disgrace | to him and his children and
60 their children, if he should || not pay much to the carver and to the
painter | of the front of his house and of the posts: for the | carver and
the painter are different men; | and the board maker is also another
man. All this is paid for | by the chief with many blankets. That is
the end. ||

1 The ways of the various numayms, when | the chief desires to give
a potlatch to the tribes, are different. This is called by the Indians |
“to give property into the house of the chief.” When | the chief of a
5 numaym says that he intends to invite the tribes, and if || the chief
has five hundred blankets in his house, then the chief | sends his two
speakers to go and call his numaym | to come into the house of the
chief; and when | the speakers go, they enter the doors of the houses

51 saxa ʔlōgūq!esē ʔnālʔenēmāsa qa gʔāxēs ʔwīʔla kʔūsʔelsa lax lʔāsanā-
ʔyasēs gʔōkwē. Wā, gʔilʔmēsē gʔāx ʔwīʔla laēda gʔigāmaʔyē āxkʔlā-
laxēs elkwa qa hālaqāsēs māʔlpʔenyagʔā pʔelxelasgema lāxl gʔitʔlē-
noxwē. Wā, gʔilʔmēsē gwāla laēda gʔigāmaʔyē āxkʔlālaxēs elkwa qa
55 yāxʔwitsēxa ʔnāxwa bēbegwānēmsa ʔnālʔnemē pʔelxelasgema. Wā,
laem hālaqēmsa gʔigāmaʔyē qaxs gʔāxaē dōqwalaqēxs laē hālaqaxa
gʔitʔlēnoxwē. Wā hēʔmaa qō kʔlēsłaxa gʔigāmaʔyē āēkʔila hālaqaxa
gʔitʔlēnoxwē lālaxē qʔlūlēxʔsʔemłaxa gʔigāmaʔyē qʔemāgʔila qaʔs
qʔemā ʔʔewis sāsēmē ʔōʔ sāsēmłas qaxs ʔwālasaē qʔemāsa gʔigāma-
60 ʔyaxs kʔlēsāē qʔlēmēmē hālaqēmasēxa gʔitʔlēnoxwē ʔʔewa kʔatʔlēno-
xwaxa tsāqemaʔyasa gʔōkwē ʔʔewa ʔlōlāmē yixs ōgūʔlaʔmaē begwā-
nema gʔitʔlēnoxwē. Wā, lāxaē ōgūʔlaem begwānema kʔatʔlēnoxwē.
Wā, lāxaē ōgūʔlaem begwānem ʔatʔlēnoxwē. Wā, hēʔstaem hāla-
qasōʔsa gʔigāmaʔyasa qʔlēqʔlēmēmē pʔelxelasgema. Wā, laem lāba.

1 Wā, la ōgūqālaʔmē gwēgʔilasasa alōgūq!esē ʔnēʔmēmota, yixs
pʔlēsłaxsdaēs gʔigāmaʔyasa lēlqwālalaʔyē, yix gwēʔyāsa bākʔlūmē
pʔlēsłaxsdaēs dādākʔasē laxēs gʔigāmaʔyē. Wā, hēʔmaaxs laē ʔnēkʔēda
gʔigāmaʔyasa ʔnēʔmēma qaʔs lēlēsłaxa lēlqwālalaʔyē, yixs āxēlaēda
5 gʔigāmaʔyasa sekʔlāpʔenyagʔē pʔelxelasgema. Wā, lāda gʔigāmaʔyē
ʔyālaqasēs māʔlōkwē āʔyilkʔa qa lās lēsłelsa ʔwīʔlaxēs ʔnēʔmēmotē qa
gʔāxēs ʔwīʔla gʔāxēl lāx gʔōkwāsēs gʔigāmaʔyē. Wā, gʔilʔmēsē la

of those who are being called. | They stand in the door of the house 9
and say: ||

"We call for our chief, that we may come and listen to what he 10
will say | to us, numaym, wā, wō, wō. Come quickly, we are going
to call | only once." Thus they say and go out again. |

Then all the men guess that the chief is going | to ask to be helped
by his numaym in his potlatch. Therefore, they get ready and || all 15
the men and their wives talk together before | they go into the
chief's house. When what is to be contributed to the potlatch is
ready | they go into the chief's house. They do not | take their
blankets which are ready in the houses to be given to the chief. |
Then they all enter the house. When all the men are in the house, ||
the chief, himself, speaks and | says: | 20

"Thank you, numaym, that you have come to this our | house
here, great numaym. Indeed, this is the way of my | mind, great
numaym. I depend on it that you will stand behind me || in every- 25
thing, when I contend with the chiefs of the tribes. | Now, great
numaym, I will tell you about what I have in | mind. I want to
give a potlatch to the tribes. I have five hundred | blankets in my
house. Now you will | see whether that is enough to invite the
tribes with. || You will think that five hundred blankets are not 30

qās'idēda ā'yīlk^u laē laēL lax t!EX'ilāsa g'ōkwasēs LēX'LELSasēwē. 8
Wā, lā q!wastōlila lāx āwīLElāsa t!EX'ilāsa g'ōkwē. Wā, lā 'nēk'a:

"LēX'LELSanu^x" qaens g'igāma'yēx qens lā hōlēlaxōx wāldē- 10
mēxsdāxs g'āxens, 'nē'mēmōt. Wā, wō, wō. Hālag'ilil la 'nēmp!ē-
nats!axstaemlenu^x" 'nēk'exs laē hōqūwēsa.

Wā, gwālela^{mēsa} 'nāxwa bēbegwānem k'ōtaxēs g'igāma'yē laem
p!edzēl'alālxēs 'nē'mēmōtē. Wā, hē'mis lāg'ilas gwālelaem q!ē-
q!eyōdēda 'nāxwa bēbegwānem Lē'wis gegēnēmaxs k'lē'smaē la 15
hōgwīla lāx g'ōkwasēs g'igāma'yē. Wā, g'il'mēsē gwā'alilē p!ē-
dzēlēmlas laē hōgwīla lāx g'ōkwasēs g'igāma'yē. Wā, la^{mē} k'lē's
dālaxa p!elxelasgēmēxēs la gwalila qa's p!edzēlēma lāxēs g'igāma-
yaxs laē 'wīla hōgwīla lāx g'ōkwē. Wā, g'il'mēsē 'wīlaēlēda begwā-
nemx'sā laasē q!ūlēdzaqwa yāq!ēg'alēda g'igāma'yē. Wā, lā 'nē- 20
k'a:

"Gēlag'a, 'nē'mēmōt, gēlag'axs g'āxaēx g'āxēL lāxwa g'ōkwēx,
lāxens g'ōkwēx, 'wālas 'nē'mēmōt. Qālag'a gwālaasg'asg'en nā-
qēk' qa's, 'wālas 'nē'mēmōt, yīxg'in hēlēqelēg'inlōs lāwēg'ē g'āxen
qa 'nāxwa lōxgūn yālok!wāg'alēk' lō' g'ig'ēgāma'yasa lēlqwālaLa'yē. 25
Wā, la^{mēsēn} nēlalōL, 'wālas 'nē'mēmōt, yīsg'a gwēg'alēdzasg'asg'en
nāqēk', yīxg'in p!ētslēxsdēg'axa lēlqwālaLa'yē. Wē, lāx sek'!a-
p!ēnyag'ōxda p!elxelasgēmēx g'aēl lāxen g'ōkwēx. Wā, la^{mēts} dō-
qwālaLEq hē'fala^{maōx} lāx lēla'layoxa lēlqwālaLa'yē. Wā, g'il-
'ēmlwits k'ōtalexā sek'!āp!ēnyag'ēx p!elxelasgēma la^{mēts} wāg'il 30

31 enough, | and you will treat me as your chief, and you will give me your property for the potlatch, | great numaym, for it will not be in my name. It will be in your name, | and you will become famous among the tribes, when it is said that you have given your property for a potlatch, | that I may invite the tribes. Now look at your ||
35 minds." Thus he says, and sits down. |

He waits in the house to hear what will be replied to his speech by the numaym. | All the men of his numaym only keep silent. | They all wait for the chief to speak who is next in rank under the head
40 chief | who is going to invite the tribes. The one || next to the chief should begin to contribute property for the potlatch; for they begin at the head of the numaym, | according to rank [the seats] down to the one lowest in rank [last seat]. Therefore, they wait | for the one next to the chief to speak. When he arises | from his seat, he speaks and says: |

45 "Now rise, numaym, let us open our || boxes to give property for the potlatch to our chief; | for will it be in our chief's name what we shall do? It will be in our | name what we shall do. Now, chief, just | spread out a mat that we may pile on it what we are going to give you for the potlatch." Thus he says, | and they all come out of the house of their chief. ||

50 The man who is next to the chief goes out first. When | all the men are out, they | ask the man who is next to the chief how many |

31 g'āg'ēxsilal g'āxEN qa's wāg'ilōs p'edzēlasēs dādak'asōs g'āxEN,
'wālas 'ne'mēmōt, qaxs k'ēsēla nōsl lēgeml, yīxs hōs'mēla lēgeml
qasō la! ts'ēlwāla! lāxwa lēlwāla'ayax 'nēx'sōl p'edzēlasēs dāda-
k'asōs qEN lēla'layōxa lēlwāla'ayax. Wā, la'ems dōqwalātxēs
35 nēnāqa'yōs," 'nēk'EXs laē k'wā'g'alila.

Wā, la'mē ōlastōlil hawalēlaax nā'naxma'yayōlas 'ne'mēmōtasēx
wāldemas. Wā, ā'misē la 'nāxwa tsemōtālēda 'ne'mēmōtas. Wā,
la'mē 'nāxwa ōlala qa yāq!eg'a'lēsa g'igabā'yaxa g'igāma'yēxa lēla-
'lalaxa lēlwāla'ayē, qaxs hēts!ēmasāē g'ālābēnd p'edzēlēda mā-
40 k'ilāxa g'igāma'yē qaxs g'āgemdalaēda 'ne'mēma lāxēs lālēxwa'yē
gwāyōl lāxa mā'k'!EXsda'yē lāxwā'ya. Wā, hē'mis lāg'ilas hē ōlala-
sē'wēda mā'k'ilāxa g'igāma'yē qa yāq!eg'a'lēs. Wā, g'il'mēsē lāx-
'walil lāxēs k'waēlasē laē yāq!eg'a'la. Wā, lā 'nēk'a:

"Wāg'il la 'wīla q!wāg'ilēlōl, 'ne'mēmōt, qENS lā x'āwaxENS g'il-
45 g'ildasa qENS g'āxlag'i p'edzēlasENS dādak'asa lāxENS g'igāma'yēx.
HESLālēxENS g'igāma'yēx lēgēmlENS gwēx'idaaslēx, nōsmēl-
g'insax lēgēmlxENS gwēx'idaaslēx. Wāg'illa g'igāmē āEM LA-
p'lālitās lē'wa'ya qa 'mōdzōdālasitsenu'x" p'edzēlēmlāōl," 'nēk'EXs
laē 'wīla hōqūwēsa lāxa g'ōkwasēs g'igāma'yē.

50 Wā, laEM g'ālaba'ya begwānEMxa mā'k'ilāxa g'igāma'yē. Wā, g'il-
'mēsē 'wīla hāqūwēlsēda bēbegwānEMē laē 'nāxwa'mēda bēbegwā-
nEMē la wūlaxa begwānEMēxa mā'k'ilāxa g'igāma'yē lāx 'wāxaas-

of his blankets he is going to give to the chief for the potlatch; and 53 when | that man is angry, he says: ||

"I am annoyed by our chief, because he asks us too often for 55 property | for his potlatch. I shall try to make him ashamed. Therefore, | I shall give him one hundred blankets, that we | may bury his name under our property. I wish that you | give for the potlatch fifty, or forty, or ten pairs of blankets; || and from these who 60 are poor, shall come five pairs of blankets." | Thus says the man next to the chief.

After he had finished his speech, they all carry on their shoulders the blankets, | and the blankets owned by each man are piled up. | When the blankets have all been brought in, || the men sit down 65 alongside of the blankets which they are going to contribute for the potlatch; | only the one who is next to the chief stands next | to the one hundred blankets which he is going to give for the potlatch. He speaks, and says: |

"Now come, you numaym, let us treat our chief as a | chief." And then he turns to the chief and says to him, || "Now look this way, 70 chief, and listen to what we | came here for to your house, chief. We came here with good hearts | to you, chief. We give to you this property for your potlatch, | that we may help you with what you are doing all the time in behalf of my | name, for I am the body of

lasa p!elxelasgemē p!edzēlemlasēxa g'igāma'yē. Wā, g'il'mēsē 53 lāwisēda begwānemē laē 'nēk'a:

"Wanēqadzenlasens g'igāma'yaxs xenlelaē 'nenxwaākūla p!e- 55 dzēlela g'āxens. Wā, la'mēsen hamāx'ts!alaleq. Wā, hē'mis lāg'ilasōx lāk!endē p!elxelasgemē p!edzēlemlaqō, qens wāg'i dzemasōx lēgemaxs yisens dādak'asēx. Wā, len 'nēx' qa's 'nā- xwa'mēlōs p!edzēlas sek!ax'sōk^u lō' mōx'sōk^u lō' neqaxsa; wā lālē sek!āxsa p!elxelasgemē g'āg'ilēla p!edzēlemlsa wa'yamāla," 60 'nēk'ēda begwānemēxa mā'īlāxa g'igāma'yē.

Wā, g'il'mēsē gwālē wāldemas laē 'wīla gemxēlelaxa p!elxelasgemē. Wā, la'mē al'owīla p!elxelasgemē, yix āxasa 'nāl'nemōkwē begwānemā. Wā, g'il'mēsē 'wīlaēlēda p!elxelasgemē laē 'nāxwa- 'mēda begwānemē k'ūdzenwalixēs p!edzēlemē p!elxelasgema. Wā, 65 lēx'a'mēsē lā'wīlēda mā'īlāxa g'igāma'yē lē'wenwalixēs p!edzēlemē lāk!endē p!elxelasgema. Wā, lā yāq!eg'a'la. Wā, lā 'nēk'a:

"Gēlag'a, gēlag'a yōl 'ne'mēmōt qens g'āxē g'āg'ēxsilaxens g'igāma'yēx." Wā, lā gwēgemx'ēd lāxa g'igāma'yē. Wā, lā 'nēk'eq: "Wāg'il la gwāgemx'ēdlōl, g'igāmē' qa's hōlēlaōsaxg'anu'x^u g'axē 70 nēk' g'āxēl lāxōs g'ōkwaqōs, g'igāmē'. G'āxenu'xwasgrada ēk'ek' nāqa'ya lāl, g'igāmē' g'āxenu'x^u p!edzēlasgrada dādak'asek' lāl. g'igāmē' qenu'x^u g'ōxwidaōl lāxōs hēmenāla'maqōs gwēg'ilasa qen lēgemxg'in ōgwida'yēgasēs 'ne'mēmōtōs, g'igāmē'," lāxēs dālaaxa

75 your numaym, chief." Thus he says, holding || one pair of blankets in his hand while he is speaking. Then he says, "This | will be the rank of the new name of my child, according to my kindly feeling towards you, chief. | Now count, counter of the house." |

Then he counts one hundred blankets and after he has done so, | the one who is next to the chief is asked to go and count what is
80 contributed for the potlatch, || by the one next in rank, and the one next to the chief | speaks for his numaym. |

When all the blankets contributed for the potlatch have been put down, | the chief asks his numaym to bring out of his room the five hundred | blankets to be piled on top of the blankets given for the
85 potlatch. || Sometimes more than a | thousand blankets are given by the tribe to their chief for his potlatch. |—|

All the numaym fellows do not expect the chief to | return what is
90 given for the potlatch. Then the chief || gives away in the potlatch the blankets given to him. That is | all about this. |

MARRIAGE LAWS (to p. 782)

And this is the last, what you refer to, for me to answer. | You ask about a woman who is the daughter of a first husband. | When the
95 first husband dies, and (a woman) marries another || man, and she gives

75 ^{enem}xsa p^{!el}xelas^{gem}xs yāq^{!ent}!ālaē. Wā, lā ^{enēk}:a: "Laem ^ōmayōles ālē lē^{gem}sen xūnōkwaxg^{!ada} ēg^{!in} nāqē qa's g^{!ig}āmē.
Wā, wāg^{!a} hōselalex hawāsēmil."

Wā, lā hōs^{!idxa} lāk^{!endē} p^{!el}xelas^{gema}. Wā, g^{!il}mēsē gwāla laē āxse^{!wa}, yixa mā^{!ilā}xa g^{!ig}āma^{!yē} qa's lā hōsēdex p^{!edzē}lē-
80 masa mā^{!ilā}q lāxēs lāxwa^{!yē}. Wā, hēx^{!sā}mēsa mā^{!ilā}xa g^{!ig}āma^{!yē} yāq^{!ent}!āla qaēs ^{enē}mēmote.

Wā, g^{!il}mēsē ^{ēwila} āx^{!āli}lēda p^{!edzē}lē^{mē} p^{!el}xelas^{gema} laēda g^{!ig}āma^{!yē} āxk^{!lā}xēs ^{enē}mēmote qa āx^{!wū}lts^{!āli}lēsexa sek^{!lāp}!en-
85 ^{!yagē} p^{!el}xelas^{gema} qa's g^{!āxē} mewēg^{!al}itas lāxa p^{!edzē}lē^{mē} p^{!el}xelas^{gema}. Wā, la^{!mē} ^{enā}!nemp^{!ena} lāg^{!aa} lāx hāyāqax lōxsemx^{!idēda} p^{!edzē}lē^{mē} p^{!el}xelas^{gema} ^{enē}mēmotaxēs g^{!ig}āma^{!yē}.

Wā, la^{!mē} k^{!lēs} ^{enak}!alēda ^{enā}xwa ^{enē}mēmotsa g^{!ig}āma^{!yē} qa l^{!āyowēsa} g^{!ig}āma^{!yaxēs} p^{!edzē}lē^{maq}. Wā, le^{!ma} g^{!ig}āma^{!yē}
90 p^{!es}!tsa p^{!edzē}lē^{mē} p^{!el}xelas^{gem} lāxa lēlqwālala^{!yē}. Wā, laem lāba laxēq.

MARRIAGE LAWS

Wā, g^{!a}mēs la elx^{!lē} gwe^{!yōs} qen nā^{!nax}mēsōgwada, yixs wūlaāqōs lāxa ts^{!edā}qaxs ts^{!edā}qaēs xūnōkwē lāxēs g^{!ālē} lā^{!wū}ne-
ma. Wā, g^{!il}mēsē le^{!lē} lā^{!wū}nemx^{!dās} lāxaē lā^{!wade}sa ōgū^{!la}mē
95 begwānema. Wā, lā māyō^{!itsa} bābagū^{!mē}. Wā, g^{!il}mēsē ^{enē}mala

birth to a boy; when both | he and his sister are full grown, the man 96
can not marry | his sister, because they have one mother, although |
their fathers are different men. I have never seen any one | do this,
and also nobody told me that this was done by any tribe. || That is 100
the end. |

PROPERTY RIGHTS (to p. 787)

I have been asked by you about another thing, namely, the hun- 1
ters | of the numayms of the tribes. The hunters | of the different
numayms can not go hunting on the hunting grounds of the hunters |
of another numaym; for all the hunters || own their hunting grounds, 5
and when a hunter sees | that another hunter goes to hunt on his |
hunting ground, then they fight, and generally one or | both are
killed. |

And the mountain-goat hunters do the same, | when the goat
hunter of a numaym, and the goat hunter of || another numaym meet, 10
they fight immediately. And when one of them is beaten, | he is pushed
down the mountain. When he does not come | home for a long time, it
is said that he has fallen off from the mountain. Then they look in
vain for him | on his goat-hunting ground, and when his relatives do
not find him, | they guess that he has been pushed down from the
mountain by another goat hunter. || For this was done recently to a 15

lāx nexlaax^ˈida lē^ˈwis wūq!wa, wā, lā k'leās gwēx^ˈidaas geg'adēda 96
begwānemasēs wūq!wa qaxs ^ˈnemōx^ˈmaē abempas. Wā, lā ēōgū-
ˈlaem bēbegwānemē ōmpda^ˈxwas. Wā, laem k'leāsen dōgūl hē
gwēx^ˈidē. Wā, lāxaa k'leās q!ayōl hē gwēx^ˈitsa ^ˈnāxwa lēlqwā-
lala^ˈya. Wā, laem lāba. 100

PROPERTY RIGHTS

Wā, g'a^ˈmēts ^ˈnemx^ˈidāla wūlā^ˈsogwadaxa hānenl'ēnoxwasa 1
^ˈnāl^ˈnemēmasasa lēlqwalala^ˈyē, yīxs k'leāsaē gwēx^ˈidaasa hānl'ē-
noxwasa ōgū^ˈla ^ˈne^ˈmēmōt la hānāl'la lāx hānenlādāsa hānl'ēno-
xwasa ōgū^ˈla ^ˈne^ˈmēmota, yīxs ^ˈnāxwa^ˈmaē hānenl'ēnoxwē āxnō-
gwadesēs hānenlādē. Wā, g'il^ˈmēsē dōxwalelēda hānl'ēnoxwaxa 5
ōgū^ˈlādzes hānl'ēnox^ˈ g'āx hānāl'la lāx hānenlādās, laē xōma^ˈida.
Wā, lā q!ūnāla lēlnokwa lōxs ^ˈnemāla^ˈmaē lēlē^ˈla.

Wā, hēemxaāwisē gwēg'ilēda tēte^ˈwi^ˈnēnoxwaxa ^ˈmēlxlō, yīxs
g'il^ˈmaē qāqasōlē te^ˈwi^ˈnēnoxwasa ^ˈne^ˈmēmōtē lō^ˈ te^ˈwi^ˈnēnoxwasa
ōgū^ˈla ^ˈne^ˈmēmota laē hēx^ˈida xōma^ˈida. Wā, g'il^ˈmēsē wāla 10
^ˈnemōkwē lāq laē l'ēlg'iltōdzema. Wā, g'il^ˈmēsē la gāla k'lēs g'āx
nā^ˈnakwa laē ^ˈnēx^ˈsō^ˈ kūk'ā lāxa neg'ā. Wā, wūl^ˈmēsē la ālāsō^ˈ
lāxēs tēte^ˈwi^ˈnādāxa ^ˈmēlxlowē. Wā, g'il^ˈmēsē k'lēs q'lāsē^ˈwa laē
lēlēlālās k'ōtaqē laem l'ēlg'iltōdzemsa ōgū^ˈlā te^ˈwi^ˈnēnox^ˈxa
^ˈmēlxlō, yīxs āl^ˈmaē hē gwēx^ˈitse^ˈwa Mādilbē begwānem lāx 15

- 16 Maḍilbē^e man at | Dzāwadē at the place Qaqēten not more than thirty years | ago; for the Maḍilbē^e have no hunting ground at Dzāwadē. | It is said that a Maḍilbē^e man whose name was Q!ēq!ax'lāla | saw two mountain goats walking about, not very high
 20 up. || He told his wife to look after his canoe. He | stepped out of his canoe and went up to where he had seen the two | mountangoats. It was not long before his wife heard a sound | like the quarrelling of men. Then it occurred to his wife that | her husband had gone goat hunting
 25 ing on the goat hunting ground of the numaym || G'ig'lgām, of the Āwailela, and she thought that her husband had been met | by them. She never heard a shot fired by her husband, | and he never came back. They looked for him, and | they found him below. There was only a lump of blood on the rocks, and they never | discovered who had
 30 done it. Often this is done by the goat hunters || at Dzāwadē and Gwa'yē, and in the inlet of the | Nāk!wax'da^x; and up to the present day, it is very often done by the Āwik'ēnox!^u. | That is the end.
 And it is also the same with the grounds for picking viburnum
 35 berries of the various | numayms, for each numaym owns || berry-picking grounds for all kinds of berries:—crab apples, viburnum, | and salal berries, for they make berry cakes out of salal berries. They eat berry cakes when | winter comes, and also cranberries, elderberries,

- 16 Dzāwadē, lāx āxās Qaqētenxa k'!ēs^ema hāyāqax yūdux^usemgrustā-xenxēlaxa ts!āwūnxē, yīx k'!ēasaē te^ewi^enatasa Māḍilba'yē lāx Dzāwadē. Wā, lā!ēaēda Māḍilba'yē begwānemxa lēgades Q!ēq!ax'lāla dōx^ewalelaxa mā!ē 'melxlō g'ilemglāla lāxa k'!ēs ēk'!āla. Wā,
 20 lā!ēaē āxk'!ālaxēs genemē qa sāk'ēmēsexa xwāk!ūna. Wā, lā!ēaē lāltā lāxa xwāk!ūna qa^s lē ēk'!ēsta lāxēs dōqūlasaxa mā!ē 'melxlōwa. Wā, k'!ēs!at!a gālaxs laē wūlēlē genemasēxa hē gwēx's qatap!a bēbegwānema. Wā, lā!ēaē genemas g'ig'aēx'idqēxs laēs lā'wūnemē te^ewēx'axa 'melxlō lāx tete^ewi^enadāsa 'ne^emēmō-
 25 tasa G'ig'elgemasa Āwailela. Wā, la^emē k'ōtaq laem qāqesōlē lā'wūnemē lē^ewē. Wā, la^emē hēwāxa hānl!eg'a!ē lā'wūnemx'dās. Wā, la^emē hēwāx'a g'āx aēdaaqa. Wā, lā ālāse^ewa. Wā, lā q!āso^ema lāxa bā^enē^e. Āem la 'mek!wa elkwa. Wā, lā k'!ēs q!āstase^ewē hēx'idēq. Wā, lā q!ēp!ena hē gwēx'idēda tēte^ewi-
 30 'nēnoxwaxa 'melxlō lāx Dzāwadē lō^e Gwa'yē lē^ewa wūnāldemsasa Nāk!wax'da^x; wā, hēt!a lō^ema q!ūnālēda Āwik'ēnox^u hē gwēgilaxwa ā!mēx 'nāla. Wā, laem lāba.
 Wā, hēemxaāwisē gwēx'sa hēhemyadāxa t!elsēsa a!ōgūq!esē 'nāl^ene^emēmōta, qaxs 'nāxwa^emaē āxnōgwadēda 'nāl^ene^emēmasasa
 35 hēhemyadāxa 'nāxwa l!ōl!ep!ēmasa, yīxa tselxwē lē^ewa t!els lē^ewa nek!ūlē qaxs t!eqagilaaxa nek!ūlē qa^s t!ext!aqxa lāla ts!āwūnx'idēl. Wā, hē^emēsa qēx'qalēs lē^ewa ts!ēx'ina lē^ewa q!ēsēna

currants, | salmon berries, huckleberries, sea milkwort which | are 38
called by the DENax'da^{xu}, | L!äk!um. These are nine kinds of
berries || which are watched by the owners of the berry-picking 40
grounds against other | numayms, for these are counted in great
feasts; | those which were named by me. When it is seen that some-
body, from another numaym, comes to steal berries from the | berry-
picking grounds, they fight at once, | and often one of them, or both
of them, || are killed. That is the end. | 45

The numayms of all the tribes also | all own rivers. They do not
allow | the men of other numayms to come and use their river to
catch | salmon. When a man disobeys and continues to catch
salmon, || they fight and often both, or sometimes one of them, | 50
is dead. |

The owners of salmon traps or | olachen traps fight frequently
when another man drives | into the ground poles for a trap at the
trapping place of the owner of that place. Then, || at once, they club 55
each other with poles. Generally, | the one who drives the poles of
the fish trap into the ground is killed, and generally the real | owner
of the fish trap remains alive, because the real owner of the | fish
trap creeps up to the one who steals the place for the fish trap. He
just strikes him with a pole, | standing behind him; or when the

LE^{wa} q!emdzekwē; wä, hē^{mēsa} gwādem LE^{wa} qōt!EXōlē yīxa 38
gwe^{yōwasa} DENax'da^{xu} L!äk!um. Wä 'nä^{nemax}'īdalēda L!ōl!E-
p!ēmasē āla q!āq!alālāsōs ēxnōgwadāsa hēhemyadē lāxa a^{ogūq}!ESē 40
'nāl^{nemēmasa}; qaxs hā^{sta}maē gēlōgwē lāxa 'wālas k!wēlasaxen
la Lē^{qalase}wa. Wä, g'īl^{mēsē} dōx^{wa}lēla g'āx g'īlōla hāmsa lāx
hāmyadāsa g'ayōlē lāxa ōgū^{la} 'ne^{mēmota} laē hēx^{'idaem} xōma-
fida. Wä, lāxaē q!ūnāla lē^{lēda} 'nemōkwē lāq lōxs 'nemāla^{maē}
lē^{lēla}. Wä, laem lāba. 45

Wä, hē^{mēsa} 'nāl^{nemēmamasasa} 'nāxwa lēlqwālala^{ya}, yīxs 'na-
xwa^{maē} āxnōgwadēsa wī^{wa}. Wä, lāxaē k'!ēs hēlq!alēda begwā-
nemē g'ayōl lāxa ōgū^{la} 'ne^{mēmōt} g'ax wūla lāxēs wa qas galēxa
k'!ōtēla. Wä, g'īl^{mēsē} hat!ēlēda begwānem galaxa k'!ōtēla laē
xōma^{fida}. Wä, laemxaē q!ūnāla lē^{lēl} 'nemala lōxs 'nemōx^umaē 50
lē^{las}.

Wä, hēem lōma q!ūnāla xōma^{fida} dēda āxnōgwēdāsa lāwayāxa
k'!ōtēla LE^{wa} dzā^{xūn}, yīxs laēda ōgū^{la} begwānem dēx^{wēdes}
dzōxūmasēs lāwayo lāx lāwayowasasa āxnōgwadās. Wä, laem
āem hēx^{'idaem} kwēxap!EX^{'itsa} dzōxum. Wä, lā hē q!ūnāla lē^{la} 55
dēqwāxa dzōxumasa lāwayo. Wä, lā q!ūnāla q!ūlēda hēnoma
āxnōgwadāsa lāwayo, qaxs wūnwanēk'aēda hēnoma āxnōgwadāsa
lāwayo lāxa g'īlōlāx lāwayowasas. Wä, āl^{mēsē} kwēx^{'itsa} dzō-
xum lāx begwānemaxs laē lāwap!lē^{seq}. Wä, g'īl^{mēsē} 'nēk'ēda

- 60 real owner of the fish trap wishes || to spear with a spear the one who steals his fish-trap place, | then he spears him. Therefore, generally, the thief is killed, | because he does not hear, on account of the noise of the river. That is | the end. |

INHERITANCE (to p. 787)

- 1 I will talk, for example, about Lālēlīl!a, the one next to the | head chief of the numaym G'ēxsem. Lālēlīl!a had for his wife | Ts!ālalīlī!ak^u, the princess of Gwēx'sēselasemē. | Lālēlīl!a and Ts!ālalīlī!ak^u had not been living as husband and wife for a long
5 time before || Ts!ālalīlī!ak^u was with child, and Ts!ālalīlī!ak^u had for her lover Āwaxālag'īlis. | When Ts!ālalīlī!ak^u had been with child for five months, she left her | husband, Lālēlīl!a, for Gwēx'sēselasemē had already paid the marriage debt to | Lālēlīl!a. Therefore Ts!ālalīlī!ak^u left her husband, | although she knew that she
10 was with child, and it was not long after Ts!ālalīlī!ak^u || had left her husband Lālēlīl!a, when Āwaxālag'īlis married Ts!ālalīlī!ak^u. | Now Ts!ālalīlī!ak^u was with child when she went into the house of her new | husband Āwaxālag'īlis. Then Ts!ālalīlī!ak^u gave birth to | a boy, and Āwaxālag'īlis gave the name Wāwālk'inē to the | child borne by his wife. ||

- 60 hēnoma āxnōgwadāsa Lāwayo qā's sek'āsēs wūlba lāxa g'ilōlāx Lāwayowasas, laē sex'īdeq. Wā, hē'mis lāg'īlas hē q!ūnāla lēlēda g'ilōl'ēkwē, qaxs k'lēsaē wūlela qaēda wāk'lālaēda wa. Wā, laem lāba.

INHERITANCE

- 1 La'men 'nēx'demanox^ulas Lālēlīl!a, yīxs mak'alaē lax xāmage-maē g'īgāmēsa 'nēmēmōtasa G'ēxsem. Wā, la Lālēlīl!a geg'ades Ts!ālalīlī!ak^u yīx k'lēdēlas Gwēx'sēselasemē. Wā, lā gāla la hā'ya-sek'ālē Lālēlīl!a lō' Ts!ālalīlī!ak^u. Wā, lā bewēx'widē Ts!ālalīlī-
5 'lak^u. Wā, lā waḷadex'īdē Ts!ālalīlī!akwas Āwaxālag'īlis. Wā, g'il'mēsē la sek'asgemg'ila bewēkwē Ts!ālalīlī!akwas laē bāsēs lā'wūnemē Lālēlīl!a qaxs lē'maē qotēx'a Gwēx'sēselase'mayax Lālēlīl!a. Wā, hē'mis lāg'īlas Ts!ālalīlī!akwē bāsēs lā'wūnemaxs wāx'maē q!ālalaxs bewēkwaē. Wā, k'lēst!a gāla Ts!ālalīlī!ak^u
10 bāsēs lā'wūnemx'dē Lālēlīl!axs laē qadzēlē Āwaxālag'īlis lax Ts!ālalīlī!ak^u. Wā, la'mē Ts!ālalīlī!akwē bewēgwēlela lāx g'ōkwāsēs āl lā'wūnemē Āwaxālag'īlis. Wā, lā māyul'īdē Ts!ālalīlī!akwasa bābagūmē. Wā, lā hē'mē Āwaxālag'īlis lēx'ēdes Wāwālk'inē lax māyōlemasēs genēmē.

Then Lālēlil!a took for his wife L!āлага, the princess of YāxLEN, | 15
chief of the numaym G'ig'ilgām of the Nāk!wax'da'xw, | It must
have been five years after Lālēlil!a and his wife | L!āлага had been
married, when Lālēlil!a thought that his wife L!āлага would not have
a child. | Then Lālēlil!a invited all the tribes || to come to Fort 20
Rupert. As soon as all the tribes had come, | Lālēlil!a gave away
seven thousand blankets | to the tribes. |

Then Lālēlil!a spoke and said to all the | chiefs of the tribes, "Now
you shall call Hayosdēselas the || son of Ts!ālalili!lak". You shall 25
give property for my | son Hayosdēselas in my place in my numaym
the G'ēxsem, | for not I myself invited you, tribes, for I turn over |
my property to my prince. Then Lālēlil!a received property | in the
the last seat of his numaym, the G'ēxsem, and Hayosdēselas ||
received all the property that was returned for what was given by 30
Lālēlil!a to the tribes. | Now Lālēlil!a gave to him his property, and
his privileges, and his names, and his | house with the double-headed
serpent front, and a grizzly bear house dish, a | beaver house dish, a
killer whale house dish, and a seal | house dish. All these were in the
feast house of Lālēlil!a; and || he also gave him the feast name 35
Kwax'sēstala. | All these were given by Lālēlil!a to his prince

Wā, la'mē Lālēlil!a geg'ades L!āлага yix k'lēdelas YāxLEN, yix 15
g'ig'āma'yasa 'ne'mēmotasa G'ig'ilgamasa Nāk!wax'da'xwē. Wā,
lāxentē sek'lāxēxē k'wēsās hā'yasek'ālē Lālēlil!a lē'wis genemē
L!āлага; wā, g'il'mēsē k'ōt'lēdē Lālēlil!a k'lēs xūngwadex'id lāxēs
genemē L!āлага laē Lālēlil!a lēlāxaxa 'nāxwa lēlqwālala'ya qa
g'āxēs lāx Tsāxis. Wā, g'il'mēsē g'āx 'wilg'alisēda lēlqwālala'yaxs 20
laē Lālēlil!a yāx'witsa ālēbōp!ēnx'idē p!ēlxelasgem lāxa lēlqwā-
lala'yē.

Wā, la'mē Lālēlil!a yāq!eg'a'la. Wā, lā 'nēk'a lāxa 'nāxwa
g'ig'egāmēsa lēlqwālala'ya. "Laems lēqelales Hayosdēselas lāxēn
xūnōkwē lāx Ts!ālalili!akwēx. Wā, la'mēts lāl yaqwa'xēn xūnōkwē 25
Hayosdēselas lāxēn lāxwa'yē lāxēn 'ne'mēmota G'ēxsem, qaxs
k'lēsaē nōgwa lēlēlōl, lēlqwālālē qaxg'in xuyīnx'sēlēg'axēn lā-
wūlgāma'yaxsen dādek'asēx." Wā, ā'misē Lālēlil!a la yāqwasō'
lāx māk'laxsda'yasēs 'ne'mēmota G'ēxsem. Wā, la'mē Hayosdēse-
las dāg'ēx yāyagwa'layā yāx'widayās Lālēlil!a lāxa lēlqwālala'yē. 30
Wā, la'mē 'wī'la la Lālēlil!āsēs dādek'asē lē'wis k'lēk'les'ō lē'wis
lēlēgemē lē'wis sīseyūlewāla g'ōk' lē'wa nen lōqūlil lē'wa 'nemē
ts!ā'wē lōqūlil lē'wa 'nemē māk'ēnox' lōqūlil lē'wa 'nemē mēgwat
lōqūlil, wā hā'staem mexēl lāxa k'wēla'yats!ē g'ōx's Lālēlil!a. Wā,
hē'misē k'wēladzēxlāyās Lālēlil!a yix Kwax'sēstala. Wā, yūwē- 35
'staem la lādžems Lālēlil!a lāxēs lāwēlgāma'yē Hayosdēselas, yixs

37 Hayosdēselas; | for Lālēlil!a was the eldest son of the children of his father X'āx'elq!ayōgwi'lak^u | and therefore Lālēlil!a owned all the privileges | of his father; and Lālēlil!a also gave away his name when
40 he had invited the people, || as I have already told, that is, to Hayosdēselas. Now | Hayosdēselas owned them in his numaym G'ēxsem, and also | the former seat of Lālēlil!a, and nobody objected to what | Lālēlil!a had done, for Hayosdēselas was his only son. |

45 Hayosdēselas put away all the house dishes, and the feast || name Kwax'sēstala, and all that was given to him by his father | Lālēlil!a, until the time when he would give a feast. That is called | by the Indians "putting away the privileges," when a feast is not immediately given and | a copper is not immediately given away by the father for his son. |

Now they were going to give property to Hayosdēselas in the seat
50 of his father || Lālēlil!a and they gave property to Lālēlil!a in the last seat of the | numaym G'ēxsem, for he had now no seat, because he had given over his seat | to his son Hayosdēselas. |

Wāwalk'inē, that is Hayosdēselas, was always staying with his | mother, Ts'ālalilil'lak^u, who had now for her husband Āwaxālag'ilis, ||
55 and Āwaxālag'ilis believed that Wāwalk'inē,—that is, | Hayosdēselas,—was his own son; and when Wāwalk'inē was grown up, | Āwaxālag'ilis invited the different tribes on behalf of his | son

37 'nōlast!egema'yaē Lālēlil!as sāsēmasēs ōmpwulē X'āx'elq!ayōgwi'lak^u. Wā, hē'mis lāg'ilas 'wī'la Lālēlil!a āxnōgwades k'lek'!ēsāsēs ōmpwulē. Wā, lāxaē Lālēlil!a lāsa lēgemē qaxs lētelāē
40 yixen laemx'dē wāldema yix Hayosdēselas. Wā, laem la 'wī'lē Hayosdēselas āxnōgwades laxēs 'nē'mēmota G'ēxsem lē'wa k!wāx'dās Lālēlil!a. Wā, la k'leās 'yāx'yek'ex g'wēx'idaasas Lālēlil!a qaxs 'nemōx'umaē xūnōx'sē Hayosdēselasē.

Wā, ā'misē Hayosdēselas 'wī'la g'ēxaxa lōelqūlilē lē'wa k!wē-
45 ladzēxlāyo lēgemē Kwax'sēstala lē'wa 'nāxwa layōs ōmpasē, yix Lālēlil!a lālaa lāxēs k!wē'lats!ēxsdex'īdex'dēmla. Wā, hēem g'wē'yāsa bāk!um g'ēxaxēs k'lē'so, xa k'lē'sē hēx'īd k!wēlas'īda lē'wa k'lē'sē hēx'īd p!ēs'itsa l!āqwa layōsa ōmpē lāxēs xūnōkwē.

Wā, la'le la'mē Hayosdēselas yāqwasōē lāx lāxwa'yasēs ōmpē
50 Lālēlil!a. Wā, la yāqwase'wē Lālēlil!a lāx māk'!exsdū'yasēs 'nē'mēmota G'ēxsem, qaxs k'lē'asaē la lāxwa'ya, qaxs laasēs lāxwēx'dē lāxēs xūnōkwē Hayosdēselas.

Wā, la'mē hēx'sāem la Wāwalk'inē, yix Hayosdēselas q!ap!ēx'seyotēs ābēmpē Ts'ālalilil'lakwaxs hāē la lā'wūnēmsē Āwaxālag'ilis. Wā,
55 la'mē ōq!ūsmē Āwaxālag'ilisē hēem xūngwades Wāwalk'ina'yē, yix Hayosdēselas. Wā, g'īl'mēsē la nexlaax'īd begwānemē Wāwalk'ina'yē laē Āwaxālag'ilis lētelaxa 'wī'welsgāmakwē lēlqwālala'ya qaēs

Wāwālk'inē, and when all the different tribes had come, | Āwaxā-
lag'ilis told all the chiefs of the || tribes that not he, himself, had 60
invited them, but his prince, L!āqwag'ila, | (that was he who had the
name Hayosdēsēlas from his other father Lālēlil!a), "and | also my
seat at the head of all the eagles, as I | stand at the head of the tribes.
Now it will go to my prince, L!āqwag'ila, | and this house, and what
is in it, the red cedar bark (he meant the cannibal dance || and the 65
other dances; therefore he named the red cedar bark), and | my
chief's position. All these will go to L!āqwag'ila, and this | copper,
about which all of you know, chiefs, this L!esaxēlayo | which is
worth nine thousand blankets, and fifty | canoes, and six thousand
button blankets, || and two hundred and sixty silver bracelets, and 70
twenty | gold-backed bracelets, and more than seventy gold ear-
rings, | and forty sewing machines, and twenty-five phonographs, |
and fifty masks. These will go | to my prince L!āqwag'ila. Now he
will give these poor things to you, || tribes. You will give property 75
to me in the last seat of | my numaym, the Maāmtag'ila." Thus
said Āwaxālag'ilis. | Then he told them that he gave his position to
him whom he considered his own son, L!āqwag'ila. L!āqwag'ila
could | not give these away in marriage, the eagle position, and the
name L!āqwag'ila, and the house, || and the name which belongs to 80

xūnōkwē Wāwālk'ina'yē. Wā, g'ilēmēsē g'āx 'wīl'galisa 'wī'wēlsgā- 58
makwē lēlqwālala'ya laē Āwaxālag'ilisē nēlaxa 'nāxwa g'īg'egāmēsa
lēlqwālālēxs k'!ēsāē hē lēlalaq yixs hāē lāwēlgāma'yasē L!āqwag'ila, 60
yixa lēgādās Hayosdēsēlas lāxēs 'nemōkwē ōmpē Lālēlil!a. "Wā,
hēmēsēn lāxwa'ya xāmaba'yasa 'nāxwax kwēkwēkwa; laxen gwā-
laasdē lēlqwālālē. Laem lāl lāxen lāwēlgāma'yē L!āqwag'ila. Wā,
yu'mēsa g'ōkwēx lē'wa g'ēxg'aēlēx lāq'xa L!āgēkwēx (xa hāmats!a
lē'wa al'ōgūqāla lēlād 'nē'nak'īts lāg'ilas lēx'ēdxa L!āgēkwē) lē'wa 65
g'īqlēna'ya qen laem lāl 'wīlāl lāl L!āqwag'ila. Wā, yu'mēsa
L!āqwax yixēs 'nāxwa'maqōs q!ālela, g'īg'egāmēxōx L!esaxēlayō
yixs 'nā'nemplēnx'ida'xwāēx p!elxelasgema, yu'mēsa sek'!ās-
gemg'ostāx xwāxwāk!ūna, yu'mēsa q!el!ep!enyag'ēx q!engāxtāla,
yu'mēsa q!al!ex'sok'āla x dālēg'a k'!ōkūla, yu'mēsa māltsemg'ustāx 70
kwālēg'ax k'!ōkūla, yu'mēsa mā'maḡnāltsemg'ustālax kwaskwāla.
yu'mēsa mōsgemg'ustāx masēna, yu'mēsa sek'!agāla x denxts!e-
wakwa, yu'mēsa sek'!āsgemg'ustāx yixwiwa'ya. Yū'wēstaem lāl
lāxen lāwēlgāmaōx L!āqwag'ilax. La'mōx 'yāg'īlelaxōdlesōx lāl
lēlqwālālai! Wā, āeml'wīts lāl yāqwa! g'āxen lāxa māk!exs- 75
da'yasen 'nē'mēmota Maāmtag'ila," 'nēk'ē Āwaxālag'ilis. Wā,
la'mē nēlaxs lē'maē lāsasēs g'ēqlēnēx'dē lāxēs ōqludza'yē hēs'emq
xūnōkwē L!āqwag'ila. Wā, la k'!eās gwēx'idaasē L!āqwag'ila
k'!ēs'ogūlxlāla x kwēkwē lē'wa lēgemē L!āqwag'ila lē'wa g'ōkwē.
Wā, hēmēsa nūyambalisē lēgemē Āwaxālag'ilis lāx geg'adex'ides 80

- 80 the beginning of the family history, *Âwaxălag'ilis*,—to him who might marry | his princess; for this is the beginning of the name among the *Maămtag'ila*; and | also the name *L!ăqwag'ila*; and also the carved house posts of the house | whose name is *‘nemsgemselalelas*. Now *Âwaxălag'ilis* gave all his | privileges and his names to his
- 85 prince *L!ăqwag'ila*, || after this, and *Âwaxălag'ilis* was now a common man, or,—as it is called | by the Indians,—*Âwaxălag'ilis* was the speaker of the house of *L!ăqwag'ila*; for he was now | chief; for the chief position was put into *L!ăqwag'ila* by his father *Âwaxălag'ilis*. | Now, after this, *L!ăqwag'ila*, himself, was a prince on the | one side. ||
- 90 Then *L!ăqwag'ila* married *Hămentsag'ilayugwa*, the | princess of *K'!ădē*, for *K'!ădē* was head chief of the numaym | *Lălewag'ila* of the *Dzăwadeēnox*^u. *L!ăqwag'ila* had not long been married | with his wife, *Hămentsag'ilayugwa*, when they had a | son, and then
- 95 *L!ăqwag'ila* gave his own child's || name, *Wăwălk'inē*, to his child, and when the | length of time that *L!ăqwag'ila* had his child *Wăwălk'inē* was four winters, | then his father-in-law, *K'!ădē*, paid the marriage debt, and the canoe mast was the | copper which has the name “whale body,” and the privileges given in marriage were the *Łewelaxa* | masks: the *Q!ômogwa* mask, and the war dance, and
- 100 four chieftain || dance masks which are all women's faces, the *Dô-gwēdeno* mask, | and also the names. Now *L!ăqwag'ila* changed his

- 81 *k'!ădēlas qaxs gwălelaē Łegemsa g'algalisasa Maămtag'ila Łô' L!ăqwag'ila*. *Wă, hē'mēsa k'!ăxk'!ădzekwas Łălămēsa g'ôkwaxa Łăgades 'nemsgemselalelas*. *Wă, la'mē 'wī'la lă Âwaxălag'ilisasēs 'năxwa k'!ăk'!es'ô Łē'wis ŁăŁegemē lăxēs Łăwelgămaē L!ăqwag'ila*
- 85 *laxēq*. *Wă, â'mēsē la begwănemq!ăla'mē Âwaxălag'ilisēxa gwe-'yăsa g'ălē bāk!um elgwilē Âwaxălag'ilisas L!ăq!wag'ila, yixs hăē la g'igăma'ya qaxs laē g'iqôdzek^u lă L!ăqwag'ilăsēs ômpē Âwaxălag'ilise*. *Wă, la'mē q!ûlăx's'em la Łăwelgădē L!ăqwag'ilăsēs âpsô-t!ēna'yē lăxēq*.
- 90 *Wă, lă geg'adex'îdē L!ăqwag'ila yīs Hămentsag'ilayugwa yix k'!ădēlas K'!ădē, yixs xamagăma'yăē g'igăma'yē K'!ădăsa 'ne'mē-motasa Lălewag'ilăsa Dzăwadeēnox^u*. *Wă, lă k'!ēs găla hăyasek'ălē L!ăqwag'ila Łē'wis gēnemē Hămentsag'ilayugwa, wă lă xŭngwădex'itsa băbagumē*. *Wă, la'mē L!ăqwag'ila Łēx'êtsēs g'infexlăyo*
- 95 *Łegemē Wăwălk'ina'yē lăxēs xŭnôkwē*. *Wă, g'îlēmēsē mōxŭnxē ts!ăwŭnxas la 'wă'wasdems la xŭngwădē L!ăqwag'ilăs Wăwălk'ina'yē laē qôtex'asô'sēs negŭmpē K'!ădē*. *Wă, laem Łăk'eyă'ya L!ăqwaxa Łăgades Gwe'yîmk'en*. *Wă, lă k'!ēsogŭlxlălaxa Łewelaxa yăxlenaxa q!ômogwēgemlē Łē'wa hawinală Łē'wa ô'malălătemlē mō*
- 100 *'yaēxŭmltsa ts!ădaqas gōgŭma'yē Łē'wa dôgwēdenolemlē*. *Wă, hē'mēsē ŁăŁegemas*. *Wă, la'mē L!ăqwag'ila êt!ăd L!ăyoxlăxēs*

name again | to the name which he had obtained in marriage from 1
 his father-in-law K' lādē. Now his name | obtained in marriage from
 K' lādē was 'memx'ō 'māxwa, and now L lāqwag'ila had the name |
 'memx'ō 'māxwa after this, and 'memx'ō 'māxwa || put away his 5
 name L lāqwag'ila and his cannibal dance and all | the names, for
 'memx'ō 'māxwa could not give away | his name L lāqwag'ila and
 the name from his other father, Lālēlil!a, | Hayosdēselas, and the
 houses and everything in them, and the | privileges, to his younger
 brother; and he could not || give away the privileges obtained in 10
 marriage and the houses of his two fathers, because they were |
 privileges belonging to the beginning of the family of L lāqwag'ila,
 namely, of the first 'māxūyalidzē, the ancestor | of the numaym
 Maāmtag'ila. It was the same with | the name Hayosdēselas from
 the numaym G'ēxsem. That is a name from the beginning of the
 family, | and also the privileges, and the house. He could not ||
 give away in marriage the house and all I have named, that was 15
 given by | Lālēlil!a to his prince Hayosdēselas to the one who would
 marry his princess | or his sister, for that is the power of the chiefs:
 the family history, | the privileges, and their names, and the house,
 and what is in it. | L lāqwag'ila, that is 'memx'ō 'māxwa, can not
 give away || to his younger brother the privileges, and names, and 20
 the house, and what is in it, which is the family history. |— |

lēgemasa lēgemg'īlxla'yasēs negūmpē K' lādē. Wā, la'me lē- 2
 gemg'īxlālē K' lādāx 'memx'ō 'māxwa. Wā, la'mē lēgadē L lāqwa-
 g'ilās 'memx'ō 'māxwa lāxēq. Wā, ā'mēse 'memx'ō 'māxwa
 g'ēxaxēs lēgemē L lāqwag'ila lē'wis hamats!aē lē'wis 'nāxwa 5
 lēlēgema qaxs k'leāsāē gwēx'idaasē 'memx'ō 'māxwa lasēs
 lēgemē L lāqwag'ila lē'wis lēgemē lāxēs 'nemōkwē ōmpē Lālēlil!a,
 yix Hayōsdēselas lē'wa g'ig'ōkwē lē'wa 'nāxwa g'ēx'g'aēl lāq lē'wa
 k'lek'!es'ō lāxēs ts!ā'ya. Wā, lāxaē k'leās gwēx'idaas la k'les'ō-
 gūlxlalaq lē'wa g'ig'ōx'dāsēs ma'lōkwē wiwōmpa qaxs nūyamba- 10
 lisaēda k'lek'!es'ās L lāqwag'ila yixa g'ālā 'māxūyalidzē, yix g'ilg'a-
 lisasa 'nemēmotasa Maāmtag'ila. Wā, lāxaē hēm gwēx'sē
 Hayōsdēselas lāxēs 'nemēmota G'ēxsem, yixs nūyambalisaēs
 lēgema lē'wa k'lek'!es'ō lē'wa g'ōkwē. Laemxaē k'leās gwēx'i-
 daas lēgemg'īxlālalaq lē'wa g'ōkwē lē'wa 'nāxūn lēlēqalasō' layōs 15
 Lālēlil!a lāxēs lāwelgāma'yē Hayosdēselasē lax geg'adēs k'edēlas
 lō' wūq!wās, qaxs hē'maē lāxwēsa g'ig'egāma'yēs nūyambalisē
 k'lek'!es'ā lē'wis lēgemē lē'wis g'ōkwē lō' g'ēx'g'aēlaq. Wā, la
 k'leās gwēx'idaas la L lāqwag'ila, yix 'memx'ō 'māxwa, yisa
 nūyambalis k'lek'!es'ō lē'wa lēlēgemē lē'wa g'ōkwē lō' g'ēx'g'aēle 20
 lāq lāxēs ts!ā'ya.

- 22 As soon as 'memx'ō 'māxwa showed the LEWELAXA dance, which was given to him in marriage by his father-in-law | K'!ādē, then 'memx'ō 'māxwa, that is L!aqwag'ila, put away | everything, his name L!aqwag'ila, and his cannibal name Kūn'watelag'ilidzem, ||
 25 and all his privileges, and what was in his house, all that he | obtained from Āwaxālag'ilis and what he obtained from his other father, | Lālēlil!a. He put away everything. Then the other | chiefs said that he put them into another crest box, for they do not | inter-
 30 mingle the family privileges: the house, and what is in it, || with the privileges obtained in marriage; the names, and the house, and every-thing in it; | and they do not allow the LEWELAXA dance to enter the | winter ceremonial house. Therefore, they always give in marriage a house, when they pay the marriage debt to the | son-in-law, in the way as was done by K'!ādē to his son-in-law 'memx'ō 'māxwa. |
 35 Now 'memx'ō 'māxwa was LEWELAXA dancer for the tribes, || and after he had danced four times, four nights, he finished. | After he had done so four times, then he put away his LEWELAXA dance. Then he gave away | to the tribes the amount paid by his father-in-law K'!ādē, his marriage debt. Now | 'memx'ō 'māxwa continued to sing the LEWELAXA song four | nights, one winter, and he did so for
 40 four || winters. Then he finished with it. Then | 'memx'ō 'māxwa put it away, and now 'memx'ō 'māxwa was called "Lā'welqo," (that is, a prince who has married the princess of a head chief), for he had

- 22 Wā, g'il'mēsē 'memx'ō 'māxwa LEWELAXA g'ilxlātsēs negūmpē K'!ādē laē 'wī'la'mē 'memx'ō 'māxwa, yix L!āqwag'ila g'ēxaxēs Lēgemē L!āqwag'ila Lē'wis Lēgemaxs hāmats!aē Kūn'watelag'ilidzem Lō' nāxwēs k'ēk'!es'ō Lē'wa g'ēx'g'aēlax g'ōkwās 'nāxwaxa g'āyolē lāx Āwaxālag'ilis Lē'wa g'āyolē lāx 'nemōkwē ōmps, yix Lālēlil!a. Wā, la'mē 'wī'la g'ēxa. Wā, la 'nēk'ēda waōkwē g'ig'egāma'yaxs g'its!ōdaas lāxēs k'!ēs'owats!ē g'ildasa, qaxs k'!ēsāē layap!alēda nūyambalisē k'!ēk'!es'ō Lē'wa g'ōkwē Lō' g'ēx'g'aēlax
 30 Lē'wa k'!ēs'ogūlxlā'yē Lēgem Lē'wa g'ōkwē Lē'wa 'nāxwa g'ēx'g'aēlax. Wā, lāxaē k'!ēs hēlq!olem lāda LEWELAXA laēL lāxa ts!āgats!ē g'ōkwa, lāg'ilas hēmenāla g'ōkūlxlālēda qotēx'āxēs negūmpē lax la gwēx'idaats K'!ādāxēs negūmpē 'memx'ā 'māxwa.
 Wā, la'mē LEWELAXE 'memx'ā 'māxwa qaēda lēlqwālala'yē. Wā,
 35 g'il'mēsē gwāl mōp!ena yixwaxa mōxxa gāgenola laē gwālexs laē mōp!ena. Wā, la'mē g'ēxaxa LEWELAXA. Wā, la'mē yāx'witsa qōtēnanānsēs negūmpē K'!ādē lāxa lēlqwālala'yē. Wā, la'mē 'memx'ā 'māxwa hēmenālaem mōp!enxwāsa 'nāla lāselaxa LEWELAXAXA gāgenōlēxa 'nemx'enxē ts!āwūnxa. Wā, lā mōx'ūnxē
 40 ts!āwūnxas hē gwēg'ilē. Wā, la'mē gwāl lāxēq. Wā, lawisla 'memx'ā 'māxwa g'ēxaq lāxēq. Wā, hēem Lēgades Lā'welqo, yix 'memx'ā 'māxwa, yixs Lāwelgāma'yāē la gēg'adesa k'!ēdēlēsa xama-

for his wife the princess of the | head chief of the numaym Lēlewag'ila, 43
K'!ādē. | Āwaxālag'ilis was head chief of the numaym Maāmtag'ila; ||
he was the father of 'memx'ō 'māxwa, and Lālēlil!a was next to 45
K'ink'iqewid, | head chief of the numaym G'ēxsem of the Gwētela. |

Therefore 'memx'ō 'māxwa was called "chief all around," | for
his mother Ts!ālali'lak^u was the princess of the chief of the
Lāwētš!ēs, | Gwēx'sēselāsemē^ē. Therefore 'memx'ō 'māxwa was
given two names, || "chief all around" and "prince all around," when 50
he was a man, | and when he was just a child, he was called "Lord
all around." |

When 'memx'ō 'māxwa finished his LEWELAXA dance, | his younger
brother might also wish to show the LEWELAXA which 'memx'ō 'māxwa
had obtained in marriage, | if his younger brother had a strong heart
and could obtain || as much property as his elder brother, 'memx'ō 55
'māxwa, had given away to the tribes. If | his younger brother can
not get as much as was given away to the tribes | by his elder brother,
'memx'ō 'māxwa would not give to his younger brother the LEWELAXA
which he had obtained in marriage. | If he allows the LEWELAXA to his
younger brother, then the | name obtained in marriage by 'memx'ō
'māxwa does not go with it to his younger brother, for the name
'memx'ō 'māxwa is not the name || for a younger brother, for only 60
the first | children of chiefs have this name. |

As soon as the younger brother of 'memx'ō 'māxwa finishes giving
away property to the tribes, | he gives back the LEWELAXA dance to

gāma^{yaē} gr'igāmēsa 'ne'mēmōtasa Lēlewag'ilē K'!ādē. Wā, lāxāē 43
xamagemā gr'igāmēsa 'ne'mēmōtasa Maāmtag'ila, yix Āwaxālag'ilis,
yix ōmpas 'memx'ā 'māxwa. Wā, lā mā^kilāx K'ink'iqewidēxa 45
xamagemā^{yē} gr'igāmēsa 'ne'mēmōtasa G'ēxsemasa Gwētela.

Wā, hē^{mis} lāg'ilas lēqelase^{wē} 'memx'ā 'māxwās gr'ēxsē^{stāla}
qaēs ābempē Ts!ālali^{hi}lak^u yixs k'!ēdēlaas gr'igāmāsa Lāwētš!ēsē
Gwēx'sēselasema^{yē}. Wā, hē^{mis} lāg'ilas ma^{it}semē lēqalayāx
'memx'ā 'māxwa yixs gr'ēxsē^{stāla} lō^ē LEWEXSē^{stāla} lāxs laē begwā- 50
nema. Wā, lā LEQELASōs adē^{stāla}xs hē^{maē} ālēs gr'inānemē.

Wā, gr'il^{mēsē} gwāl LEWELAXA yix 'memx'ā 'māxwa laē ōgwaqa-
lāxē ts!ā^{yās} nēl'idamasxa LEWELAXAXA k'!ēs^{ogūlxā}La^{yax} 'memx'ā
'māxwa, yixs lāk!wēmasaē nāqa^{yas} ts!ā^{yās} qa^s lālēx hā wāxē
yāx^{widayāsēs} 'nōlē 'memx'ā 'māxwāxa lēlqwālala^{yē}. Wā, gr'il- 55
'mēsē wiyōlē ts!ā^{yāsēx} yāx^{widayāsēxa} lēlqwālala^{yaxs} laē yāx-
stōsē 'memx'ā 'māxwāsēs k'!ēs^{olānema} LEWELAXA lāxēs ts!ā^{ya}.
Wā, gr'il^{mēsē} ēx^{stōtsa} LEWELAXA lāxēs ts!ā^{ya} lā k'!ēs lāda lēgem-
g'ilxLa^{yē} yix 'memx'ā 'māxwa lāx ts!ā^{yās} qaxs k'!ēsāē lēgēmsa
ts!ā^{yē} yix 'memx'ā 'māxwa qaxs lēx^amaēda 'nōlast!ēgema^{yas} 60
sāsemasa gr'ig'ēgāma^{yē} lēgades.

Wā, gr'il^{mēsē} gwāl yāqwēda ts!ā^{yās} 'memx'ā 'māxwāxa lēlqwā-
lala^{yaxs} laē aēdaaqasa LEWELAXA lāxēs 'nōla qaxs k'!ēsaē gwēx-

his elder brother, for he can not | keep it. The younger brother only
65 borrows the LEWELAXA from his || elder brother 'memx'ō 'māxwa. |

The only time when the LEWELAXA, and the family history, | and
the house, and what is in it, and the privileges, and names, | can be
given to the younger brother, is when 'memx'ō 'māxwa says so when
he is dying, | for then the younger brother takes the privileges, and
70 the names, || and the family history of the house, and everything in
it. | His tribe can not object to the last word of 'memx'ō | 'māxwa,
if he says so before he dies. |

But 'memx'ō 'māxwa can not give it to his younger brother, | if
75 he has a child Wawalk'inē; but if Wawalk'inē should die, || and
'memx'ō 'māxwa has no other child from his wife | Hāmentsag'i-
layugwa, then 'memx'ō 'māxwa will send away | his wife Hāmen-
tsag'ilayugwa, as the former Indians used to do after | the marriage
debt had been paid, and if the child | Wawalk'inē had died. ||

80 Then 'memx'ō 'māxwa married Ōmag'ilis, the princess of |
Neg'adzē, head chief of the numaym G'ig'elgām | of the 'wālas
Kwāguł. 'memx'ō 'māxwa wished to | have a child with his wife
Ōmag'ilis; but after | 'memx'ō 'māxwa and his wife Ōmag'ilis had
85 been married for seven || winters, they never had a child. Then

'idaas xek'laaq qaxs â'maēda ts!ā'ya Lēk'ānemaxa LEWELAXA lāxēs
65 'nōlē 'memx'â 'māxwa.

Wā, lēx'a'mēs lax'dem lāxs xek'!a lāxa LEWELAXA LE'wa nūyam-
balisē g'ōk' LE'wa g'ēx'g'aēlē lāq LE'wa k'!ēk'!ES'ō LE'wa LēLE-
gemē lāxa ts!ā'ya qō nēk'!EXLā lāxē 'memx'â 'māxwāxs laē wawī-
k'!Eq'!a qa hē'mēsēs ts!ā'ya hēlax k'!ēk'!ES'ās LE'wis LēLEgemē
70 LE'wis nūyambalisē g'ōkwa LE'wa 'nāxwa g'ēx'g'aēlēq. Wā, la
k'!eās gwēx'idaasē g'ōk'ulōtas qaqadālax wāldemxLās 'memx'â
'māxwāxs laē 'nēk'!EXLāxs laē wawīk'!Eq'!a.

Wā, lāla k'!eās gwēx'idaas la 'memx'â 'māxwās lāxēs ts!ā'yāxs
le'maē xūngwada yīs Wāwālk'ina'yē. Wā, qō lē'llaxē Wāwālk'ina-
75 'yē, wā lā k'!ēs ēt!ēd xūngwadex'īdē 'memx'â 'māx'wa lāxēs genē-
mē Hāmentsag'ilayugwa, wā lā k'ayawelsa 'memx'â 'māxwāxs
genēmē Hāmentsag'ilayugwa lāx gwēg'ilasasa g'ālē bāk'lūma qaxs
la'mē gwāl qōtēx'ase'wa. Wā, hē'mēsēxs laē lē'lēs xūnōx'dē, yīs
Wāwālk'inēx'dē.

80 Wā, lā geg'adex'īdē 'memx'â 'māxwās Ōmag'ilis, yīs k'!ēdēlas
Neg'adzē, yīs xamagāma'yaē g'igāmēsa 'ne'mēmotasa G'ig'ilgā-
masa 'wālas Kwāguł. Wā, la'mē 'memx'â 'māxwa wālaqēla qa's
xūngwadex'īdē lāxēs genēmē Ōmag'ilis. Wā, lā ālēbōx'ūnxē
ts!āwūnxas hāyasek'ālē 'memx'â 'māxwa LE'wis genēmē Ōmag'ilis.
85 Wā, lā hēwāxaem laem xūngwadex'īda. Wā, la'mē yax'īdē

‘memx’ō ‘māxwa gave up | expecting to have a child with his wife 86
Ō‘mag’ilis. | — |

As soon as ‘memx’ō ‘māxwa died, his younger brother took all | his privileges, and his house, and what was in it; the carved || posts 90 of the house, and all the house dishes, and the carved settee | of the first L!āqwag’ila (which has a copper carving in the middle of the | seat and a carved eagle at each end | of the back support of the seat; that is the family history seat of | L!āqwag’ila, the prince of ‘māxū-yalidzē), and the || crest box which is carved all over. All this is in 95 the house. These | were all taken by the younger brother, for that was the last word of his elder brother, | ‘memx’ō ‘māxwa, when he died, and his numaym could not | disobey the wish of what the dead chief said | to his younger brother. ||

Sometimes the younger brother marries the widow of his elder 200 brother, | if the father-in-law has not paid the marriage debt to the elder brother of the younger brother | before (the elder brother) dies. The younger brother marries the widow of the | elder brother only when she is a sensible woman. If the widow of the elder brother is a foolish | woman, the younger brother is not allowed by his || numaym to marry the woman. | 5

The younger brother just puts away all the privileges until | he gets married to somebody else. |

‘memx’ā ‘māxwa ‘nāk’!āla qa’s xūngwadex’idē lāxēs genemē 86
Ō‘mag’ilis.

Wā, g’ilmēsē lēlē ‘memx’ā ‘māxwa laē hēmē ts!ā’yās la ‘wīlō-
LEX k’!ēk’!es’ōx’dās lē’wis g’ōkwē lē’wa g’ix’g’aēlaqxa k’!ēk’!akwē
lēlāmsa g’ōkwē lō’ wīlēda lōelqūlilē lē’wa k’lēdzewakwas t!ēg’as 90
k’!waats!ēsa g’ālā L!āqwag’ila, yixs L!āqwaē k’lēdzāyax negedzā-
yasa k’!waats!ē. Wā, lā ‘nāl’nemsgema k’lēdzā’yē kwēk’ lāx
‘wāx’sba’yasa t!ēx’demāsa k’!waats!ē. Wā, hēm nūyambalis
k’!waats!ēs L!āqwag’ilaxa lāwelgāma’yas ‘māxūyalidzē. Wā,
hēmisa k’lēsgemala k’lē’sowats!ē g’ildasa, hēm ha’nēl lāxa 95
g’ōkwē. Wā, hēm ‘wīla la āx’ētsō’s ts!ā’yās qaxs lē’māē
‘nēk’!EXlā’yōs ‘nōlās yix ‘memx’ā ‘māxwāxs laē wāwik’!eq!a.
Wā, lā k’!eās gwēx’idaasē ‘nē’mēmotas lālēgwēg’ēx wāldemasa
g’ig’āmaōlē ‘memx’ā ‘māxwa qaēs ts!ā’yax’dē.

Wā, lā ‘nāl’nemp!ena kwalōsa ts!ā’yāx genemx’dāsēs ‘nōlax’dē, 200
yixs wīsōmalāē qōtēx’idē negūmpdāsa ‘nōlax’dāsa ts!ā’yāxs laē
wik’!EX’ida, yixs lēx’amaē kwalōdzatsa ts!ā’yāx genemx’dāsēs
‘nōlax’dē yixs nāgadaēda ts!ēdāqē. Wā, g’ilmēsē nenōlowa ts!ē-
dāqē yix genemx’dāsa ‘nōlax’dē laē k’!ēs hēlq!olema ts!ā’yāses
‘nē’mēmōtē geg’adesa ts!ēdāqē. 5

Wā, ā’mēsa ts!ā’yax’dē ‘wīla g’ēxaxa ‘nāxwa k’!ēk’!es’o lālaa
lāxēs geg’adex’idēx’demla.

8 I will say again that all these are not given away in marriage to the |
son-in-law of the chief, namely, the family history, privileges, and
10 the names, || and the house, and what is in it. The only privileges
which are given away in marriage are | those obtained in marriage,
and the names, and the house obtained in marriage, | and what is
in | it, and it goes to him who marries the daughter of the owner of
what I | talked about; for the privileges given | in marriage are those
obtained by marriage; | the privileges, and the house, and what is in
15 it; and they go to him who marries the princess. || They only con-
tinually let go from one to the other what is obtained in marriage,
and | a man who has married shows once what he obtains in marriage,
when he | gives away the marriage debt paid by his father-in-law;
and after he has finished dancing, | he puts it away and waits for
his daughter to have a husband, | and when his daughter has a
20 husband, then he gives away the dances || which I have named.
That is the end of this. |

This is the reason why it is said that the younger brother often
bewitches his elder brother, | that he may die quickly, because the
younger brother wishes to take the seat of his elder brother | after
he dies. That is the end. |

DOMESTIC QUARRELS (to p. 787)

It was seen by me how the deceased Nōlis, chief of the numaym ||
25 Kūkwāk!um, of the Q!ōmoyâ'yē, quarreled with his wife Gaax-

8 Wā, laemxaen ēdzaqwa 'nēk'a g'ā'staem k'!ēs k'!ēs'ogūlxlē lāxa
negūmpasa g'īg'egāma'yā nūyambalisē k'!ēk'!ēs'ā lē'wa lēlēgemē
10 lē'wa g'ōkwē lō' g'ēx'g'āēlaq. Wā, lēx'a'mēsa k'!ēs'ogūlxlā'yaxa
geg'adanemē k'!ēs'o lē'wa lēgemas lē'wa g'ōkūlxlā'yē lō' g'ēx'-
g'āēlaq lāxa la geg'ades ts!edāqē xūnōx'usa la āxnōgwadāsa ālen
wāldema, qaxs laē k'!ēs'ogūlxlē 'wī'laxa āl'mē geg'adanem k'!ē-
k'!ēs'o lē'wa g'ōkwē lō' g'ēx'g'āēlaq lāxa la geg'ades k'!ēdēlas.
15 Wā, āx'sāem hē gwēg'ila lolōseleda geg'adanemē. Wā, lā 'nemp!e-
na'ma geg'adē begwānem nē'idāmasxēs geg'adanemē yīxs laē yāx-
'witsa qotēna'yās negūmpasēq. Wā, g'il'mēsē gwāl 'yīxwaxs laē
g'ēxaq. Wā, la'mē ēsela qa lā'wadēsēs ts!edāqē xūnōkwa. Wā,
g'il'mēsē lā'wadex'īdē ts!edāqē xūnōx's laē 'wī'la la k'!ēk'!ēs'o-
20 gūlxlaxen lāx'dē lēlāqelase'wa. Wā, laem lāba laxēq.

Wā, hēem lāg'ilas q'lūnāla 'nēx'sō' ēqēda ts!ā'yāxēs 'nōla qa
hālabilis lē'la, qaxs 'nēk'aēda ts!ā'yā qa's hē'mē lāx'stōdxēs 'nōla
qō lē'lō. Wā, laem lāba.

DOMESTIC QUARRELS

Wā, g'a'mēsen dōgūlē Nōlisōlē, yīx g'īgāma'yasa 'nē'mēmotasa
25 Kūkwāk!ūmasa Q!ōmoyâ'yē, yīxs ēēnaē lē'wis genemē Gaaxstalas.

stālas. | As soon as it was learned that they quarreled, all the 26
Kwakiutl went to look at them, | and when the deceased Chief Nōlis
saw the many | men who came to see them, he stopped quarreling
with his wife, and then | Nōlis spoke and said, "Thank you, Kwakiutl,
that you have come || to see how we are quarreling. Now take away | 30
everything in this house and all the roof boards of my house." |
Thus he said, and immediately all the men took everything | inside
the house and the roof boards, and boxes, the bedding | and pillows
and bed covers, and Nōlis and his wife || had only the blankets on 35
their bodies. They went to live in | another house. Therefore a man
and his wife among the Indians are afraid to quarrel. | I have seen
that what I am talking about. | That is the end. |

BLOOD REVENGE (to p. 787)

Now I will answer what has been asked by you, when you wrote 1
to me | on the 25th of December. It is difficult what you refer to
that I | am to answer, for, indeed, the new Kwakiutl speaking people
| have changed the ways in which they are doing things from the
ways of the early Indians. ||

For the early Indians had no courthouse, | they had no judges 5
and they had no witnesses. | If one who belongs to another numaym

Wä, g'ilēmēsē q!āk'asōxs ēēnaē laē 'wīlēda Kwākūg'ulē ho'māq. 26
Wä, g'ilēmēsē g'igāmayōlē, yīx Nōlisōlē dōx'walelaxa q!ēnemē bē-
begwānem la hō'māq laē g'wāl ēēna Lē'wis genēmē. Wä, lā yāq!ē-
g'aēlē Nōlisōlē, wä, lā 'nēk'a: "Gēlak'as'la Kwākūg'ul g'āxaaqōs
hōmā g'āxenu'xwaxgr'anu'x' ēēnēk'. Wēg'a, 'wīla āx'ēdxwa 'nā- 30
xwax g'ix'g'aēl lāxwa g'ōkwēx lōē 'wīlōxda sālaxsen g'ōkwēx,"
'nēk'ē. Wä, hēx'ida'mēsa 'nāxwa bēbegwānem la āx'ēdxwa 'nāxwa
g'ix'g'aēl lāxa g'ōx'dē Lē'wis sālax'dē Lē'wa g'ilg'ildasē lōē ts!āg'ilas
Lē'wa qēqēnolē lōē mēmamas. Wä, ā'misē la hē'ēnālē Nōlisōlaxēs
'nēx'ūna'yē Lē'wis genēmē. Wä, ā'misē lax'da'x' kwākūls lāxa 35
ōgū'la g'ōkwa. Wä, hē'mis lāg'ilasa bāk'lumē k'ilēla ēēna begwā-
mem Lē'wis genēmē. Wä, laemxaen dōqūlaxg'in g'wāg'wēx's'āla-
sek'. Wä, laem lāba.

BLOOD REVENGE

La'men ēt!ēde! nā'naxmēxēs wūlase'wōsaxs laēx k'!āt!ēd g'āxen- 1
laxa sek'laxsagāla 'nālasa q!āxela, yīxs lāxwalaēs gwe'yōs qen
nā'naxmēse'wa qaxs āla'mēk' la ōgwax'īdg'ada ālek' Kwāk'wak'e-
wak' gwayilālas lāx gwayilāsasa g'ilx'dē bāk'luma.

Wä, hē'maēda g'ālē bāk'luma yīxs k'!eāsāē dādelēt!ats!ā. Wä, 5
lāxaē k'!eās dādelēt!aēnoxwa. Wä, lāxaē k'!eās q!eq!alak'!āla.
Wä, g'il'maēda g'āyolē lāxa ōgū'la 'nē'mēmōt k'!ēlax'īdxwa wāx'ēm

- 8 kills even | a common man belonging to another numaym, then after a short time, | they have a meeting. ||
- 10 Let me say, for example, that there was Yāqolelasem, chief of the | numaym G'ēxsem of the Q!ōmoyā'yē. Melēd killed him | and Melēd belonged to the numaym Yaēx'agemē of the | Q!ōmoyā'yē. Yāqolelasem had for his mother, Gwēk'īlak^u. | Nobody knew
15 where Melēd had gone. Then || it occurred to Gwēk'īlak^u to invite the G'ēxsem, the numaym of her | dead son, and as soon as the whole numaym G'ēxsem had come in, | Gwēk'īlak^u spoke and said, "Come | numaym, G'ēxsem, you who have no chief, for | your head
20 has been taken off, G'ēxsem, and your numaym is disgraced || by the numaym Yaēx'agemē, and the disgrace will not be ended | for the coming generations of the G'ēxsem. Now, is it well in your minds | that you do not kill in return, that the other one may die who killed | your chief?" Thus she said to the numaym G'ēxsem. Then | Chief Gweyemdze,—for he was the second chief after Yāqolelasem ||
25 in the numaym G'ēxsem,—spoke and said: | "Listen to the word of my aunt, about what has been done to our head chief | Yāqolelasem. Now we are disgraced, for we have disgraced | the future generations of the numaym G'ēxsem. Now all of you act, | you, numaym G'ēxsem. I mean all you warriors and young men. || You

- 8 āem begwānemq!ālaemsa ōgūladzas 'neēmēmota, wā lā yāwas'īd k!wāx'īdēda.
- 10 Wēg'ax'in 'nēx'demanux^s Yāqolalasemaōlaxa g'īgāma'yasa 'neēmēmotasa G'ēxsemasa Q!ōmoyā'yē, wā, la k'īlax'īdē Melēdōla, yīxs 'neēmēmodadaē Melēdōlasa 'neēmēmotasa Yaēx'agemā'yasa Q!ōmoyā'yē. Wā, lā ābāyadē Yāqolelasemaōlas Gwēk'īlakwōlē. Wā, laem k'īlās q!ālelax gwāgwaagasas Melēdōlē. Wā, laēmē
15 Gwēk'īlakwōlē g'īg'ax'ēd qa's lēlālēxa G'ēxsem, yīx 'neēmēmotasēs xūnōx'dē. Wā, g'īlēmēsē g'āx 'wīlāēlē 'neēmēmotasa G'ēxsem laē hēmē Gwēk'īlakwōlē yāq!eg'a'la. Wā, lā 'nēk'a: "Wā, gēlag'a 'neēmēmot G'ēxsem, yōlaxs laēx q!ēk'oma qaēs ōgumēx'dāōs laēmē lāwāyēs x'ōmsdāōs G'ēxsem. Laems q!āma'laxēs 'neēmēmāēnaōs
20 lāxa 'neēmēmotasa Yaēx'agemā'yēxa k'īlēs la labāēnox l q!āmāsēs el-nakūlalaōs 'neēmēmots G'ēxsem. Wā, le'maē ēk' lāxēs nē'nā-qayōs, la'mas k'īlēs kwākwēxalala qa ōgwaqēs lēla kwēx'īdāxēs g'īgāmēx'dāōs," 'nēk'ēxa 'neēmēmotasa G'ēxsem. Wā, lā yāq!eg'a-lēda g'īgāmaōlāē Gweyimdzeōlē, qaxs hē'maē mā'k'īlax Yāqōle-
25 lasemaōla lāxa 'neēmēmotasa G'ēxsem. Wā, lā 'nēk'a: "Wēg'a hōlēlax wāldemasens ānēsē qa gwēx'īdaasaxens ōgumēx'dāē Yā-qōlelasemēx'dā. La'mens q!āmāg'īlasō' qens q!āma'yā lē'wa el-nakūlala 'neēmēmotsa G'ēxsem. Wā, wāg'īl la 'nāxwa emlqē, yūl, 'neēmēmots G'ēxsem, 'nāxwa'men 'nēk'ōl bābakwa lē'wūns ēalos-

shall hide (under your clothing) knives and | stab MELĒD as soon as 31
you see him, that we may wash off with blood | the disgrace which
he brought on us; and if you do not see him, | then kill his elder
brother LĀLEP!a^élas." Thus he said. | After he had finished his
speech, they went out of the house of || YĀQOLELASSEM, and from that 35
time on, the G'ĒXSEM all kept their | knives ready and hid small
axes. MELĒD | always kept the door of his house bolted. |

Now they knew that YĀQOLELASSEM had been killed, and | all the
tribes knew that he had been killed by MELĒD. || Then the chiefs of 40
the tribes all pitied Gwĕk'i^élak^u, | and therefore the warriors of the
tribes watched for | MELĒD to kill him, when they should see him. |

However, he was seen at Dzāwādē, and immediately Gwa^éwina |
shot him. Then MELĒD was dead. Gwa^éwina was a warrior || of 45
the Q!ām^q!āmtela^ḥ, a numaym of the DENax'da^éx^u. | Then Gwĕk'i-
^élak^u paid Gwa^éwina a slave for | shooting MELĒD. |

It was wrong what was done by Gwĕk'i^élak^u, when she paid | a
slave to Gwa^éwina, when he had shot MELĒD; and it is a || disgrace to 50
the numaym G'ĒXSEM, for the one who shot MELĒD did not belong
to the numaym | G'ĒXSEM. The numaym G'ĒXSEM was beaten by

tāx. Laems ^énāxwaeml q!wāla^éla^ḥla^ḥ k'!āwayo qa^és hēx'ida^émaōs 31
ts!EX^éwidEX MELĒdāxs g'ālaē dōx^éwale^ḥla^ḥ qens ts!ōxōdēs elk^ḥwās
lāxēns q!āma^éyē lāq. Wā, g'il^éeml^ḥwisēns k'!ēs dōx^éwale^ḥla^ḥlqē la^émē-
sens hēl k'!ēlax'itsōlē ^énōlāsēxōx Lālep!ālasēx," ^énēx'laē. Wā,
g'il^émēsē gwālē wāldemas laē ^éwīla la hōqūwels lāxa g'ōkwās Yāqō-
lelasemē. Wā, hē^émis g'āg'ile^ḥlatsa G'Ēxsemē ^éwīla la gwāgwāla^ḥasa 35
k'!āwa^éyo lē^ḥwa q!wāla^éla^ḥla^ḥ sāyōbemē. Wā, la^émē āem la hēme-
nalaem la lēnēg'ekwē t!EX^éilās g'ōkwās MELĒdōlē.

Wā, la^émē q!āla la k'!ēlāg'ekwē Yāqōlelasemaōlē. Wā, la^émē
^énāxwa q!ālēda lēlqwāla^ḥla^ḥyaqēxs k'!ēlag'ekwaas MELĒdōlē. Wā,
laem ^énāxwa wāsē g'ig'egāma^ḥyasa lēlqwāla^ḥla^ḥyas Gwĕk'i^élakwē. 40
Wā, hē^émis lāg'ilās ^énāxwa^ḥma bābabak!wāsa lēlqwāla^ḥla^ḥyē hēlēx
MELĒdōlē qa^és hēx'ida k'!ēlax'ideq qō dōx^éwale^ḥla^ḥleq.

Wā, hē^élat!a dōx^éwalelē Dzāwādē. Wā, hēx'ida^ḥmēsē Gwa^ḥwina
hān^ḥideq. Wā, la^ḥmē lēlē MELĒdex^ḥdē lāxēq yīxs bābak!wāē
Gwa^ḥwina yīsa Q!ām^q!āmtela^ḥasa ^ḥnē^ḥmēmotasa DENax'da^ḥx^u. Wā, 45
la^ḥmē xūnk^ḥwē Gwĕk'i^ḥlakwasa q!āk'ō lāx Gwa^ḥwina qaēs laēna^ḥyē
hān^ḥide^ḥ MELĒdex^ḥdē.

Wā, la^ḥmē ōdzaxa gwēx'ida^ḥasas Gwĕk'i^ḥlakwōlaxs laē xūnk^ḥwasa
q!āk'ō lāx Gwa^ḥwina qaxs laē hān^ḥide^ḥ MELĒdōlē. Wā, laem q!ā-
mēsāemsa ^ḥnē^ḥmēmotasa G'Ēxsem qaxs k'!ēsaē hē g'ayōla ^ḥnē^ḥmē- 50
motasa G'Ēxsemē hān^ḥidāx MELĒdōlē. Wā, la^ḥmē yāk'āwē ^ḥnē^ḥmē-

52 the numaym | Yaēx'agemē^e, and it is a disgrace | to the name of the numaym G'ēxsem, after that. |

55 Now if Melēd had paid a copper, or if he had paid his || daughter to marry the elder brother of the one whom he had shot, then the | numaym Yaēx'agemē^e would have been disgraced, because he paid in order | not to be killed in return and so as not to die also. |

Therefore, when a man | kills his fellowman, he does not often pay
60 for it, for he thinks that when he gets a child, || the child will be disgraced, if he had paid off in order not to be killed, | and only those pay off who are weak minded. |

If another man of the | numaym G'ēxsem had killed Melēd, then there would be no | disgrace to the numaym G'ēxsem, and all the
65 men would have stopped talking || about it, because only Melēd | of the numaym Yaēx'agemē^e would have died. |

Melēd was a common man, and Yäqōlelasem was the head chief | of the numaym G'ēxsem, and they paid | a slave to Gwa^ewina for
70 shooting Melēd; so || there were two, Yäqōlelasem and a slave out of the numaym | G'ēxsem, and therefore the numaym | G'ēxsem was disgraced. |

52 motasa G'ēxsemē lāx 'ne^emēmotasa Yaēx'agemā^eye. Wä, la^emē q'lāmēs lēgēmas 'ne^emēmotasa G'ēxsem lāxēq.

Wä, hē^emaa qō xūnkwa Melēdōlasa l!āqwa lōxs xūnkwaasēs
55 ts!edāqē xūnōk^u qa lās lā^ewades 'nōlāsēs hānt'ētse^ewē, lālaxa 'ne^emēmotasa Yaēx'agemā^eyē hēlax q!āma^elāx qaxs laē xūnkwa qa^es k'!ēsē kwākwēxālasō^e qa^es lē^elē ōgwaqa.

Wä, hē^emis lāg'ilas k'!ēs q!ūnāla xūnkwēda begwānemaxs k'!ē-
lax'ēidaaxēs be^exūtē qaxs g'īg'aēqēlaē qō xūngwadēx'ēidlaxō lālaxē
60 q!āmālāxē xūnōkwasēs xūnkwaē qa^es k'!ēsē k'!ēlax'ēitse^ewa. Wä, lēx'a^emēs xūnkwēda wāl!emasas nāqa^eyē.

Wä, hē^emaa qō wāx'ēem lāxsdēda ōgū^ela begwānem g'a^eyōl lāxa
'ne^emēmotasa G'ēxsem k'!ēlax'ēidex Melēdē lālaxsdē k'!ēās q!ā-
mēsa 'ne^emēmotasa G'ēxsem. Wä, laem āemlaxsd q!wē^eida^eyo
65 laxēq yīsa 'nāxwa begwānema, qaxs 'nemōx^umaē lē^elē Melēdōlē lāxa 'ne^emēmotasa Yaēx'agemā^eyē.

Wä, lāxāē begwānemq!ālemē Melēdōlē, wä, lā xamagemē g'ī-
gāmaē Yäqōlelasemaōlasēs 'ne^emēmota G'ēxsem. Wä, lā xūngu-
ma q!āk'ō lāx Gwa^ewina qaxs laē hānt'ēidex Melēdōlē. Wä, laem
70 ma^elōkwē Yäqōlelasemaōlē lē^ewa q!āk'ō g'äg'ilil lāxa 'ne^emēmota-
tasa G'ēxsem. Wä, hē^emisē lāg'ilas hēem q!āmālāda 'ne^emēmotasa G'ēxsem. Wä, laem lāba.

WAR AGAINST THE SANETCH (to p. 787)¹

Neqāp!enk'em decided that his tribe should kill on account of the 1 death of his relatives.²

I will first talk about (the time) when the news came to | Neqāp!-
enk'em about his sister Lēlēlgawē, and her daughter | K'!ōx^u-
sē'stīlīlak^u, and her father Q!ōmoxs^eala, brought || by the Kwāg'u! 5
when they arrived on the beach, coming from Victoria. |

Then the one who told the story said that they did not know how |
Q!ōmoxs^eala and his wife and his princess had died. They might
have been killed | by capsizing, or they might have died of drink,
for they had much whiskey which had been | bought by Q!ōmoxs^eala
at Victoria, the night when they started. || Thus said the one who 10
brought the news. |

And when the one who brought the news stopped speaking, |
Neqāp!enk'em at once went out of the house of the one who had told
the news, and went in to his own | house and told his nephew Hāmd-
zid to clear the house; | and after Hāmdzid had cleared the house, ||
Neqāp!enk'em spoke again to Hāmdzid and asked him to go | into 15
the woods and break off the best kind of hemlock branches, many
of them. As soon as | Hāmdzid had gone out, Neqāp!enk'em sent
his brother | Ts!āgeyōs to go quickly and call the ancestors of the
Kwāg'u! to come | into his house. The one who had been sent went

WAR AGAINST THE SANETCH

Dādalēt!a Neqāp!enk'emxēs g'ōkūlōt qa nēdzapēlē. 1

Wā, hē'men g'il gwāgwēx's'ālaslēxs g'āxaē ts!ēk'!āl'ētse'wē Neqā-
p!enk'emōlasēs wūq'ōlāē Lēlī'elga'wē Lē'wis ts!ēdāqē xūnōkwē
K'!ōx^usē'stēlīlakwūlē Lē'wis ōmpwūlē Q!ōmox's'ālaōlē yīsa g'āx-
ēalisē Kwāg'u! g'āx'ēid lāxa Ts!ā'masē. 5

Wā, la'mē 'nēk'ēda ts!ēk'!āl'ēlāqēxs k'!ēsaē q!ālē g'a'ya-
ēlasas Q!ōmox's'ālaōlē Lē'wis gēnemōlē Lē'wis k'!ēdēldē Lō' k'!ēla-
g'ek^u Lō' qābalisem Lō' 'nāgalisem qaxs q!ēnemaēda nenq!ēma k'il-
ēwānems Q!ōmox's'ālaōlē lāxa Ts!ā'masē, yīx gānolasēs Lālax'ax-
demē, 'nēx'ēlaēda ts!ēk'!āl'ēla. 10

Wā, g'il'mēsē q!wēl'ēdēda ts!ēk'!āl'ēla laasē āem hēx'ēida'mē Ne-
qāp!enk'emōlē la'wels lāxa g'ōkwasa ts!ēk'!āl'ēlaq qa's lā laēl lāxēs
g'ōkwē qa's āxk'!āl'ēxēs Lōlē'yē Hāmdzidōlē qa ēkwālilēsēx g'ōkwās.
Wā, g'il'mēsē gwāl ēkwa Hāmdzidōlaxa g'ōkwē laē ēdzaqwa yāq!ē-
g'a'lē Neqāp!enk'emōlax Hāmdzidōlē. Wā, la'mē āxk'!āl'ēlaq qa lās 15
lāxa āl'ē qa Lēqwāsēx ēk'!a q!wāx qa q!ēnemēsē. Wā, g'il'mēsē
lāwelsē Hāmdzidōlaxs laē Neqap!enk'emōl 'yālaqasēs 'nemweyot-
wūlāē Ts!āgeyōswūlē qa lās hā'labala Lēx'LElsaxa g'ālā Kwāg'u! qa
g'āxēs 'wī'ēla hōgwīl lāxg'ōkwās. Wā, hēx'ēida'mēsē lāda 'yālagēmē

¹ This happened in 1865.² Literally: "To pull under."

20 at once and || called all the full-grown men, the ancestors of the | Kwāg'uł. |

At once all the full-grown men came into the house, | for, indeed, NEqāp!enk'EM was really feared by his tribe. | As soon as all those
25 who had been called had come in, Hāmdzid || came into the house, carrying many hemlock branches | which he put down in front of the place where NEqāp!enk'EM was sitting. Then | NEqāp!enk'EM arose and spoke to his tribe, the Kwāg'uł, | and said, "Do I not wish you to come and listen to the way | my mind is on account of the news that arrived at our beach in regard to what has been done by my ||
30 brother-in-law, Q!ōmoxs'ala, and my sister, LElē!elgawē, | and my niece, K'!ōx'sē'stili'lak^u. Now I | will ask you tribes who shall wail. Shall I do it or some one else?" | Thus he said, as he tried to take hold of the body¹ of his tribe. |

35 Immediately, a warrior, whose name was Hōx^uhōx^udzē, || replied to the speech of NEqāp!enk'EM. He said, "Do not you | wail, Chief, let someone else wail among the tribes. | Now put up the cedar pole." Thus he said. |

Then Hāmdzid took a cedar pole that had already been sharpened
40 at the end, | one fathom in length, and four fingers in || thickness. He drove it into the floor as a holder for the hemlock wreath which

20 qa's lä LĒX'LElsaxa 'nāxwa ēālak!EN bēbEGwānEMsa g'ālāsa Kwāg'uł.

Wā, ā'misē hēx'idaem g'āx 'wi'la hōgwēla ēālak!EN bēbEGwānema qāḷaxs ālak!ālaē k'ilemē NEqāp!enk'EMōlasēs g'ōkūlōtē. Wā, g'il'mēsē g'āx 'wi'laēlēda LĒX'LEldzānemē g'āxaasē Hāmdzi-
25 dōlē g'āxēla lāxa g'ōkwē gēmxalaxa q'lēnemē q!wāxa qa's gēmx-
alilēs lāx L!ās'alilas k!waē'lasas NEqāp!enk'EMōlē. Wā, la'mē Lāx-
'walilē NEqāp!enk'EMōlē qa's 'yāq!eg'a'lēxēs g'ōkūlota Kwāg'ułē. Wā, lä 'nēk'a: "ĒsaēLEN āem 'nēk' qa's g'āxaōs hōlēlax gwālaa-
sasg'EN nāqēk' qaōx ts!Ek!ālemaxsa g'āx'alisēx qa gwēx'idaasasen
30 q!ūlēsdāē Q!ōmox's'alax'dā Lē'wen wūq!wax'dāē LElil'elga'wēx'ēdā. Wā, hē'mēsen Lōlēgasdāē K'!ōx'sē'stili'lak^udā. Wā, la'mēsen wūlālōl, g'ōlg'ūkūlōt, āngwēda q!wāsala Lōē nōgwaeml Lōē ōgūla-
eml," 'nēx'laēxs laē dādalēt!axēs g'ōkūlōtē.

Wā, hēx'idaēmēsa bābak!waxa Lēgades Hōx^uhōx^udzē nā'nax-
35 'mēx wāldemas NEqāp!enk'EMōlē. Wā, lä 'nēk'a: "Gwāla sō q!wāsax g'igāmē, ōgū'la'max'ī q!wāsā lāxwa lālaqāḷax. Wā, wēg'a Lāg'alilas k!waxlāwa," 'nēk'ē.

Wā, lä Hāmdzidōlē āx'ēdxa gwa'ililē dzōdzo^ubaak^u k!waxla'waxa
'nemp!enk'as 'wāsgemasē lāxens bāḷax; wā, lä mōdenx'sāwē 'wā-
40 g'idasas. Wā, lä dēx'walitasa qex'p!ēqlasa q!wāxē wūlk'elaltsa

¹ In modern usage this word means "to judge."

was to be used by the | warriors. As soon as it had been driven in, | 41
two warriors of the 'wālas Kwāg'uł came in; the one was named |
GwāxwaleYig'ilis, the other one was named K'ilem, for these | were
their warrior names, and each carried a || wreath of hemlock branches. 45
Then GwāxwaleYig'ilis spoke and | said, "O! friend Yāg'is,"—for
that was the warrior name of Neqāp!enk'EM, | Yāg'is—"We came
here, I and our friend K'ilem, | to ask you to go to war that some
one else may wail on account of our past sister. | This is one skuli
now. It shall be hung up || on this post on the floor, the keeper of 50
my promise." Thus he said and put it on the | post on the floor. |

As soon as he had finished, he said, "Very hungry for men | is this
great raven," and as soon as his speech was at an end, | K'ilem
spoke and said, "I will sit in front of the steersman of || your war 55
canoe, friend Yāg'is. I am not at all afraid of this new | world."
Thus he said and put the wreath of hemlock on the post on the floor. |
"This I obtained in war, one skull, which I put upon the | post on
the floor, that keeps my promise." Thus said K'ilem. |

As soon as his speech was at an end, L!āx'elag'ilis spoke. || This 60
was the name of a warrior of the numaym Maāmtag'ila. | He said,
"I want to eat men, real hungry for men is | this great cannibal."
Thus he said and took the hemlock branch and | hung it on top of

bābabak!wa. Wā, hē'mis ālēs gwāl dēqwase'wa g'āxaas hōgwila 41
ma'łokwē bābabak!wasa 'wālas Kwāg'ułxa lēgadēda 'nemōkwas
GwāxwaleYig'ilis; wā, lā, lēgadēda 'nemōkwas K'ilem qaxs hē'maē
bābabak!waxlāyōsē. Wā, la'mē q!wālxewenkūlaxa 'nāl'nemē
welg'ek' q!wāxa. Wā, lā yāq!eg'a'lē GwāxwaleYig'ilis. Wā, la 45
'nēk'a: "yā, qāst, Yāg'is,"—hēm bābak!waxlāyōs Neqāp!en-
k'EMē Yāg'is,—g'āxenu'x," lōgūns 'nemōkūk', yīx'ga K'ilemk'
hawinalōl qa ōgū'la'mēlēs q!wāsala qaens wūq!wax'dā. Wā,
g'a'mē qāg'ek'gwa 'nemsgemk'. Wā, la'mēsek' lāl qex'ālelāl
lāxwā lālēxwa ā'lats!āxsa wāldem," 'nēk'exs laē qex'etōts lāxa 50
lālē.

Wā, g'il'mēsē gwāla la 'nēk'a, "Lōmak' la pōsq!ax begwānema-
ēg'ada 'wālasek' gwa'wina." Wā, g'il'mēsē lābē wāldemas laē
yāq!eg'a'lē K'ilem, wā, lā 'nēk'a, "Lālen k!waste'wēlexsl lāxēs
wī'nats!ēlaōs qāst, Yāg'is. Xēnleladzen k'lēs k'ilemxwa ālēx 55
'nāla," 'nēk'exs laē qex'etōtsa wūlg'ekwē q!wāx lāxa lālē. "Wā,
hē'men wī'nānema 'nemsgem qāg'ekwa len qex'ālela lāxwa
lālēxwa ā'lats!āxsa wāldemē," 'nēk'ē K'ilem.

Wā, g'il'mēsē q!ūlbē wāldemas laē yaq!eg'a'lē L!āx'elag'ilis, qaxs
hē'maē bābak!waxlāyas bābak!wāsa 'ne'mēmotasa Maāmtag'ila. 60
Wā, lā 'nēk'a: "Bāx'bak!wēxsai' laemk' āla pōsq!ax begwānema'
g'ada 'wālasek' hāmats!a," 'nēk'exs laē āx'ēdxa q!wāxē qa's lā

63 the post on the floor which held the wreath of hemlock branches, and he said, | "This is one skull which I shall get when we go to war."
65 Thus he said and || sat down. |

Then NEQĀP!ENK'EM arose and thanked | the warriors for what they had said: "I mean you shall go and put the | wreath of hemlock branches on this post on the floor, the one that keeps our promises," |
70 and he requested HĀMDZID to make two wreaths || of hemlock branches. HĀMDZID quickly made the | two wreaths and as soon as he had done so, he gave them to | YĀG'IS, for that was the warrior name of NEQĀP!ENK'EM. He took | them and cried out "WĒEHĒ!" for YĀG'IS's dance was the fool dance, | and he said: "These two are
75 my skulls which I || pull under my sister and my niece." Thus he said and | put them on the cedar post which stood on the floor. Then YĀG'IS stopped speaking after this. |

Then all the common men arose in turn | and said, "We shall be the crew of YĀG'IS and your | friends." Thus said the men, one by one. ||

80 As soon as they had finished, Chief Q!ŌMOGWA | arose and spoke. He said: "Thank you | for what you have said, tribe, go now and call the warrior women | to come also, in order that they may know what they themselves have to do | when we go away to make war,"

63 gēxwatōts lāxa ɬaēlē qep!ēqsa wūlg'ekwē q!wāxa. Wā, lā ɛnēk'a:
"nemsgemg'in qag'ekūk' lāxens winaēnēlē," ɛnēk'eks laē k!wā-
65 g'a'lila.

Wā, laɛmē lāx'ulilē NEQĀP!ENK'EMōlē qaɛs mōɛlēs wāldemasa bābabak!wa "qag'in ɛnēnak'ilek' qaxs laaqōs qEX'āLElōdālasg'ada wūlg'ekūk' q!wāx lāxg'ada ɬaēlek', yixg'ada āɛlats!āxxa wāldem. Wā, la āxk'!ālax HĀMDZIDōlē qa wūlg'ekwēlēsēx maɛla wūlg'ek"
70 q!wāxa. Wā, la HĀMDZIDōlē haɛnakwēlaxs laē wūlg'ekwēlaxa maɛlē wūlg'ek^u q!wāxa. Wā, g'ilɛmēsē gwālē āxaɛyas laē ts!ās lāx YĀG'IS qaxs hēmaē bābak!waxlāyōs NEQĀP!ENK'EMōlē. Wā, lā dāx'idqēxs laē xwāk!ūg'aɛl wēhēxa qaɛs lādenōkwaē YĀG'ISasa nōɛmaɛla. Wā, lā ɛnēk'a: "G'aɛmen qāg'EX'LEG'ada maɛɬtsem qa
75 nēdzabemsen wūq!wax'dā LE'wūn ɬōlēgasdā," ɛnēk'eks laē qEX'āLElōts lāxa ɬaēlē k!waxlāɛwa. Wā, laem q!wēɛidē YĀG'IS laxēq.

Wā, laɛmē L!āL!ayōgwaɛlilela lāx'ulilelēda ɛnāxwa bēbegwā-nemq!ālama qaɛs ɛnēk'ē, "LāLEN k!wēmōs YĀG'IS LE'wōs ɛnēɛnēmōkwaqōs," ɛnēk'ēda bēbegwānemē lāxēs ɛnāɛnemōk!ūmk'aēnaɛyē.

80 Wā, g'ilɛmēsē gwālā laase lāx'ulilelēda g'igāmaōlāɛyē Q!ŌMOGWAōlē. Wā, lā yāq!eg'aɛla; wā, lā ɛnēk'a, "Wā, gēlak'as!axōs wāldemēx, g'ōkūlōt. Wā, hāg'ax'i Lē!āLASE'wēda wīwiɛnaxsema ts!ēdaqa qa g'āx!ag'isē ōgwaqa qa q!āfēsēxēs QESLAQ gwēg'ɛlasLE qensō lāl g'āfāl lāxens winasōla," ɛnēk'ē. "Wā, hēmis qa gwāle-

(thus he said) "and that they may be ready || to carry the breath- 85
receptacle kelp." Thus he said, and sent out Hāmdzid. | Hāmdzid
did not stay away long when the | wives of the warriors and the
wives of the crew of those who were going to war came in. | As soon
as the women came in, Q!ōmogwa said: | "Do not laugh. Just keep
in mind the breath of your husbands, || when they cut off the heads 90
of the men whom they get in war." Thus he said. | In this way the
women came into the house in which they were talking about the
war. | They sat down at the right-hand side and | the men were
seated in the rear end. Not one | of the women laughed as they came
into the house, and while they were sitting down. || Each carried in 95
one hand a dried kelp stem. | As soon as all were sitting down,
Chief | Q!ōmogwa spoke again and said: "Thank you, warrior
women. | You have done well to come at once, for this is the custom
followed in war that | nobody is called twice. Come, now, and give
the kelp stems to your || husbands, that they may blow into them." 100
Thus he said, and sat down. |

Then all the warrior women arose and gave each | her stem of
kelp to her husband, and when their husbands had taken | the kelp
stems, they went back again and sat down at the place where they
had been sitting. | Then, at the same time, all the men blew into the
kelp stems, || and when they stopped blowing, the stems were really 5

la^mēsē dālaxa hāsayaats!ē wā^wwadā," nēk^{EXS} laē yālaqas Hām- 85
dzidōlē. Wā, k!ēst!a gāla Hāmdzidōlaxs gāxaē hōgwēk^{EL}axa
gegenemasa bābabak!wa Lō^g gegenemasa k!wēmlasa wīnalē. Wā,
g!il^mēsē gāx hōgwēlēlēda ts!ēdaqē laē Q!ōmogwaōlē nēk^A:
"Gwa^{nō} dālēdnōkwō; ā^{ma} g!ig^{aē}qelax lawits!ēnēlasēs lēlā^{wū}-
nemōs qō lāl qek^{al}xēs wī^{nā}nēmla begwānēml," nēk^ē. Wā, 90
hē^misē gwālēda ts!ēdaqaxs gāxaē hōgwīlēla lāxa wāwīnax^{el}atslē
gōkwa, qas k!was^{āl}ilēlē lāxa hēlk!ōdenēgwi^{las} qaxs hāalal
k!ūdzelēda bēbegwānēma ōgwiwa^{lilē}. Wā, la^mē k!ēas nē^{mōk}
dāl^{itsa} ts!ēdaqaxs gāxaē hōgwīlēla Lōxs laē k!ūs^{āl}ilā. Wā,
la^mē nā^{xwa}em dāk!ōtalaxa nā^{nē}mē lē^{mōk} wā^wwadā. Wā, 95
g!il^mēsē wī^{la} k!ūs^{āl}ilā laasē ēdzaqwa yāq!eg^{aē}lēda g!igāmaōlāē
Q!ōmogwaōlē. Wā, lā nēk^A: "Gēlak^{as}la wī^winaxsem. Wā,
la^{ems} hēlaxaxs hēg^{al}ilāēx gāxa qaxs yū^{maē} aēk^{ilasō}sa wīna qā
k!ēsēs ma^lp!ēna lē^{lāl}ase^{wa}. Wā, gēlag^a, ts!āsa wā^wwadēx lāxōs
lēlā^{wū}nēmaqōs qā pōx^{ts}!ōdēsōxwaq^u," nēk^{EXS} laē k!wāg^{al}ilā. 100

Wā, lā lāx^lil nā^{xwē}da wī^winaxsemē qas lā ts!āsa nā^{nē}mē
wā^wwadē lāxēs lēlā^{wū}nēmē. Wā, g!il^mēsē dāx^{idē} lēlā^{wū}nē-
masēxa wā^wwadāxs gāxaē ēt!ēd k!ūs^{āl}il lāxēs g!lx^{dē} k!ūdze^{lasa}.
Wā, la^mē nē^{mā}g!ilēda bēbegwānēmē pōx^{ts}!ā^{laxa} wā^wwadē.
Wā, ā^lmēsē gwāl pōx^{ts}!ā^{laqē}xs laē ālak^{lāl} la ^{EL}Ek^a. Wā, lā 5

6 tight. They | tied the mouths of the kelp stems, all at the same time, so that the breath should not leak through. | After they had done so, they all at the same time took the round head of the kelp stem, | squeezed it so that the breath inside should be pressed to one end at the mouth of the kelp, | and when the round end of the kelp
10 stem was flat, they twisted it || going towards the mouth of the kelp stem, and when the twisting reached | the middle of the length of the kelp stem, they tied it firmly so that | the air should not leak through. And after they had done so, they turned to the | thin end of the kelp stem and they twisted it so as to bring the air together in the | middle
15 of the kelp stem, and when it was five spans long || where the air was brought together, they took a strap of raw hide and tied it where | they stopped twisting, and after tying it, they cut it off | from the place where it was tied, four finger widths long. | After they had cut off the ends, they bent it into a ring | and tied the ends together.
20 Now it was a neck ring, and after they had finished the || breath-holding kelp neck ring, the warriors and their | crew put them on their necks. |

Then Q!ômogwa arose and spoke. He spoke and | said: "Now take care, warrior women. When you stay at home, | rub your bodies all the time with hemlock branches, in the morning and in the
25 evening, || as long as we are away, and take care of this which is | the breath of your husbands. It will be put round your necks |

6 ⁶nemāgililexs laē mōgūxstendex āwāxsta⁶yas qa k'ēsēsē hatsāla. Wā, g'il⁶mēsē gwāla laē ⁶nemāx⁶id dāx⁶idex pōgūxlā⁶ayasa ⁶wā⁶wadē qas q!wēs⁶idēq qa lā⁶s enxbendēda hasēts!āwas lāxa āwāxsta⁶yas. Wā, g'il⁶mēsē la pexsema pōgūxlā⁶ayasa ⁶wā⁶wadāxs laē selp!ēdeq
10 gwa⁶yōfela lax āwāxsta⁶ayasa ⁶wā⁶wadē. Wā, g'il⁶mēsē lāg'aē selpa⁶yas lāxa negōyā⁶yas ⁶wāsgemasasa ⁶wā⁶wadē laē ālaxs laē yil⁶ideq qa k'ēsēs hatsāla. Wā, g'il⁶mēsē gwāla laē xwēl⁶idxa ⁶wā⁶wadē lāxēs ⁶wilba⁶yē. Wā, lāxaē selp!ēdeq qa lāsa hāsa⁶yē q!ap!ē⁶nakūla lāxa negōyā⁶ayasa ⁶wā⁶wadē. Wā, g'il⁶mēsē sek!⁶āp!enk⁶ē ⁶wāsgemasa
15 masasa la q!āp!eyatsa hāsa⁶yaxs laē āxēdxa k'elx⁶iwakwē qas yil⁶idēs lax ⁶wāla⁶asasēs selpa⁶yē. Wā, g'il⁶mēsē gwāl yīlaq laē t!ōsōdxa mōdenē lāxens q!wāq!wax⁶ts!āna⁶yēx g'āg'ilela lāxa yīla⁶yē. Wā, g'il⁶mēsē t!ōsewakwē ōba⁶yasē laē wāx⁶ts!āg'ilaq. Wā, lāxaē yalōdex ōba⁶yas. Wā, la⁶mē qenxawa⁶ya. Wā, g'il⁶mēsē gwāla hāsayaats!ē ⁶wā⁶wadēk!⁶en qenxawa⁶ya laē ⁶nāxwa⁶ma
20 bābabak!wa lē⁶wis k!wēmē qenxōts.

Wā, lā lāx⁶ūlilē Q!ômogwaōlē. Wā, lā yāq!eg'a!ta. Wā, lā nek'a: "Wā, g'illa yāl!ālex yōl wī⁶winaxsem, qasō āmlēx⁶lō qaxs hēmenāla⁶mēla qōs q!wāxētasa q!wāxaxa gēgaāla lē⁶wa dzādzeqwa
25 lāx wāwasālaasla⁶nux⁶ qag'ada lālg'ōs aaxsī⁶lax⁶lē⁶gada lāk⁶g'its!ē⁶watsg'a hasēg'asg'as lēlā⁶wūnemg'ōs qag'ō lāl qex⁶ōdzeml lax-

when we go and sit down in our war canoes. | Then you shall all come 28
down to the beach wearing your belts. | You shall go to the place
where the war canoes are || and there you shall take off the breath- 30
holding kelp neck rings of your husbands, | and put them round your
necks. Then | you shall wear them round your necks going up the
beach and do not look back at us | when we paddle away; and when
you go into your houses, | take off the breath-holding kelp stems and
hang them up at the head ends || of your beds and never touch them 35
again | while we are away, and as soon as one of them bursts, you will
know that | one of us is killed, he to whom the kelp belongs in which his
breath is, and which burst; and also | I say that we will go quickly;
for I wish to start | to-morrow morning, so that the tribes may not
know that we are going to war." || Thus he said and told the crew of 40
warriors to go ahead and to lift | two canoes from the beach, then to
put crosspieces under them; to burn the bottoms and | to rub off
the charcoal. "And after rubbing it off with old mats, | take tallow,
rub it on | to the height of the water line at the bottom of the canoes.
Now || go out of the house!" said he, and they all went out of the 45
house in which the secret meeting | about the war was being held. |
Then the crew did what they had been told to do to the | canoes,
and it was not yet evening when they finished. Then they put | thin,

da^εxōl qenu^εx^u lāl^ε wī^εlāl k^lwādzaxsalāl laxenu^εx^u wī^εnats!ēlēx xwā- 27
k!ūna. Wā, g^εāxles^ε wī^εlamāla^ε yaēltsemāla^ε hōqūnts!ēs lāxa
L!ema^εisē qa^εs laōs hē^εnakūla laxenu^εx^u hā^εnēdzasasenu^εx^u wī^εnats!ē
xwāk!ūna. Wā, hē^εmis lāl āxō^εdaasitsōs lēlā^εwūnemaqōsaxwa hāsa- 30
yaats!ēx wā^εwadā qa^εs qēqenxodālēsōx lāx^εda^εxōl. Wā, g^εīl^εmēts
wī^εla la qēqenxewakwa g^εāxaaqōs dzēl^εūsdēsa k^εs melēx!a g^εāxe-
nu^εxwaxg^εanu^εx^u lāx^ε sēx^εwida. Wā, g^εīl^εmēts hōgwīl lāxēs g^εīg^εō-
kōs laaqōs qēx^εōdxwa hāsayaats!ēx wā^εwadā qa^εs gēx^εwalīaōsaq
lāx ōgwāxtā^εyasēs ku^εlē^εlasōs. Wā, hēwāxamēts ēt!ēd lāba^εlaq^u- 35
xenu^εx^u wā^εwāsālaasē. Wā, g^εīl^εmēsōx kwax^εida la^εs q!ālaxg^εanu^εx^u
la^εmēk lē^εlnuk^u yīs hasēnukwasa g^εīts!āwaxa kwax^εīdē wā^εwadā.
Wā, hē^εmēq lāxens yasyaxwamōlt!aēna^εyē qaxg^εīn^εēk^εēk^ε qenu^εx
lēxa^εmēlex lēns!a qa wīsomalēsō^ε q!ālōxda lēlqwālala^εyaxg^εīns
wīnēlek^ε,"^ε ē^εnek^εexs laē wāxelaxa k^lwēm!asa bābabak!wa qa lālag^εis 40
wīg^εā^εlisaxa ma^εlts!aqē xwāxwāk!ūna qa gēgēbalisēs qa tsēnapēsēq;
wā, hē^εmis qa xūlx^εsemdēsēq. "Wā, g^εīl^εmēts g^εwāl xūlqwasā
k^llāk^εobanē lāx ōsgēma^εyas las āx^εēdxā yāsek^εwē qa^εs yāsex^εwi-
daōsaxa wālālaasa t!ēpāla lāx āwābā^εyasa xwāxwak!ūna. Wā,
wēg^εa hōqūwelsex,"^ε ē^εnek^εē. Wā, la^εmē wī^εla hōqūwelsa k^lwāl qaēs 45
wīnaēnēlē.

Wā, la^εmē āem negehtāyēda k^lwēmāx g^εwēyo qa gwēg^εīlatsēxa
xwāxwāk!ūna. Wā, k^llē^εmēsē dzāqwaxs laē g^εwālā. Wā, lā pāg^εa-

50 short, bottom boards into them, not many, for || war canoes are not leaky. Now they were ready on the beach, | and when they finished the work, they went back into the woods and | rubbed their bodies with hemlock branches. They purified themselves for a little while; and as soon as | it was late in the night, they all, with their wives, went to bathe in the river; | and after they had done so, they went
55 home to their houses. Then || the men and their wives lay down to sleep in different beds. |

In the morning, as soon as day came, Q!ômogwa arose. He | stood outside of the house and said aloud: "Do not | sleep, Kwāg'u! Let us start this fine day." Thus he said and | went into his house. ||
60 He did not stay there long, before he came back carrying his gun, and | paddle, and ammunition box, and also his mat | and two blankets; and he went to where the war canoes were | and put aboard what he was carrying, at the place where he was going to sit. | Then
65 all the warriors came out of the houses and || went down to the place where the war canoes were, and | put aboard their guns and paddles, ammunition | boxes, mats, and two blankets, at the places where they were going to sit. | They kept their traveling provisions in their ammunition boxes, and each one carried | his own traveling provisions when he went to war. ||

alexsa pelspelē ts!āts!ax^usema qa pāxtsa k'!ēsē q!ēnema qaxs
50 k'!ēts!ēnoxwāē g'ilx'ēda wīnats!ē xwāk!ūna. Wā, la^{mē} la g'wālisa. Wā, g'il^{mēsē} g'wāla ēaxelax'dē laē alē^{sta} lāxa āl!ē qa^s lē q!wāxētasa q!wāxē. Wā, la^{mē} yāwas'īd q!ēqala. Wā, g'il^{mēsē} la gāgāla gānola laē ēt!ēd 'wīla la la^{sta} lāxa wā lē^{wis} gēgenemē. Wā, g'il^{mēsē} g'wāla laē nā^{nak} lāxēs g'ig'ōkwē. Wā, la^{mē} alō-
55 gwax^{alifēda} bēbegwānemē lē^{wis} gēgenemaxs laē k'ūlx'ēda.

Wā, g'il^{mēsē} 'nāx'īdxa gaala laē lāx^{widē} Q!ômogwaōlē qa^s lā lāx^{wels} lāx l'āsanā^{yasēs} g'ōkwē. Wā, lā 'nēk'a hāsela: "Gwāllas mēxax Kwāg'u!, qens ālēx^{widag} i ēk'ōxda 'nālax," 'nēk'exs laē laēl lāxēs g'ōkwē.
60 Wā, k'!ēst!a gālaxs g'āxaē xwēlaqewels dālaxēs hānlem lē^{wa} sēwayo lē^{wa} hānhānk'ēdzats!ē g'ildasa; wā, hē^{misa} lē^{wa}yē lē^{wis} ma^{lē} 'naenx'ūna^{yā} qa^s lā lāx hā^{nēdzasasēs} wīnats!ēlē xwāk!ūna qa^s lē āx^{ālexsasēs} daakwē lāxēs k!wāxdzaslē. Wā, g'āxē 'wīlamāla hōqūwelsēda bābabak!wa lāxēs g'ig'ōkwē qa^s lā
65 hōqūnts!ēs lāx hā^{nēdzasasēs} wīnats!ēlē xwāk!ūna, qa^s lāxat! āx^{ālexsasēs} hānlemē lē^{wis} sēwayō lē^{wa} hānhānk'ēdzats!ē g'ildas lē^{wa} lē^{wa}yē lē^{wa} ma^{lē} 'naenx'ūnē lāxēs k!wāxdzaslē, yixs hāē g'its!ewē g'iwelkwasēs hānhānk'ēdzats!ē g'ildasa lāxēs ālowāē qa^s g'iwelkwa wīna.

Then all the men stood on each side of the canoe | at the places 70
where they were going to sit. When all the men had come, | they
took up the canoe on each side and carried it into the deep water, so
that it did not touch | the beach, and then they put it down on the
water. | Then they went aboard and sat down. They were not
going to change their || seats as long as they were away making war. | 75

When all were seated aboard, one man who was | not going to war
stood up outside of the house of Q!ōmogwa | carrying a baton and
when he saw that all the men who were going to war | were seated
aboard, wearing around their necks the kelp containing their breaths,
then he || shouted aloud, "Wä ä ä," beating time on the front | 80
boards of the house. Then the wives of the warriors came | out of
their houses with blackened faces, and all wearing their belts. | They
ran down to the beach and went to the place where the | two war
canoes were staying. As soon as they were nearly || there, the man 85
shouted again, "Wä ä ä," beating at the same time | on the front
boards of the house. | Then the wives of the crew came out of their
houses wearing belts, but their faces were not | blackened. They
ran down to the beach, and | when they were just running down to
the beach, the warriors threw || the breath-carrying kelp neck rings 90
to their wives, | and the wives of the warriors just | met the wives

Wä, â^{misē} la q!waxdzēlēsēda ʿnāxwa bēbegwānem lāx neqelāsēs 70
k!ūd^{ex}dzaslē. Wä, g!il^{mēsē} ʿwīla g!āxēda bēbegwānemaxs laē
ʿwīla dāg!āgēndxa xwāk!ūnāxs laē dāg!lqālaq qa k!lēsēs lāg!ilisela
lāxa L!ema^{isē}. Wä, lā taxt!as lāxa wūngēsaxs laē hānstēndeq.
Wä, lē hōgūxsa qa^s k!ūs!ālexsē lāxa k!lēsLē L!āl!ayokwāla k!wā-
dzasēx ʿwā^{wad}zelayālas lāxēs wīnālē. 75

Wä, g!il^{mēsē} ʿwīla k!ūs!ālexsa, wā, lāasa ʿnemōkwē begwānemxa
k!lēsē grayōl lāxa wīna lās lāx L!āsanā^{yas} g!ōkwas Q!ōmogwē
dālaxa t!em^{yayō}. Wä, g!il^{mēsē} dōqūlaxa wīna bēbegwānem
ʿwīla la k!ūs!ālexsa qēqenxālaxa hēhasēts!āla ʿwā^{wadā}, laēda be-
gwānemē ʿnēk^{hāsela}, "Wä ä ä," ʿnemāx!ēd lōxs laē lēxexsēg!ēx 80
tsagemasa g!ōkwē. Wä, g!āxēda gēgenemasa bābabak!wa g!āxā-
wels lāxēs g!ig!ōkwē lāxēs ts!ōts!ē!emakwaē. Wä, ʿnāxwaem wī-
wūsēg!ekwā. Wä, la^{mē} dzēl^{xūnts}lēsela lāxa L!ema^{isē} qa^s lē lāx
mex!lasasa ma!ts!aqē wīnats!ē xwāxwāk!ūna. Wä, g!il^{mēsē} elāq
lāg!aaxs laē ēdzaqwa ʿnēk!ēda begwānemē, "Wä ä ä," ʿnemāx!ēd 85
lōxs laē lēxexsēg!ēx tsāgemasa g!ōkwē. Wä, g!āxēda gēgenemasa
k!wēmē g!āx!wels lāxēs g!ig!ōkwē wīwūsēg!ekwa. Wä, lā k!lēs
ts!ōts!ē!emakwa. Wä, lā dzēl^{xūnts}lēsela lāxa L!ema^{isē}. Wä,
hē^{mis} ālēs dzēl^{xūnts}lēsela lāxa L!ema^{isaxs} laē ts!eq!exōdālēda
bābabak!wāsēs hēhasēts!āla ʿwā^{wadēk}!en qēqenxawē lāxēs gēgē- 90
nemē. Wä, â^{misē} la naqō^{nakūlaxa} bābabak!waaxsem ts!ēdaqaxs

93 of the crew | who were running down to the beach. As soon as they
came to the place where the | two war canoes were floating, and
95 where || their husbands were sitting aboard, then the husbands of
these women | took off the breath-containing kelp neck rings and
threw them over the necks of | their wives. As soon as all the women
had the breath-containing | kelp neck rings round their necks, they
came running up | the beach and went into their houses and hung up
200 the || neck rings at the head ends of their beds. Then the men
started away | to make war. |

They did not ask other tribes to join in the war, as they were going
south, | for Yāg'is made war upon the people to the south | from
5 Comox down to the Indians of Victoria. || None of them was to live,
if the warriors who paddled should happen to see them. |

Four days after they had left Fort Rupert, they arrived | at the
coast of the Sanetch. Now, the warriors felt badly, | for they had
not seen any canoe paddling about. Late at | night, the warriors
10 crossed the mouth of a bay, and they saw || a fire on the beach at the
head of the bay, and | the warriors saw them walking about outside
from the fire. Then, | when they were talking to one another, the
warriors recognized that they belonged to the southern people. |
The warriors went back to the other side of the | point. They

92 g'āxaē dzēlx'ūsdsēsla lāxa L'ēma'is lē'wa k'wēmāxsem ts'lēdaqexs
laē dzēlx'ūnts'lēsela lāxa L'ēma'isē. Wā, g'il'mēsē lāg'aa lax mēxā-
'lasasa ma'its!aqē wīwī'nats!ē xwāxwāk'lūna, wā, g'il'mēsē lāg'aa lāx
95 k'wādzēxdzasasēs lēlā'wūnemē, laasē lēlā'wūnemāsasa ts'lēdaqē
āxōdxa hasēts!āla 'wā'wadēk'!ēn qēqēnxawē qa's ts!ēq!ēxodālēs
lāxēs gēgenēmē. Wā, g'il'mēsē la 'wīla qēqēnxālēda ts'lēdaqaxa
hasēts!āla 'wā'wadēk'!ēn qēqēnxawa'ya, wā g'āxē dzēlx'ūsdsēsla
lāxa L'ēma'isē qa's lē hōgwīl lāxēs g'ig'ōkwē qa's lē gēx'walitēlasēs
200 qēqēnxawa'ye lāx ōxtālīlasēs g'aēlasē. Wā, laēmlē lēx'ēdēda
wīna.

Wā, la'mē k'leās qēlatsa wīna lāxa lēlqwālala'yaxs laē 'nālōtēla,
qaxs hāē wīnasōs Yāg'is, yīx Neqāp!enk'emōla, 'nā'neldzēxa g'āg'i-
lēla lāxa Q'ōmōx'sē lāg'aa lāxa bāk!umasa Ts!āmasē. Wā, hēm
5 k'leās q'lūlas qō dōx'walelala wīnāq siō'nakūla.

Wā, lā mōp!ēnxwa'sē 'nālās bāsg'a Tsāxisek'. Wā, laēm lāg'aa
lāx āwīnak'ālāsa Sānētsa. Wā, la'mē 'yāx'sēmē nē'nāqa'yasa bāba-
bak!wa qaēxs k'leāsaē dōgūl siō'nakūla. Wā, laēm'lāwis gāla la
gānola laasa wīna gēk'lōdexstēxa ōts!ālisē. Wā, lālaē dōx'wale-
10 lāxa legwisē lāx ōxlālīlasa ōts!ālisē. Wā, lē dōqūlaēm'lāwisa wī-
nāxa bēbēgwānemē g'iyimg'ilisela lāx L'āsa'yasa legwisē. Wā, lā-
'lēda wīna wūlelaqēxs 'nāneldzēdzēs'maē qaēs yāq!ēndasē. Wā,
āēm'lāwisa wīna k'lax'ēla'ya qa's lē aēdaaqa lāx āpsādze'yasa
āwīlba'yē. Wā, laēm'lāē 'nēk' qa's ālēmēt lāl k'ēlak'alxa 'nā'neldzē

intended to go later to kill the southern || Indians, long after midnight. 15
Then | ĠwāxwaleYīg'ilis said that none of his friends was to shoot,
because | some one might be hurt, because it was dark. "Also, |
those whom we are going to kill are now all asleep. I mean that we
will only stab them." | Thus he said. Then all the warriors agreed
to what he had said. || ĠwāxwaleYīg'ilis had a small axe as one 20
weapon with which he was going to kill, | and besides a large
knife; and all his friends had | knives with which to stab. |

Then Q!ōmogwa spoke and said: "Now | take care, warriors. Do
not let us hesitate to kill, for now we || have found our salmon. Let 25
us go now and | handle them, for the sleep is really sweet in their
eyes." | Thus he said. Immediately, the warriors took their paddles
and | paddled stealthily. Then they arrived at the beach. | It was
a really sandy, fine beach. The warriors stepped out of the canoe ||
carrying their daggers in their mouths, and went up the beach. | 30
Then the warriors saw that those whom they were going to kill
were | sleeping under the sail of a canoe. A post stood on the ground
at one end of the mast, | a post with a forked top. Then they all
opened the | front, and those whom they were going to kill were
fast asleep. || The warriors saw that there were seven of them and | 35
two children. Then the warriors made ready. | They took hold of

bāk!um qō lāl gālāl gwāl negēg'ēxa gānolē. Wā, laem'laē 'nēk'ē 15
ĠwaxwaleYīg'iliswūlē qa k'leāsēs hānlasēs 'nē'nemōkwē, "ālenš
yīlkwānuX'lax qaxs p!ēdek'ilaēx. Wā, hē'mēsēx 'nāxwa'maax
mēxaxens k'lelak'asōlax; 'nē'nak'ilē qens ā'mē ts!ēX'dēqa," 'nēx'-
laē. Wā, laem'laē 'nāxwa ēx'ak'ēda 'nāxwa bābak!wāx wāldē-
mas.' Wā, laem'laē sāyōbemē 'nem k'lelak'elales ĠwāxwaleYīg'i- 20
lis ōgū'la lāxa 'wālasē k'lāwa'yō. Wā, laem'lāwisla 'nāxwaem
k'lāk'lewa'yō ts!ēXwālalas 'nē'nemōkwās.

Wā, lā'laē yāq!ēg'a'lē Q!ōmogwaōlē. Wā, lā'laē 'nēk'a: "Wēg'a
yāl!ālex bābak!". Ġwālax'ens wayōst!ēqa k'lelax'ida qaxg'ins
la'mēk' q'lāxwa k'lotēlāqens. Wā, wēg'ax'ens qens lālag'i dādax'- 25
silax'idqō qaxs lē'maax ālak'!āla la ēx'p!astēwēsōx mēxaax," 'nēx'-
laē. Wā, hēx'idaem'lāwisa bābak!wa dāx'idxēs sēsewa'yō qas
'nāxwē ālēx'stālaxs laē sēx'wida. Wā, lā'laē lāg'ālis lāx l!ēma'i-
sasxa ālaēl ēg'imēngwis ēg'idzegwis. Wā, lā'laē hōx'wūltāwēda bā-
bābak!wa q!ēq!ag'exstālaxēs ts!ēts!āyo k'lek'!awa'yōxs laē hōx'wūs- 30
dēsela. Wā, laem'laēda bābabak!wa dōqūlaqēxs kū'lābāyaēs k'le-
lak'asōlaxa yawabemasēs kūmtsāla, yīxs ā'maē lālēbēlsēda yā-
wap!ēqaxa 'nāl'nemts!aqē qaxetō lāms; wā, la'mē 'nāxwa lōsalē
l!āsgemas. Wā, lā'laē ālak'!āla mēxa k'lelak'asōlas. Wā, laem-
laē dōqūlēda bābabak!wāqēxs ālēbōkwaē. Wā, hē'misa g'īnā- 35
nemē mā'lōkwa. Wā, laem'laē ġwāx'gūlsēda bābabak!wa. Wā,

38 one end of the | mast and they let it down, and therefore the sail was
spread | over those who were lying under it. Then the warriors sat
40 down on || the sail, and stabbed through it those whom they were
killing. Then they took off | the sail cover, and Gwāxwaleŷig'ilis
saw that the | girl was alive and unhurt. He took her as a slave. |
Then he cut off the heads of two who had been killed by him. As
soon as he had cut off the heads, | he cried "Go go go." He became
45 excited in his raven dance. || Then Yāg'is cut off the heads of two
whom he had killed, and as soon as he had | cut off their heads, he
shouted "Wēē," for his dance was the fool dance. Then Hōx'hōx'
dzē | cut off the head of one who had been killed by him, and after
he had cut off the head, | he cried like the hōx'hok', for his dance was
the hōx'hok'. Then L'āx'elag'ilis | cut off the head of one whom he
50 had killed, and as soon as he cut off the head, || he shouted "Hap hap
hap," for his dance was the cannibal dance, and K'ilem cut off | the
head of one who was killed by him. And as soon as he had cut off
the head, | he cried "Wohē," for his dance was the grizzly bear
dance; and after all had | cut off the heads, they heard the sound of a
gun fired. Then G'ēxk'enis was shot in the shoulder, | and it was
55 not known who had fired the shot. Some of the || warriors said that
the sound of the firing came from one of the warriors' canoes. |
G'ēxk'enis did not feel a pain in the wound. Now | the crew of the
warriors carried aboard their canoes the property of those whom they

37 laem'laē dāx'ēidēda ēnāl'ēmōkwē g'ayōl lāxa wīnāx ēwāx'sba'yasa
yāwap'lēqē qa's k'at'elsēq. Wā, hē'mis lāg'ilas la lepešmēdēda yā-
wabemāx kū'lābālasaq. Wā, āem'lāwisa bābabak!wa la k!wadze-
40 dzōdxa yawabemē qa's ts!ēx'sālēxēs k'!ēlak'asēwē. Wā, la'mē lēt!ē-
tsēwēda yāwabem. Wā, la'mē dōx'walelē Gwāxwaleŷig'ilisaxa
ts!āts!adagēmē q!ūla, k'!eās yūkwēs. Wā, la'mē q!āk'olānemaq.
Wā, lā qax'ēidxa mā'lōkwē k'!ēlag'ēx's. G'il'mēsē g'wāl qāk'axs laē
gōgogoxa, laem xwāsa lāxēs g'wāgwaxwalalaē Gwāxwaleŷig'ilis.
45 Wā, la Yāg'is k'ax'ēidxa mā'lōkwē k'!ēlag'ēx's. Wā, g'il'mēsē g'wāl
qak'ēxs laē wēēxa qaxs lādenōkwaasa nōtemała. Wā, lā Hōx'hōx'
dzē qax'ēidxa ēnemōkwē k'!ēlag'ēx's. Wā, g'il'mēsē g'wāl qāk'ēxs
laē hōx'hōk'uxa qaxs lādenokwaasa hōx'hōk'. Wā, lā L'āx'alag'alis
qax'ēidxa ēnemōkwē k'!ēlag'ēx's. Wā, g'il'mēsē g'wāl qak'ēxs laē
50 hāphaphapxa qaxs lādanokwaasa hāmats!a. Wā, la K'ilem qax'-
ēidxa ēnemōkwē k'!ēlag'ēx's. Wā, g'il'mēsē g'wāl qāk'ēxs laē
wohēxa qaxs lādanokwaasa nānē. Wā, g'il'mēsē g'wāl wī'la qa-
k'axs laasa hānl'ēg'a'la. Wā, la'mē hānłsayap!akwē G'ēxk'enis-
wūla. Wā, la'mē k'!ēs q!ālēda hānłidā. Wā, la ēnēk'ēda waōkwē
55 bābabak!waqēxs hē'maē g'āk'!ēg'a'la hānl'ēg'a'laēs wī'nats!ē xwā-
k!ūna. Wā, lā k'!ēs getelē G'ēxk'eniswūlaxēs hānl'a'yē. Wā, la-
ēmēda k!wēmasa bābabak!wa ēmōxselax mem'wālx'dāsa la k'!ēla-

had killed. | They never went to hide the bodies of those who had 58
been killed | in war. ||

They started back and went home before daylight came. | After 60
they had gone a long way, daylight came in the morning, and immedi-
ately | the warriors scalped the heads, for a southeast wind was
blowing, | and they carried two sails on each war canoe | in the way
they do when they go to war, for they never sleep when || the day is 65
favorable, for they change off, one-half of the crew going to sleep.
When the day is bad, | they carry the war canoes up and put them
down away | back in the woods. They do not all sleep at the same
time, but some keep watch | for canoes which go paddling by, for
even if they should be relatives, | they do not take mercy on them in
war. They would kill whomever they might || see paddling by in a 70
canoe. Therefore, no | member of the tribes goes out paddling
when they know that warriors are traveling about. |

When the warriors had been out eleven days, they came back | to
Fort Rupert in the morning, singing the war song as they were com-
ing in. | When they reached the beach of the house of Yāg'is, the
bows || of the two war canoes heading in shore, Q!ōmogwa | stood up 75
and spoke. He said: "Now show yourselves, | Gwētēla, Q!ōmoyā'yē,
'wālas Kwāg'uł, Q!ōmk' lut!ēs, and | listen to me. I have come back
after going about to search for | those who were to die together with

g'ekwa. Wā, la'mē hēwāxa q!wāla'īdēx bēbēx"sōx"dāsēs k' lēlag'e- 58
kwa wī'na.

Wā, g'āx'laē LEX'īda. Wā, g'āx'mē nā'nakwāxa k'ēs'EM 'nāx'īda. 60
Wā, lā qwēs'gilaem'lāwisēxs laē 'nāx'īdxa gaāla. Wā, hēx'īda-
em'lāwisa bābabak!wa sap!ēdxēs qēqāg'ekwē qaxs melasaē. Wā,
laem'laē maēmalt'saqeyālaēxs yēyawābema 'nāl'nemts!aqē wī'na-
ts!ē xwāk!ūna lāx gwēg'ilasasa wīna, yīxs hēwāxaē mēxa, yīxs
ēk'aēda 'nāla qaxs L!āl'ayōstālaē mēxa. Wā, g'il'mēsē 'yāx'semēda 65
'nāla laē LELx'īdxēs wī'nats!ē xwāk!ūna qa lās hānāg'il'as lāxa
ālala'ēlsē lāxa āl!ē. Wā, lāxaē k'ēs 'nāxwa mēxa qaxs q!āq!ala-
ēlaēda waōkwax sio'nakūlaxa xwāk!ūnaxa wāx'EM lāxa LēLēLālalax
yīxs k'ēāsaē māyaenitsa wīna, yīxs 'nāxwa'maē k'lēlax'īdxēs g'ālē
dōx'waLēl sio'nakūla xwāk!ūna. Wā, hē'mis lāg'ilas k'ēās sē- 70
xwamē'stālasa lēlqwālala'yaxs q!ālaaxa wīna laem sēxwalayāla.

Wā, hēltewēt!a 'nemxsag'ewē 'nālāsa wīnāxs g'āxaē aēdaaqa
lāxg'a Tsāxisēk'xa gaāla lāxēs nēlālaēna'yaxs g'āxaē āLEX'āla.
Wā, g'il'mēsē g'āxalis lāx L!ēma'isas g'ōkwās Yāg'is lāxēs ālag'iwa-
laēda malt'saqē wī'nats!ē xwāxwāk!ūna, wā, lā lāx'walexsē Q!ōmo- 75
gwaōlē. Wā, lā yāq!ēga'ēlā. Wā, lā 'nēk'a: "Wēg'a nētemālāx
yōL Gwētel, Q!ōmoyā'yē, 'wālas Kwāg'uł, Q!ōmk' lut!ēs qa's
hōlēlaōs g'āxen. G'āx'men, g'āx'men hala lāxen laēna'ye ālā qa

80 Lĕlēlgawē and K' lox^{usē}stili^{lak} and || Chief Q'ōmox^{s'ala}. This I have obtained in war." | Thus he said and shouted "Ye e e," and at the same time the warriors cried "Ye e e." Then | all the warriors became excited and held up the heads | which were now only scalps taken off, that they should be seen by those who had stayed at home. |

As soon as they had done so, they all stepped out of the war ||
85 canoes, and all the warriors carried in their hands | the heads, and the girl slave followed her | master Gwāxwaleg'īlis. As soon as they had gone into the houses, | they were called together in the house of the Chief | Ts!ex^{uts}!aēs. ||

90 I do not know what they said for I was not allowed | by my father to listen to their speeches, because G'ēxk'enis had been shot, | and the warriors almost had a fight when they came home to | Fort Rupert, for they found out that Ts!āgayōs, the younger brother of | Yāg'is,—that is, Neqap!enk'em,—had shot G'ēxk'enis, because ||

95 G'ēxk'enis wanted to marry L!āqwax'sā, the princess of Pel^{nakūlag}īlis, | chief of the numaym Kūkwāk'tum of the Q'ōmoyā'yē. | First Ts!āgayōs had asked for L!āqwax'sā, | but she had refused Ts!āgayōs, because he was a mischievous | man. G'ēxk'enis was wanted by
300 L!āqwax'sā, || because he was not mischievous, and also because she

yāqolēs-wūts Lĕlēlgawēx'dā Lō^ē K' lox^{usē}stēh^{lax}da Lē^{wa} g'īgā-
80 mēx'daē Q'ōmox^{salax}da. Wā, g'a^{mēsen} winānemax^{g'ada},
ēnēk'exs laē yēēxa. Wā, lā ēnemādzāqwēda wina yēēxa. Wā, lā,
ēnāxwa xwāxūsōwēda bābabak!wāxs laē dzōx^{ōstōtsēs} qēqag'ekwēxa
ā^{mē} la sābek^u sē^{ya} qā dōx^{wa}lēs yīsa āmlēx'dē.

Wā, g'il^{mēsē} gwāla laasē wī^{la} hōxwūltā lāxēs wīnats!ēx'dē
85 xwāxwak'lūna. Wā, la^{mē} ēnāxwa^{ma} bābabak!wa dāk!ōtelaxēs
qēqag'ekwē. Wā, hē^{misa} ts!āts!adagemē q!āk'ā laem lāg'ēxēs
q!āgwidē Gwāxwaleg'īlis. Wā, g'il^{mēsē} la hōgwīl lāxēs g'īg'ō-
kwē laasē Lē^{lālasē}wa qā^s lē L!ēxwa lāx g'ōkwasa g'īgāmaōlāē
Ts!ex^{uts}!aēsolē.

90 Wā, la^{men} k'lēs q!ālelax wāldemas qaxg'in k'lēsēk'hēlq!ōlem-
sen ōmpwūla la hōlēlax wāldemas qāēda hān^{lakwē} G'ēxk'enisolē
yīxs hālsela^{maē} k'lēs xōma^{idēda} winax'dāxs q'āxaē nā^{nak} lāxg'a
Tsāxisēk' qaxs laē q!āstasōxs hāē Ts!āga^{yōsōlē} yīx ts!ā^{yās}
Yāg'ise, yīx Neqāp!enk'emōlē, hān^{idex} G'ēxk'enisolē g'āg'āg'īlela

95 lax G'ēxk'enisōlaxs g'ayālaax L!āqwax'sā k'ēdēlas Pel^{nakūla}-
g'īlisolē, yīx g'īgāmaōlasa ēnē^{mēmōtasa} Kūkwāk'lumasa Q'ōmo-
yā'yē. Wā, la hē g'ālagawē g'āyālē Ts!āga^{yōsōlax} L!āqwax'sā.
Wā, lā^{laē} L!āqwax'sāōl yax'yek'ex Ts!āgeyōlāxs ālētaēs begwāne-
ē^{mēna}yōl. Wā, hē^{mis} lāg'īlas hē āx^{ēxstsōs} L!āqwax'sāōlē G'ēx-
300 k'enisolē qaxs k'lēsē ālēta. Wā, lāxaē k'lēs lemqa. Wā, hē^{mis}

was not proud; and for this reason | G'ëxk'enis was going to marry 1
L!āqwax'sā, when he would come | home after going to this war;
and, therefore, it was known by all | the men that Ts!āgayōs had
shot him, because | Ts!āgayōs had always threatened G'ëxk'enis,
if he should get L!āqwax'sā to be his || wife, and therefore all the men 5
knew | that he had shot him. |

G'ëxk'enis never said a word about it. He | called the Gwētela
to come to a feast in | his house, for G'ëxk'enis was the head chief of
the || numaym elgünwē of the Gwētela. When all the guests had 10
come in, | only Ts!āgayōs had not come to the feast. | Then G'ëxk'e-
nis sent two men to | call Ts!āgayōs, and it was not long before
they came back | followed by Ts!āgayōs. Ts!āgayōs went right on
to the || rear of the house and sat down there, and immediately | 15
they put dried salmon into the dishes for the guests. They | began
to eat, and after they had eaten they were given crab apples as a
second course. | After they had finished eating the crab apples,
G'ëxk'enis arose | and spoke. He said: "Welcome, Gwētela. In-
deed, || I called you to eat here, for the reason why I invited you is, 20
that you | chiefs may consider what you want to say on account of
the | great thing that has been done when I was shot, for there is

gwe'yōs G'ëxk'enisōlē qā's qādzēlax'demx L!āqwax'sa qō g'āx 1
nā'nak' lāxēs laēna'yē wīna. Wā, hē'mis lāg'ilas q!alēda 'nāxwa
bēbegwānemqēxs hē'maē Ts!āge'yōsōlē hān'ideq qaxs gwālela'maē
gēnalē Ts!āge'yōsōlax G'ëxk'enisōlē qō hē lālex L!āqwax'sāōlē qā's
genema. Wā, hē'mis lāg'il 'nāxwa'ma bēbegwānem q!ālelaqēxs 5
hē'maē Ts!āge'yōsōlē hān'ideq.

Wā, laēm hēwāxamē G'ëxk'enis wāldemnōkwa. Wā, g'il'mēsē
aēx'idālē hānlax'as laē lē'lālaxa Gwētela qa lās 'wīla k!wēl lax
g'ōkwas lāxēs hēēnēmē xāmagāmē g'igāma'yē G'ëxk'enisōlasa
'nemēmotasa elgünwēsa Gwētela. Wā, g'iem'elāwisē 'wīlaēlē 10
lē'lānemas, wā, la'mē lēx'amē Ts!āge'yōsōlē k'les g'āxa lāxa k!wēlē.
Wā, lā'laē G'ëxk'enisōlē 'yālaqasa ma'lōkwē bēbegwānem qa lās
ētsē'stax Ts!āge'yōsōlē. Wā, k'les'lat!a gāxas g'āxaē aēdaaqa
lāk'elax Ts!āge'yōsōlē. Wā, la'mē hē'nakūlē Ts!āge'yōsōlē lāxa
ōgwiwa'li'lasa g'ōkwē, qā's lā k!wāg'alī lāq. Wā, hēx'ida'mēsē 15
k'ax'idayowa xemts!ag'ala lōelq!wa lāxa k!wēlē. Wā, lax'daxwē
hāmx'ida. Wā, lā gwāla ha'māpaxs laē hēleg'intsā tselxwē. Wā,
g'il'mēsē gwāl tselx'utsax'xa tselxwē laasē lāx'walilē G'ëxk'enisōlē.
Wā, lā yāq!eg'a'la; wā, lā 'nēk'ā: "Gēlag'a Gwētel, āla'mawēsēn hē
lē'lalag'il qā's ha'māpaōs qaxs hēg'in lāg'ila lē'lalōl qā's wēg'ilōs 20
dōqwāla g'ig'egāmē qā's dōqwālaōs qa gwālaatsēs wāldemlaōs qa
'wālasē gwēx'idaastsōxda hān'edēx g'āxen, qaxs k'leāsaē 'yax'sem

23 nothing bad | in my heart. It is for you to say what we shall do with him." | Thus he said, and sat down. ||

25 Then NEqāp!enk'EM arose and spoke. | He said: "Now listen to me, tribe. If really my younger brother has | done this to that chief, I wish this Chief | G'ēxk'ENIS to accept my good word. I will buy him off | with my war canoe which I will give to you, Chief. I
30 paid sixty blankets || for it; and also forty blankets | besides the canoe." Thus he said, and sat down. |

Then all the chiefs were grateful [for his words,] that he | bought him off, and that his younger brother should not be shot, for they had seen that | G'ēxk'ENIS was hiding a pistol. Now, after this, the
35 matter was straightened out || for Ts!āgayōs, who would have been shot by G'ēxk'ENIS, if | the wise NEqāp!enk'EM had not bought off Ts!āgayōs, so that he should not be shot. | Then all the men were happy and | went out of the feasting house. Now | G'ēxk'ENIS and Ts!āgayōs had one heart after this. ||

40 Now another man married L!āqwax'sä. | His name was Lē!lēnox^u of the numaym Dzendzenx'q!ayo of the 'wālas | Kwāg'uł. He was the husband of L!āqwax'sä. After | the warriors had been in Fort Rupert for four days, beginning from the time | when they

23 lāxEN nāqā'yē lāx gWE'yōLASōxs qenu'x^u gwēx'idaas lē'wōx,"
ēnek'ē. Wā, lā k!wag'alila.

25 Wā, hē'misē NEqāp!enk'EMōlē lāx'walila qā's yāq!eg'a!lē. Wā, lā ēnek'a: "Wēg'a hōlēlax g'ōkūlōt qō ālaem lāxEN ts!ā'ya hē gwēx'idxwa g'igāma'yēx, wa, lāLEN āem wālaqēlaxwa g'igāmaōx G'ēxk'ENISēx dādaxg'in ēk'ik' wāldema. Wā, la'mēSEN xūnkwas-g'in wēnats!ēk' xwāk!ūna lāl, g'igāmē, yīxs q!EL!EX'sōkwaē p!ElXE-
30 lasgEMaxEN k'ilōmaq. Wā, hē'misa mōx^usōkwē p!ElXElasgema ōgū'la lāxa xwāk!ūna," ēnek'EXS laē k!wag'alila.

Wā, la'mē ēnāxwa'ema g'ig'egāma'yē mō'las wāldemas yīxs laē xūnkwa qā k!ēsēs hān!ētsē'wēs ts!ā'ya qaxs dōgūl'māē G'ēxk'ENISōlas q!wālaLElaaxa āpsōdegekwē. Wā, la'mē naqē'sta wāldemas
35 laxēq qaxs lē'māē hān!ētsō laxsdē Ts!āge'yōs yīs G'ēxk'ENIS qō k!ēs nāqemalē NEqap!enk'EMōlē xūnkwa qā k!ēsēs hān!ētsē'wē Ts!āge'yōsōlē. Wā, ā'misē la ēk!ēqelēda ēnāxwa bēbegwāNEMXS laē hōqūwels lāxa k!wē'la'yats!ēx'dē g'ōkwa. Wā, la'mē ēNEMX'Idē nāqā'yas G'ēxk'ENIS Lō' Ts!āge'yōs lāxēq.

40 Wā, lā, ōgū'la'mēsē la begwāNEMē qādzēlax L!āqwax'sāxa lē-gadā Lē!lēnox^u g'a'yōl lāxa ēNE'mēmōtasa Dzendzenx'q!ayosa 'wālas Kwāg'uł, yīx lā'wūNEMas L!āqwax'sä. Wā, g'il'mē'ē mōp!ENXwa'sē ēnālāsa wīna g'aēs lāxg'a Tsāxisek' g'āg'ILEla lāxēs g'ilx'demē g'āx nā'nakwaxs wīnēx'dē, lā 'yālagEMēda mōkwē ha'yā'fa sāSEMsa

came back from war, four young men, sons of the || warriors, were 45
sent out into the woods to cut seven poles, | two fathoms long, and two |
with forked tops, a little shorter than the first ones, and also a |
young cedar tree, four fathoms long, and also | long, twisted cedar to
tie up the heads which had been cut off by the || warriors. The 50
young men were told to put them down | northeast of the fort near
to the houses of the white men at | Fort Rupert. |

Then the four young men went into the woods behind the fort and
chopped | down what they had been told to get, and when they had
them all chopped down, they carried || what they had chopped down 55
and put it northeast of the fort; | and when they had brought them
all out, the warriors went to the fort and | made a frame to hang on
the heads which had been cut off. After they had made it, | the
warriors took the heads and | put them on top of the sharpened
poles. When all the || heads had been put on, after the scalps had 60
been taken off to be | dried by the owner in his house, then they
took | eagle-down and put it on the heads and | after they had done
so, it was called "cut off heads hung up." | Now they remained there
until they would fall down, || and they were seen by visitors from | 65
the various tribes who came to Fort Rupert. |

bābabak!wa qa lās lāxa āl!ē qa sōp!ēdēsēx āḷEBōts!aqa maēma!- 45
p!enk' lāxENS bālāqē āwāsgemasas. Wā, hē'misē māts!aqa
qēqEXāla hālselaem ts!āts!akwālagawēs. Wā, hē'misē 'nemts!aqa
dzēsEQwaxa mōp!enk'ē lāxENS balāqē 'wāsgemasas. Wā, hē'misa
g'ilsg'ilt!a selbek^u dewēx qa yīl'emsā yīl'x^udemalaxa qēqag'ekwasa
bābabak!wa. Wā, lā 'nēx'sēwēda hā'yāl'a qa's lā wīx'ēlselas lāxa 50
'nālanā'yasa xūsela lāxanEXwāla lāx g'ōk!wasasa g'ōkwasa māma!ēa
lāxg'a TsāxeseK'.

Wā, la'mēsa mōkwē hā'yāl'a lāx āla'yasa xūsela qa's sōp!ēdēxa
gwe'yō qa āxsōs. Wā, g'il'mēsē 'wīla sōbekwa g'āxaē wīx'wūl-
t!alaxēs sōbānemē qa's lā wīx'ēlselas lāxa āxāsa xūsela. Wā, 55
g'il'mēsē 'wīl'g'aela laasa bābabak!wa 'wīla lāxa xūsela qa's lā
k'!ōmos'elsaxa yīl'x^udemalasa qēqag'ekwas. Wā, g'il'mēsē g'wālē
āxa'yas laē 'wīla āx'ēdēda bābabak!wāxēs qēqag'ekwē qa's lā
k'!ūdzetodālas lāxa eēx'ba dzōxūma. Wā, g'il'mēsē 'wīl'g'aaLElēda
qēqag'ekwēxa xewēkwē, qaxs lē'maa!a! sāpo'yewē sē'yax'dās qa's 60
lēm'xwase'waēs ēxnōgwadās lāxēs g'ig'ōk'wē. Wā, lā āx'ētsēwē
qem'xwāsa kwēkwē qa's qem'x'widayowē lāxa qēqag'ekwē. Wā,
g'il'mēsē g'wāla, wā, la'mē lēgades yīl'x'wālaxa qēqag'ekwē lāxēs
lagwēdzasaxa. Wā, lā hēx'sāem g'wēsē lālaa lāxēs tēqamaxax'-
demla. Wā, la'mē dādōgūlbēsa g'āxē bāgūns' lāxg'a TsāxisēK' g'a- 65
yōl lāxa lēlqwāla!yē.

- 67 This is called "pulling under." Some Indians call | this "kill to die with the dead chief," the way this was done by NEQĀP!ENK'EM, when he went to war | and killed the chief Wāxeldek^u, his wife, and
70 his || two children, for the slave whom GwāxwaleYig'ilis brought along was the | daughter of Wāxeldek^u. |

He only had as his crew the others who had been in war, those who did not | know what killed Q!ōmox's'ala, his wife, and his princess; | and Wāxeldek^u and his crew were killed without cause. ||

- 75 The Sanetch never made war on the Kwāg'uł, although the Kwāg'uł expected | that they would come to make war, and therefore the warriors always kept ready | and did not sleep nights. They also did not | kill any of the Kwāg'uł who stayed in Victoria. |

- 80 I forgot one thing about L!āqwamāga, the || wife of G'ēxk'ENIS who was wounded. Three days | after the warriors had left to go to war, her breath-holding neck ring of seaweed became flabby. | Therefore, L!āqwax'sā cried all the time. I have never | seen the neck ring. This is the end of the story about the war waged by | NEQĀP!ENK'EM. ||

NEQĀP!ENK'EM'S WAR SONG AGAINST THE SANETCH

1. I began at the upper end of the tribes. | Serves them right! Serves them right!|

- 67 Wā, hēm lēgades nēdzapēla. Wā, lā 'nēk'ēda waōkwē bāk!ūm-qēxs hagumg'ila yix gwēx'idaasas NEQĀP!ENK'EMōlaxs laē winaxēs
la k'lēlak'ase'wēda g'igāmaōlē Wāxeldek^u LE'wis GENEMōlē LE'wis
70 ma'lōkwē sāsēma, yixs g'āxaē q!āk'ōs GwāxwaleYig'ilisa ts!āts!a-dagemē xūnōx's Wāxeldek'wōlē.

Wā, ā'misē lēlōdadesa waōkwē wī'nānēmsa winaxa k'lēsē q!āLE-lax g'a'yālasas Q!ōmox's'alaōl LE'wis GENEMōl LE'wis k'lēdētōlē. Wā, la'mē wūletse'wē Wāxeldek^udē LE'wis lēlōtdē.

- 75 Wā, lā hē'wāxa'ma Sānatsa g'āx winaxa Kwāg'ułē qaxs nāk'lāla-maēda Kwāg'ułaq g'āx wina lāg'ilas hēmenālaem gwāg'walaē bā-babak!wās. Laem k'lēs mēxaxa gaganōlē. Wā, lāxaē k'lēs k'lē-lax'idaasa ts!āmasilāsa Kwāg'uł.

- Wā, lāx' 'nemx'idałag'in L!ēlēwēsōk^u, yix L!āqwamāga yix GE-
80 nemas G'ēxk'ENISxa hān!ekwē, yixs k'lēs'maael yūdux'p!ENXwa'sē 'nāla bāwēda-wināxs laael p!ēlat!ēdē hasēts!āla qENXawēs 'wā'wadē-k'!in lāg'ilas L!āqwamāga āem hā'yōlis q!wāsa. Wā, len hēwāxa dōx'walelaxa qENXawa'yē. Wā, laem lāba lāxa wāwinx's'āla lāx NEQĀP!ENK'EMaxs winaē.

NEQĀP!ENK'EM'S WAR SONG AGAINST THE SANETCH

1. Lāx'den g'āg'a'yaxtoliselax q!ēnem lēlqwālala yā hā hā, yī-lāla lai, yā hā hā, yilāla lai, yā hā hā, wō wō.

2. I came downstream setting fire to the tribes everywhere with my fire bringer. | Serves them right! Serves them right! | — ||
3. My name, just my name, killed them, I, the great Mover of the World. | Serves them right! Serves them right! |

MURDER AFTER THE DEATH OF A GWATS!ĒNOX^u CHILD (to p. 787)

There is another one who did the same as was done by Neqāp!- 1
enk'em, | when he went to war against the Sanetch, about which I
talked before, on pp. 1363-1381. | It was when the child of Qāselas,
Chief of the Gwats!ēnox^u, was sick. | That was the name of the chief
and his new name was Wahēnox^u, || which name came recently from 5
the Ts!ēgelēs'ādex^u. His son died. | Then his brother 'māxwa came
in, for | Qāselas and 'māxwa had one father, but two mothers, | and
when 'māxwa sat down at the place where | the boy lay dead,
L!āqwag'idek^u came in. He was the uncle || of Qāselas, and he also 10
sat down. They were the only ones of the | Gwats!ēnox^u who came
in, for they were afraid of Qāselas and of his brother, because | they
were warriors. They put the boy into a coffin and | after they had
done so, they buried him immediately. Qāselas never | spoke to his
brother 'māxwa and to his uncle || L!āqwag'idek^u. After they had 15

2. G'āx'mēsen gwālēsēlag'in xūmtxūmdēsēlasg'in xūmtxūmtag'ilax
lālqwālala yā hā hā, yīlāla lai, yā hā hā, yīlāla lai, yā hā hā,
wō wō.
3. Ā'mx'dē lēgemsdānaxen lēgemdzēyaxg'in yālag'ilisēg'āx 'nāla,
yā hā hā, yīlāla lai, yā hā hā, yīlāla lai, yā hā hā, wō wō.

MURDER AFTER THE DEATH OF A GWATS!ĒNOX^u CHILD

Wā, g'a'mēs 'nemx'idāla hē gwēx'idaasas Neqāp!enk'emōlaxs 1
laē winaxa Sānatsaxen g'flx'dē gwāgwēx's'alasa lāx 1363-1381,
yīxs ts!ex'qaē xūnōkwas g'igāma'yasa Gwats!ēnox^u yīx Qāselas,
hēem 'nem lēgemsa g'igāma'yē. Wā, lā āl'em lēgades Wahēnox^u
g'ayōlaxa lēgemē ālts lāxa Ts!ēgelēs'ādex^u. Wā, lā wīk'!ex'ēdēda 5
bābagumē xūnōxs. Wā, g'āxē g'āxēlē 'nemweyotasē 'māxwa, yīxs
'nemōkwaē ōmpas Qāselas lō' 'māxwa. Wā, lā ma'lōkwē ēbem-
pas. Wā, g'il'mēsē k!wāg'alilē 'māxwa lāx la yagwī'elatsa wī-
k'!ex'idē bābagumē. Wā, g'āxē g'āxēlē L!āqwag'idek^u yīx q!ūlē-
'yas Qāselas qa's k!wāg'alilē ōgwaqa. Wā, la'mē lēx'aem g'āxsa 10
Gwats!ēnox^u g'āxēla qaxs k'elēmaē Qāselas lē'wēs 'nemweyōtaxs
bābabak!waē. Wā, lā lāts!ōtsa bābagūmx'dē lāxa dēgrats!ē. Wā,
g'il'mēsē gwāla laē hēx'idaem wūnemtaq. Wā, la'mē hēwāxa
yāq!eg'a'lē Qāselasaxēs 'nemweyōtē 'māxwa lē'wis q!ūlē'yē L!ā-
qwag'idekwē. Wā, g'il'mēsē gwāl wūnemta laē nā'nakwē Qāselas 15

16 buried them, Qāselas went home | to his house, and 'māxwa and
L!āqwag'idek^u followed him and | sat down where Qāselas was
seated. They had not been sitting there | a long time when Qāselas
rose and went to the place where his two guns were standing. | He
20 took out one of them and spoke. || He said, "Now I shall follow the
ways of my thoughts. | You will be the ones whom I pull under my
prince, both of you." Thus said | Qāselas to 'māxwa and L!āqwag'i-
dek^u. |

Then 'māxwa answered at once and said, "Do not | say that,
25 brother. There is smoke at Ōmanis and there are || people to whom
it belongs. Let us go there." Thus said 'māxwa to | his brother
and then Qāselas agreed to what he said. |

Immediately they got ready, for it was morning, and the | three
of them started in a small canoe and paddled, each | carrying a gun,
30 and they carried their spears. 'māxwa was || sitting in the bow,
Qāselas in the middle, and | L!āqwag'idek^u was steersman. They
told their people that they were going hunting sea otters | at K'awaq
and Ayaaxsiwē^e. They steered for it and the | Gwats!ēnox^u guessed
that they were going to kill some one to die with the | child, for they
35 started at once after they had buried || the child. |

Then they steered for K'awaq, and as soon as they arrived there,
they tore off a | narrow strip of their blankets and tied it on firmly

16 lāxēs g'ōkwē. Wā, lā lāsgema'yē 'māxwa lō^e L!āqwag'idekwaq qa's
lā k'lūs'ālil lāx k'!waēlasas Qāselas. Wā, k'!ēst!a gaēl k'lūdžēla
laas lāx'ūlilē Qāselasē qa's lā lāx q'!waēlasasēs ma'!ts'Emē hānhān-
lēmā. Wā, lā dāx'ēdxa 'nemsgemē lāq. Wā, lā yāq!ēg'a'la. Wā,
20 lā 'nēk'a: "Lāk'as'maēg'in dāx'ēdlex'g'a g'wālaasg'asg'in nāqēk',
sōkwas'emxat! nēdzemsen lāwelgāmax'dā, yōk'asda'xōl," 'nēk'asē
Qāselasax 'māxwa lō^e L!āqwag'idek^u.

Wā, hēt!a 'māxwa nāqemāla nā'naxmēq. Wā, lā 'nēk'a: Gwā-
k'asla 'nēx'ōl, 'nemwōt. Kwāx'axaē Ōma'nisxē kwāx'a lāk'asē
25 begwānemse'wa. Wēk'as lāg'ax'ens laqēnē," 'nēk'ē 'māxwāxēs
'nemweyotē. Wā, la'mē ēx'ak'ē Qāselasax wāldemas.

Wā, hēx'ida'mēsē xwāna'ida qaxs gaālaē. Wā, la'mē ālēx'wida
yūdux'ts!ālaxa xwāxwag'ūnaxs laē sēx'wida lāxēs q'!wālxō'maē
hānlatsa hānhānlēmē. Wā, lā māstowaqelaxēs māstowē. Wā,
30 la'mē k'!wāgiwa'yē 'māxwa. Wā, lā k'!wāya'yē Qāselas. Wā, lā
lēnxlā'yē L!āqwag'idekwē. Wā, la'mē 'nēk'xēs g'ōkūlōtaxs q'!ā-
q'!asaēl lāx K'āwaq lō^e Ayaaxsiwē. Wā, lāx'da'xwē lēx'ēda. Wā,
la'mē k'ōtēda Gwats!ēnoxwaq laem lāf k'!ēlak'asōnuk^u la
hagumsēs xūnōx'dē qaxs xenlelaē hēx'ida'em lēx'ēdexs laē g'wāl
35 wūnemtaxēs xūnōx'dē.

Wā, lā lāxsgemēx K'āwaq. Wā, g'!l'mēsē lāg'aa lāqēxs laē xwā-
sōdxa ts!ēq!adzō lāxēs 'naenx'ūna'yē qa's yīlātōdēs lalak!wat!as

on the | locks of their guns so that the powder should not get wet. |
The three death-bringing guns were loaded. || Now a strong north- 40
west wind was springing up. Therefore | they at once hoisted their
sail and they went before the wind steering for | the village at Ōmanis.
They arrived at a shelter by the side of | the island in front of the
house. They took down their sail and | paddled ashore. ||

Then Nengemālis came to meet them, and Nengemālis spoke | 45
and said, "It is a great thing that you paddle about, friends. Why |
did you travel thus on the water?" Thus he said. Then 'māxwa |
replied and said, "O Wonder, we were traveling about on the water, |
because we were trying in vain to hunt for sea otters at K'awaq. ||
Then a north wind sprang up and we came | to save ourselves here 50
at Ōmanis." Thus he said to him. |

Then Nengemālis took the three guns | and said, "Come now and
eat in my house." | Thus he said as he was carrying the three guns,
and he went up || the beach and went into his small house. Then | 55
'māxwa, Qāselas and L'laqwag'idek^u went up the beach | and they
went into the house. They sat down and | 'māxwa saw in the house
Hānkwasō'gwi'lak^u and his wife, and also | the wife of Nengemālis
and his boy. || Hānkwasō'gwi'lak^u was lying on his back in the other 60

lāx sex'sekwāsēs hānhānlemē qa k'lesē k'lūnx'ēdēda ts!ōla'yowē. 38
Wā, la'mē 'nāxwa la k'lāts!ewak^usa lē'lg'ila, yīxs yūdux^usemaēda
hānhānlemē. Wā, laem lōk!wēmasa yālēda dzāq!wa lāg'ilas hēx'ei- 40
daem yāwap!ētsēs yāwabemē. Wā, lā'mē neq!exlātax laē lātax
Ōma'nīs lāxa g'ōkūla lāq. Wā, g'il'mēsē lāg'aa lāxa q'lōgūnwa'yas
'mekūma'yasa g'ōkwē laē yāwapaxōdxēs yāwabemē. Wā, lā sēx-
'wida qa's lāg'alīsē.

Wā, g'āxē Nengemālisōlē lālalaq. Wā, lā yāq!eg'ā'lē Nengemā- 45
lisōlaq. Wā, lā 'nēk'a: "Sak'atsōs sēx'widaasēx āadats. 'māsk'asēs
hēg'ilk'asaōs gwēgwālag'ela'yē," 'nēk'ē. Wā, hē'misē 'māxwa nā-
'naxmēq. Wā, lā 'nēk'a: "Ālemsilak'asg'anu'x^u gwēgwālag'ela-
'yaas wāx'k'as'emxaanu'x^u q'lāq!asaax q'lāsāk'asa lāxōx K'āwaqk'a-
sēx. Wā, lāk'asōx dzāq!wax'ēidk'asa. Wā, ōkwas'emxaanu'x^u 50
g'āxk'as q!wāq!ūla lāk'asxō Ōma'nisk'asēx," 'nēk'eq.

Wā, la'mē Nengemālis dāx'ēd 'wīlaxa yūdux^usemē hānhānlema.
Wā, lā 'nēk'a: "Gēlak'asla qa's layōs L!exwaxstak'as lāxen g'ōxwē,"
'nēk'exs laē dālaxa yūdux^usemē hānhānlemaxs laē lāsdēsela lāxa
L!ema'isē qa's lā laēl lāxēs āma'yē g'ōkwa. Wā, lax'da'xwē 'māxwa 55
Lō' Qāselas Lō' L'laqwag'idekwē hōx'wūsdēs lāxa L!ema'isē qa's lā
hōgwīl lāxa g'ōkwē. Wā, lā k'lūs'ālila. Wā, la'mē dōx'walelē
'māxwax Hānkwasō'gwi'lak^u lē'wis genemē, wā, hē'misē genemas
Nengemālis lē'wis xūnōkwē bābagum lāxa g'ōkwē lāxs ā'maē
t!ēg'ilē Hānkwasō'gwi'lak^u lāx āpsanēgwīlasa g'ōkwasēs ts!ōx'ilemē 60

62 corner in the house of his | grandson Nengemālis, whose wife gave to eat to the visitors. | After she had given food to the visitors, the woman sat down and | Nengemālis sat down where his wife was
 65 seated and | lay on his back by the knees of his wife. || Then 'māxwa spoke and said, "Now let us | look at our guns for they are all wet. | We will start in the morning when it gets daylight." Thus he said. | He rose and took the three guns and gave | one to Qāselas and one
 70 to L'āqwag'idēk'. Then 'māxwa sat down || and they untied the strips around the locks of the | guns and when they had untied them, they were | ready. Then Qāselas spoke and said, "Now I | will tell you the news, Chief. My prince died | to-day and you will go with
 75 him." Thus he said, and shot at || Hānkwasō'gwi'lak', and L'āqwag'idēk' shot at his | wife and 'māxwa shot at Nengemālis, and Nengemālis was killed, for the ball went through the back of | Nengemālis and through the left side of his wife, | but she was not
 80 dead. Then the woman rose and sang her sacred song, || and the wife of Hānkwasō'gwi'lak' did the same. | Then Hānkwasō'gwi'lak' jumped through the corner of the house | and hid in the woods. He and his wife were missed by those who shot at them. | They did not shoot the son of | Nengemālis. The name of his child was 'nemō-

61 Nengemālis. Wā, la'mē hām'gilē genemasēxa bāgūnsē. Wā, g'il-
 'mēsē g'wāl hām'gilaxa bāgūnsaxs laē k'wāg'alilēda ts'edāqē. Wā,
 lē Nengemālisē la k'wāg'alil lāx k'wāēlasasēs genemē qa t'lek'alē
 lāx ōkwāx'a'eyasēs genemē.

65 Wā, lā yāq!eg'a'lē 'māxwa; wā, lā 'nēk'a: Wālag'ax'ens dōqwa-
 xens hānhānlemk'asax lak'as'maaxsōnō k'lūnx'ēda qak'asansō lex-
 'ēdk'aslax g'ilk'asēlasō nānos'idlax gaūlala," 'nēk'exs laē lāx'ūlil
 qa's lā āx'ēdxa yūdux'semē hānhānlem qa's ts'ewanaqēsa 'nāl-
 'nemē lāx Qāselas lō' L'āqwag'idēk'. Wā, lā k'wāg'alilē 'māxwa.

70 Wā, lā 'nemx'idexs laē qwēlāx yilemas sex'sakwāsa hānhān-
 lem. Wā, g'il'mēsē 'wi'la qwēlkwa, wā, la'mē 'nāxwa la g'wālala.
 Wā, lā yāq!eg'alē Qāsalas; wā, lā 'nēk'a: "Wālag'ax'en ts'lek'!ā-
 'l'idk'asōl g'igāma. Wēk'!aqak'asxaen lāwelgāmax'dāxō 'nālak'a-
 sēx. Wā, lā k'aslaxaas laqēnē," 'nēk'exs laē hān'ida wāx'ex

75 Hānkwasō'gwi'lak'. Wā, la L'āqwag'idēk' wāx' hān'idex
 genemas. Wā, la 'māxwa hān'idex Nengemalisdē. Wā, la'mē
 hēbayē Nengemalisdē. Wā lēda lēlgila hēx'sala lāx āwīg'a'eyas
 Nengemalisdē qa's lā hēx'sāla lāx gemxanōda'eyas genemas. Wā,
 la k'lēs lēla. Wā, lēda ts'edāqē lāx'ūlil qa's yālaqwēsēs yāla-

80 lenē. Wā, hēemxaāwisē gwēx'idē genemas Hānkwasō'gwi'lak'
 yixs lāalal dēx'sāwē Hānkwasō'gwi'lakwē lāxa ōnēgwi'lasa g'ōkwē
 qa's lā 'wūna lāxa āl'lē. Wā, laem lēqwasōsa hān'idāq lē'wis ge-
 nemē. Wā, lā k'lēs hān'ētse'wēda bābagūmē xūnōkwas Nenge-
 malisdēxa lēgādēda g'inānemas 'nemōkwātāfyē. Wā, g'il'mēsē

kwātā'yē. After || ^εmāxwa had shot, they went out of the house and 85
after they had loaded | their guns, they went home to their house. |

Now they went down to the beach and launched their canoe. |
It was not long after they had gone aboard their canoe, when the |
wife of Nengemālis came out and took hold of the bow of the canoe
and || the woman spoke and said, "^εmāxwa, do not start just yet, | 90
but shoot me also, that I may go to where my husband went. | Then
^εmāxwa shot her also and she died. | After that, Qāselas went home.
Two were killed | by ^εmāxwa, whom he paid to Qāselas that he might
live. || Hānkwasō'gwi'lak^u, his wife, and the boy were not hurt. | 95

Then Qāselas and his crew felt good when they arrived at | Sēbaa
in the evening. ^εmāxwa had redeemed himself with two | whom he
had shot for Qāselas, that he might live.

It is not called war, if some one does as was done by Qāselas, || but 100
it is called by the Indians "to die with those who are dead," these two
who were shot by | ^εmāxwa on account of the child of Qāselas.
They did not cut their heads off, and | there is no war song for
Qāselas when he came home after | they had killed two, Nenge-
mālis and his wife, | on the same day when the child of Qāselas died.
There would have been four, if || Qāselas and L!āqwa'g'idēk^u had hit 5
Hānkwasō'gwi'lak^u | and his wife, whom they tried to shoot. That
is the end. |

g'wāl hānlā ^εmāxwa laē hōqūwels lāxa g'ōkwaxs laē g'wāl k'!ats!ōd- 85
xēs hānhānlēmē. Wā, la^εmē lāl nā^εna^x^uL lāxēs g'ōkwē.

Wā, la^εmē hōqūnts!ēs lāxa L!ēma'isē qa's wī^x^ustendēxēs xwāk!ūna.
Wā, k'!ēs^εmēsē laem hōgūxs lāxa xwāk!ūnaxs g'āxaē g'āxawelsē ge-
nemx'da's Nengemālis qa's g'āxē dāg'eyōdxa xwāk!ūna. Wā, lā
yāq!ēg'a'lēda ts!ēdāqē. Wā, lā ^εnēk'a: "Gwāllag'aamas L!āLEX^εax, 90
^εmāxwa, qa's ēt!ēdaōs hānl'īd g'āxen qen la^εmē lāx lālaatsen lā^εwu-
nemx'dā. Wā, la^εmē hēemxaē ^εmāxwa hānl'īdeq. Wā, la^εmē lē!la.
Wā, g'āx^εmē nā^εnakwē Qāselas lāxēq. Wā, ma'lōkwē lē!lāmatse-
^εwas ^εmāxwa, yīx hālagemasēx Qāselas qa's q!ūlē. Wā, lā k'!eās
yīlkwēs Hānkwasō'gwi'lakwē Lē^εwis genēmē Lē^εwa bābagumē. 95

Wā, la^εmē ēk'!ēqelē Qāselas Lē^εwis lēlōtaxs laē lag'alis lāx Sē-
baaxa la dzāqwā. Wā, laem xūnkwē ^εmāxwasa ma'lōkwē hān-
LEX^us lāx Qāselasē qa's q!ūlēxs hāē.

Wā, k'!ēs lēgades wīnēda hē g'wēx^εida, yīx g'wēx^εidaasas Qāselas,
yīxs hē^εmaē gwe'yōsa bāk!umē hāgum'īlasa ma'lōkwē hānLEX^us 100
^εmāxwa lāx xūnōx^udās Qāselas. Wā, lā k'!ēs qax^εīdeq. Wā, lāxaē
k'!eās nelā'layōs Qāselasaxs laē nā^εnak^u lāxēs g'ōkwē qaxs hēlāla-
^εmaē k'!ēlax^εīdxa ma'lōkwē yīx Nengemālisē Lē^εwis genēm^x'dāxa
wik'!EX^εīDEX^εdemas xūnōx^udās Qāselas, yīxs mōkwēlaxsdē qō q!apē
Qāselas Lō^ε L!āqwa'g'idēkwaxēs wāx'i hānl'itsē^εwē Hānkwasō'gwi- 5
lakwē Lē^εwis genēmē. Wā, laem lāba.

THE KWAKIUTL SETTLE AT QĀLOGWIS (to p. 835)

- 1 Now I will answer what is asked by you, why the Kwakiutl | lived
at Qālogwis. It was when the myth people were scattered, | when
they discovered that the princes of the village had been | killed by
5 Mink. Their village site was really good; || for K!wēk!waxāwē^ε had
made the village site of the myth people. |

Now for a long time there was no village there. Then | the Chief
of the numaym Maāmtag'ila, ^εmaḡyālidzē | came from where his
house stood at K'!ōdagala, with his wife Aōmōl and his | three sons
10 and their wives and many children, || and also with two daughters
and their husbands | and their many children. They travelled in
four canoes, | for indeed they moved away from K'!ōdagala to look
for a good | place for a village. They passed Fort Rupert, and |
^εmaḡyālidzē wished to go to ^εwīwēx^udzeq. He arrived || at
15 ^εnōx^udem and in vain he looked for water. He | did not find any.
Then they paddled and went eastward and | he saw Qālogwis which
was a very good village site. Then | ^εmaḡyālidzē and his sons-in-
law unloaded their cargo at that place | and immediately they built
houses there. ||

As soon as the houses were finished, Chief | ^εmaḡyālidzē said that
20 they would invite the tribes. Then he came | to Fort Rupert, for

THE KWAKIUTL SETTLE AT QĀLOGWIS

- 1 Wā, laemḡaen nā^εnaxmēlxēs wūlāse^εwōs lāx lāg'ilasa Kwāg'u^t hē
g'ōkūlē Qālogwisē. Wā, hē^εmaa^εlaxs laē ^εwīla gwēgwafēdēda nūx^u-
nemis yīxs laē q!āsta alōlēnoxwaxēs lōlāelgāma^εyaxs laē k'!ē-
lax^εitsōs L!ēselag'iēla. Wā, laem'lāwisē āla ēk'a g'ōx^udemsē qaxs
5 hāsaax K!wēk!waxāwa^εyē āxa^εya g'ōx^udemsasa nūx^unemisē.

Wā, laem'lāwisē gāla la k'!ēās g'ōkūla lāq. Wā, lā^εlaē sēx^εwidē
g'īgāma^εyasa ^εne^εmēmotasa la Maāmtag'ila, yīx ^εmāḡyālidzē,
g'āx^εid lāxēs g'ōkwē lāx K'!ōdagala ^εle^εwis genemē Aōmōl ^εle^εwis
yūduk^u bēbegwānēm sāsēma ^εle^εwis gēgenemē ^εle^εwis q!ēnemē sē-
10 sāsēma, hē^εmēsēs ma^εlōkwē ts!ēdaq sēsāsēma ^εle^εwis lēla^εwūnemē
lō^εxaēs q!ēnemē sēsāsēma. Wā, laem^εlaē mōts!aq xwāxwāk!ūnē
yā^εyats!ās, qā^εlaxs le^εmaa^εl ^εmāwa bās K'!ōdagāla qa^εs lā ālā ēk'a
lāx g'ōkūlasē. Wā, lā^εlaē hayāqalaxg'a Tsāxisek'. Wā, laem^εlaē
^εmāḡyālidzē ^εnēx^ε qa^εs lā lāxa ^εwī^εwēx^udzeqē. Wā, lā^εlaē lāg'aa
15 lāx ^εnōx^udema. Wā, laem^εlāwis wāx^ε ālāx ^εwāpas. Wā, lā^εlaē
k'!ēās q!āsōs. Wā, lā^εlaē sēx^εwida qa^εs lā ^εnāloLa^εyala. Wā, lā^εlaē
dōx^εwalelax Qālogwisaxs ālaē ēk' g'ōx^udemsā. Wā, laem^εlaē
^εmāḡyālidzē ^εmōltōdxēs ^εmemwāla lāq ^εle^εwis naengūmpē lāq.
Wā, lā^εlaē hēx^εidax^εda^εx^uem g'ōkwēla lāq.
20 Wā, g'il^εem^εlāwisē gwālē g'ig'ōkwēla^εyas laalasa g'īgāma^εyē ^εmā-
ḡyālidzē ^εnēx^ε qa^εs wāg'i lēlaxa lēlqwāla^εyē. Wā, g'āx^εem-

that is where Ō^εm^εaxt!ā^εlāl^ε and his | younger brother ^εwā^εlas 23
^εnemō^εgwis and his father, ^εwā^εlas Kwā^εx'īlanokum^ε, lived. |

And before ^εma^εxūyalidzē invited them, the younger brother of ||
 Ō^εm^εaxt!ā^εlāl^ε ^εwā^εlas ^εnemō^εgwis dressed himself with his abalone 25
 ear ornaments | and his abalone nose ornaments. Then Ō^εm^εaxt!ā-
 lāl^ε said, | "This (my) younger brother looks very much like a
 chief. Now his name is G'ēxsem | (chief's face) and that of the
 generations following him." Thus he said. That is the beginning of
 the | numaym G'ēxsem, for the numaym of Ō^εm^εaxt!ā^εlāl^ε were the
 G'īg'ilgām, || and therefore it is said that the numaym G'īg'ilgām | 30
 was nursed on the right breast of their mother, and that the | numaym
 G'ēxsem was nursed on the left breast of their mother. | Therefore
 they say that the numaym G'ēxsem are descendants from the
 younger brother, | and that the numaym G'īg'ilgām are descendants
 from the elder brother. I only wish || to talk about this. Their 35
 village was at K'laq!a.

Now I will talk about ^εma^εxūyalidzē. He came | up to Xūdze-
 dzālis, the village of Yīx'āgām^ε. | Then he invited him to come to
 Qālogwis. Next ^εma^εxūyalidzē came | to Tāyagōl and he invited
 Lā^εlax's'endayō and he went to || L!āl!eqwaxlā and he invited 40
 Dzenx'q!ayō and he went to Lē^εladē | and invited Hayalik'aw^ε, and
^εma^εxūyalidzē did not go beyond | Lē^εladē, but came back. |

ē^εlaē lāxg'a Tsāxisek' qaxs g'a^εmaē g'ōkūlē Ō^εm^εaxt!ā^εlāl^ε Lē^εwis 22
 ts!ā'yē ^εwā^εlas ^εnemō^εgwis Lē^εwis ōmpē ^εwā^εlas Kwā^εx'īlanōkūma^εyē.

Wā, g'ālagawa'yēsa lēlēlē ^εma^εxūyalidzās q!wā^εlax'ax'demas ts!ā.
^εyas Ō^εm^εaxt!ā^εlāl^εyē, yīx ^εwā^εlas ^εnemō^εgwisē yīxs xōgex'sa ēx'ts!em- 25
 Wā, lā^εlaē k'ēdzēlbalaxa ēx'ts!em. Wā, lā^εlaē ^εnēk'ē Ō^εm^εaxt!ā^εlāl^ε-
^εyē: "Lō^εmak'asōx g'ēxsemōx wī^εsax. Wā, lā^εmēsōx lēgadles G'ēx-
 sem Lē^εwis ē^εfnakūlala," ^εnēx'ē^εlaē. Wā, hē^εmis g'āg'īlēlatsa
^εnē^εmēmōtasa G'ēxsem yīxs ^εnē^εmēmōtas Ō^εm^εaxt!ā^εlāl^εya G'īg'il-
 gām. Wā, hē^εmis lāg'īlas ^εnēx'sowa dza^εmēda ^εnē^εmēmōtasa G'īg'il- 30
 gāmax hēlk'!ōt!l bā'yē dzamsēs ābempē. Wā, lā^εlaē dza^εmēda
^εnē^εmēmōtasa G'ēxsemāx gemxot!ēbā'yē dzamsēs ābempē. Wā,
 hē^εmis lāg'īlas ^εnēx'sō āmayenxayawāda ^εnē^εmēmōtasa G'ēxsem.
 Wā, lā ^εnōlawāli^ε ^εnē^εmēmōtasa G'īg'ilgām. Wā, ā^εmen ^εnēx'g'in
 g'wāgwēx'sēx'īdē lāq, yīxs hāē g'ōkūlē K'!āqa. 35

Wā, lā^εmēsen gwāgwēx's'ālāl lāx ^εma^εxūyalidzē. Wā, g'āx^εem-
 ē^εlaē g'āx^εalēla lāx Xūdzedzālis lāx g'ōkūlasas Yīx'āgēma^εyē. Wā,
 lā^εmē^εlaē lēlēlaq qa lās lāx Qālogwis. Wā, g'āx'ē^εlaē ^εma^εxūyalidzē
 lāx Tāyagōl. Wā, lā lēlēlax Lā^εlax's'enda^εyo. Wā, lā lāx L!āl!a-
 qwaxlā. Wā, lā lēlēlax Dzenx'q!ā^εyo. Wā, lā lāx Lē^εladē. Wā, 40
 lā lēlēlax Hayalik'awa^εyē. Wā, hē^εmē^εlaē wālē ^εma^εxūyalidzē Lē-
 ē^εladē, g'āxaē aēdaaqa.

And Hayalik'awē came paddling after him, and, it is said, | the
45 five tribes traveled after him. Then || they arrived at Qālogwis,
and 'māxūyalidzē gave away blankets | and lynx skins and dressed
deer skins and mink skin blankets and yellow-cedar blankets | to
those whom he had invited. |

After 'māxūyalidzē had given a potlatch to his guests, | then
50 'walas Kwāx'īlanōkūmē, the father of Ō'maxt!ālaLē || and of his
younger brother 'wālas 'nemōgwis, and Yīx'āgāmē, and | Haya-
lik'awē said that they would build houses at Q!ābē, and Dzenx'-
q!ayo | built a house at Ādap! and LālaX's'endayō built a house at
Qālogwis, | and after LālaX's'endayō had finished building his
house, | the ancestor of the numaym Kūkwāk!ūm came from
55 Wāq!anak^u || and they at once built a house at Qālogwis, and then
came SēnL!ē | and he also built a house at Qālogwis, and | Walibā'yē
did the same, for he just came paddling along and saw | the smoke of
Ādap!. Then he paddled and went there, and | at once he built a
60 house; and Walibā'yē came from || Gwaxlāla, when he first became
a man. The ancestors of the | numayms Lēlēgēd and Lēq!em built
houses at Ādap! They | came from Ōs'eq^u. That is how it hap-
pened that they came together. | Now they invited one another in
the villages Qālogwis and | Q!ābē and Ādap! for they were ready in
65 the villages they had built. || That is all now. |

43 Wā, g'āx'em!aē Hayalik'awa'yē sē'wig'ēq. Wā, laem!aē sē-
'wik'elē 'māxūyalidzāxa sek!asge'makwē lēlqwāla'ya. Wā, lā-
45 'laē lāg'aa lāx Qālogwisē. Wā, laem!aē 'māxūyalidzē p!esasa
'wālasx'ā lē'wa ālāg'im lē'wa metsasgem 'nex'ūnē lē'wa k'lōba-
wasē lāxēs lēlēlakwē.

Wā, g'il'em!āwisē gwāl yāqwa 'māxūyalidzāxēs lēlēlakwē laē
'nemāla 'nek'ē 'wālas Kwax'īlanokūma'yē yīx ōmpas Ō'maxt!āla-
50 La'yē, lē'wis ts!ā'yē 'wālas 'nemōgwis lō' Yīx'āgema'yē lō' Haya-
lik'awa'yē qa's lā g'ōkwila lāx Q!āba'yē. Wā, lā Dzenx'q!a'yo
g'ōkwila lāx Ādap!. Wā, lā LālaX's'enda'yo g'ōkwila lāx Qālo-
gwisē. Wā, g'il'em!āwisē gwālē g'ōkwila'yas LālaX's'enda'yo g'ā-
xaas g'ālāsa 'nemēmotasa Kūkwāk!ūm g'āx'id lāx Wāq!anak^u.
55 Wā, lā'laē hēx'idaem g'ōkwila lāx Qālogwisē. Wā, g'āx'laē SēnL!ē.
Wā, lā'laē ōgwaqa g'ōkwila lāx Qālogwisē. Wā, hēm'laxaāwisē
gwēx'idē Wālibā'yē, yīxs ā'maē siō'nakūla. Wā, lā'laē dōx'wale-
laxa kwax'ila lāx Ādap!. Wā, lā'laē sēx'wid qa's lā lāq. Wā, lā-
'laē hēx'idaem g'ōkwila lāq. Wā, laem!aē Wālibā'yē g'āx'id lāx
60 Gwaxlāla, yīxs hāē g'il begwānemx'idē. Wā, g'āx'laēda g'ālāsa
'nemēmotasa Lēlēgēdē lē'wa lēq!em lāx Ādap! g'ōkwila lāq; yīxs
hāē g'āx'idē Ōs'eq^u. Wā, hēm gwēx'idaatsēxs laē q!ap!ēx'ida.
Wā, laem lēlēlap!ēda g'ōkūla lāx Qālogwisē lē'wa g'ōkūlā lax
Q!āba'yē lē'wa g'ōkūla lāx Ādap!ē, yīxs laē gwēgwalēs g'ig'ōkwila-
65 'yē. Wā, laem lāba lāqēx.

XI. VOCABULARY

ABBREVIATIONS

M. Annual Report of the U. S. National Museum for 1895, Washington, D. C.

III. Publications of the Jesup North Pacific Expedition, Vol. III.
Leyden, F. F. Brill.

V. Ibid., Vol. V.

X. Ibid., Vol. X.

C. Kwakiutl Tales, Columbia University Contributions to Anthropology, Vol. II.

R. Thirty-fifth Annual Report, Bureau of American Ethnology.

BAV. Boas Anniversary Volume, New York, G. E. Stechert, 1906.

(New) Newettee.

(Kos) Koskimo.

(Gwa) Gwasila.

The order of the Indian alphabet is as follows:

e, a, ä, e (i), y, â, o (u), w.

h

b, p, p!

m

d, t, t!

s

dz, ts, ts!

n

g', k', k'!

g^u (gw), k^u (kw), k!^u (k!w)

g, q, q!

l, ł, L, Ł, L!

Words beginning with a glottal stop (ʔ) are placed with the following sound, because the occurrence or non-occurrence of the stop is not sufficiently certain.

Since y and e (i); w and o (u) are closely related, each of these groups is treated as a unit, so that y and w followed by vowels precede e and o followed by consonants.

KWAKIUTL-ENGLISH

E, a

eⁿ exclamation indicating distress. III 305.14.
ā exclamation indicating pain. C 52.26.
āāms bad luck, defiled. R 709.99.
 a^mmēla to spoil, to make mistake, to bring ill luck. III 28.12; C 350.19 (Kos).
aatlālag'ila to cause constipation. R 576.94.
aānt eyebrows. III 87.23.
aāgala Moneses reticulata, Nutt.
ay(a) to pay shaman. ēs^aaya *pl.* C 350.4 (Kos).
ayābages happy. C 296.9 (Kos);
 ayaq^{les}. R 1256.6 (Kos).
aēdzē great. C 206.16.
a^ayasō hand. R 114.77, e^eeyasō *pl.* R 132.39.
āyag'ek^u fine adzing.
a^ayōs(ēla) to understand. III 238.30.
 a^aayōts^{la} to try to understand.
aw- father.
 ōmp father. III 22.6; wī^wwōmp *pl.* father and uncles, ancestors. C 28.25.
 ās your—III 19.1, ēās *pl.* C 30.9.
 a^awāsāla in company with father. III 277.34.
 a^awatsō^s step-father, mother's or father's sister's husband. C 86.24.
 āsk^{lōt} father's side; *i. e.*, the num-aym to which the father belongs. R 1076.56.
awel- plain, distinct.
 awelx^{iya} to shout (?) C 306.25 (Kos).
 awelx^s plainly discernible. R 63.72.
 awelp^{laltō} to become plainly discernible to eye. C 48.3; to convince oneself. III 154.16.
 awelq- to desire, to wait for something. C 246.12 (New).
 awelq^{las} stingy, avaricious.
 awelx^{iya} to shout (?) C 306.25 (Kos).
 āwāk'ēla slowly. R 701.32.

 āwinagemāla slow. R 626.64.
 āwaqw(a) to sit on summer-seat. III 265.15.
 awaqwē^s summer-seat. R 310.7.
awa- see wa.
 awāq^{las} liberal. III 118.93.
 a^awal(i^lāla) to walk about searching for something. R 705.3.
 awēqw(a) a dying person leaves his relatives. R 714.34.
 awila important. R 63.64.
 āwō great, *pl.* III 22.10, R 95.32.
 āwōdzēm great tribes.
 āwōwaxek^{lūs} coarse gravel on ground.
 āwāxats^{lō} to put inside. R 396.77.
 aōwak^r big sheet of water, ocean. III 103.93.
 aōms man of ordinary power (probably only with k^lēs). III 33.35, C 52.14.
 aōk^{lūna} (?) to pick for oneself. R 212.31.
ab- mother.
 abemp mother; ēbemp *pl.* mother and aunts.
 abāyad having a mother (from a stem abas-). III 25.16.
 abēn^s mother!
 abatsō^s step-mother; wife of father's or mother's brother.
 abāsema end (?) R 111.9.
 ābanē maggots.
 āps- one side.
 āpsadzē^s one side. C 66.31; R 62.42.
 āpsōt one side. R 71.329.
 āpsēyinx next year. R 352.31.
 āpsēk^{līs} adherents of one chief.
ām- closed up, tight.
 āmxa water-tight. R 92.37.
 ām^{tslō} filled up entirely so that it forms a solid mass. R 95.36.
 ām^{xlā} a hand width. R 81.56, 147.22.
 ām^{xstōx}ēwid to close door. III 77.23; a hole. III 168.22.
 amk^{ēyē} cover of bucket.
 ameik^u a ceremony III 231.20.

āma small *pl.* III 18.10.
 amēx^ēid to become small. III 40.8.
 āma^ēinxē^ē youngest child. III 174.23.
 āmā^ēyatsē fifth child.
 amaēlla to notice. III 12.7; C 248.1 (New). (amaēlla ?) to notice a danger signal.
 āmaōl mother!
 āmāk^l excrements, a mess. 224.23 (New).
 āmāx^ēid to soil. C 224.17 (New).
 amaqa sham-fight at time of marriage. R 968.76.
 āmaxō^l brant goose.
 amyax- to praise, pray. X 195.26, C 336.1.
 amōs to decorate. M 670.1.
 āmt- to fish sea-eggs.
 āamtla to fish sea-eggs. R 163.10.
 āmdem sea-egg. C 130.20.
 āmtē^ē boil, carbuncle.
 amlēx^u- to stay at home. III 325.37; X 165.28.
 āml- to play. C 4.18.
 amlqles remarkable. X 229.27.
 adēmgülē crane. C 360.4.
 āda my dear! III 74.4; lord. C 334.16 (Kos); a person in the line of primogeniture.
 —mother!
 ādāts father! III 29.26; my dear (woman)! C 314.23 (Kos).
 ādaqwa to call to an assembly. C 348.10 (Kos).
 ādaxenēselal to perform a Tongas dance. M 730.12.
 at- sinew.
 ātlēm sinew. III 9.93.
 adēg^ēē back sinew. R 158.40.
 āsama red, long crab.
 āsxⁱ- to sneeze. III 470.29.
 atsō grandfather!
 a^ēnāk^l enough. III 101.93.
 an^ēanēg^lila to do mischief. C 6.7; III 14.93.
 ānēwas spruce (Kos); see alēx^u-
 anēs father's, mother's sister. C 88.18;
 ēanēs *pl.* III 58.39.
 anēqa to fetch firewood. III 45.35; (see a^ēnā, ānkwē^ē, ānqa).
 anēx^usāē what is left over. III 406.7; R 312.23.

a^ēnā to fetch fire (see anēqa, ānkwē^ē, ānqa).
 anōbēxs spark. R 273.82.
 ānōgwa who? (Gwas), see āngwa.
 ant- to gather herring-spawn.
 aent herring-spawn. R 254.9.
 āns(ēalil) to lie down. X 171.42.
 āngwa who? III 67.31.
 ānkwē^ē fire drill. III 352.8 (see anēqa, a^ēnā, ānqa).
 ānqa to light. C 440.32 (see anēqa, a^ēnā, ānkwē^ē).
 ānqūla cloudy. M 681.5.
 ānwē^ē cloud. III 127.3; X 86.11.
 āk^l firmly. R 580.13.
 āg^lanō master (?). C 162.16.
 āk^l(a) salmon jumps. C 140.17, 142.3.
 āq- wide open. III 109.32.
 āqāla open. R 90.83, 232.11.
 āxek^u wēlk^u hollow cedar.
 āqen omen. III 316.1.
 ax^u- to skim off. R 278.66.
 aawā foam. III 103.93.
 āx^lpālāē^s (?ēx^lpālāē^s). Heuchera micrantha, Dougl., alum root.
 āx^ēēlklūs a fabulous being carrying skull and thigh bones.
 āx- to do, to be, to take.
 āxa C 144.2.
 āxē^ē work. III 28.1.
 āxāla to be. III 22.2.
 āxtōd to open door. III 15.6.
 āxēla to keep. R 194.93; 231.27.
 ēaxēla to work. R 115.1.
 āxās place. R 131.16,
 āx^ēēxs^d to desire. R 223.13.
 āxasila to prepare. R 292.1.
 āxmōt tracks. C 14.18.
 ela fast, firm, tight. III 63.38.
 elg^a ballast. R 183.9.
 eldzō a new flat thing. R 130.34.
 ālāg^līm dressed skin. III 51.24.
 elāq almost. R 73.90.
 ālaxwa lehal game. III 112.93.
 ālā to search. R 60.5.
 ālēx^u- to go sea hunting. R 222.24.
 ālē^ēwas spruce. R 116.3.
 ālē^ēwatslē hunting-canoe. R 174.3.
 ālē^ēwadzexēkūla spruce patch. R 111.4.
 ālē^ēwinox^u sea-hunter. R 175.13;
 ēsālē^ēwinox^ē *pl.* R 178.83.
 āx^ēālē^ēwatsles Juniperus sibirica Burgsdorf.

elwat(a) to scratch. III 107.24.
 Elma!- to bury. C 94.18; 412.34.
 Els- sea-slug, holothuria. R 475.1.
 a^slas R 475.1.
 Els^saldza a small holothuria.
 Els- meat.
 eldzē^s meat. III 21.9.
 Elk'(a) to open clams. R 179.21.
 elk^u attendant. III 26.19; a^syilk^u *pl.*
 III 23.5.
 elgūnwē^s attendant side, name of a
 numaym.
 elkw(a) blood. III 197.22.
 elk'ōd to bleed. III 197.22.
 Elqala to arrive. X 64.29.
 elqw(a) to put out tongue. C 214.17.
 elqlwēnox^u a person who takes dust
 out of eye with tongue.
 elxīla last, after. III 210.14.
 ELXīlala to follow. III 54.26; to
 do last. R 99.37.
 āl- just. R 213.11.
 ālxlxsde last. R 161.41.
 ālōmas. fresh, new. R 236.5.
 ālōlaq new (canoe). R 125.4.
 ālEXSEM fresh (stone). R 264.15.
 alta fresh. R 308.75.
 ālēg'a to add new ones (=new on
 back). C 298.7 (Kos).
 ālewīl different places in house. R
 193.6.
 āl else. III 19.4.
 āl- inland, shoreward.
 āl!ē^s inland. R 57.2.
 āla^sneM wolf. X 57.20; ēala^sneM
 pl. X 57.18.
 ālōlēnox^u wolf. C 160.25.
 ālhasemk' a fabulous inland people.
 ālEQlanem land food (berries, roots,
 etc.). C 324.34; land birds. C
 232.16.
 ālla(nux^u) (having as) servants. M
 667.10.
 al(ela) to break (a rope). C 38.8.
 al^sid to tear, break (rope). R 323.4.
 al!ālīl death (=breath breaks). III
 202.93.
 ālēla dentalia. III 89.14.
 ālalels secret meeting in house.
 alēbalaa. cooked black seaweed.
 alēbō seven. R 61.25.
 āl!Ek'- pregnant. C 274.17. (New)

ä

äsa to urinate (woman). X 173.25.
 ädzas urethra of woman.
 äxwa to enjoy. III 25.1.
 äxūla to desire.
 ēyōl desired.

y

yī- that. R 57.20; 63.61.
 yīx that (object).
 yīs with that (instrumental).
 yīpa to join together in a row long par-
 allel objects. III 28.2.
 yībelō twined weaving of cedar-
 bark in food mats. III 178.21.
 yīmxa to burst. R 536.40.
 yīmla to cut, split game, to burst. R
 248.35.
 yīsx'en plant, stem. R 190.39; 208.11.
 yīnt- to gnaw (beaver, rat, squirrel; not
 used for mouse). III 130.17.
 yīnāse!a to be in canoe on water. C
 380.12 (Gwas); war-canoe. III 469.34.
 yīnēsa to give food. C 346.1.
 yīnk'a to recompense. X 231.27; to
 take revenge. X 207.25.
 yāyeng'ayoxawē^s neck-ring of war-
 rior. III 214.36.
 yīnk'la to throw with sling-stones. C
 192.4.
 yūyīnk'ālayu ? R 202.8.
 yīk'a bent halibut-hook. V 472.6.
 yīkwē^s cover. R 81.68.
 yīkwīl parents of twins. III 67.14.
 yīqa to knit a net. R 163.10.
 yayaqet!ēnēga spider (= net-mak-
 ing woman).
 yīx'a fast. III 467.27.
 yāyā^sna to try to be fast. III
 231.39.
 yix'st!ōl as you say! III 70.42.
 yexwa flood tide. R 72.66.
 yīxūla high-water. R 181.61.
 ya^sx^umōt high-water mark. R
 72.66.
 yēixoxsōl deluge. C 82.10.
 ēyexwa to dance. III 72.31.
 yex^usemē^s tallow. R 104.5 (see yāsek^u).
 yexwa land looms up.
 yīlāla serves him right! III 97.34.
 yīls(a) to rub on. III 64.25.

- yilkw(a) to hurt. III 29.35.
 yilk'lig'a^εlela to scold, to blame. C 14.24.
 ytlkw(a) to carry long, stiff thing on shoulder. R 166.11.
 yilq(a) sore eyes.
 yāyilqama Symphoricarpus racemosus.
 yilxw(a) to hang skulls of enemies on poles. 3.19.
 yilxūla to hang over pole. III 157.5.
 yilx's-
 yilx^udzayu dancing-boards. C 100.26.
 εyil(a) to spread legs. C 160.11.
 yir(a) to tie in bundles. III 28.22.
 yilēm band for tying. R 112.26.
 yā- to decline. C 52.5; to give up. C 344.8.
 yā- to hang down loose. V 486.30.
 εya oh! (called from near by). III 11.11.
 εyā oh! (called from a distance).
 ya- to work, to do, to use.
 yānem game. III 22.13.
 yāla to continue. C 54.21.
 yāfyatslē canoe. R 129.11.
 εyāa mother! C 256.33 (New).
 yāwap(a) to set sail. III 256.2.
 yāwaplēq mast. R 100.10.
 yāwabem sail. R 100.10.
 yāwas- to do for a short while. R 110.39.
 yāwix- to move, to shake. C 186.17.
 yām(g'iltāla) to drag along on water. C 208.1 (New).
 yat- to rattle. III 459.33.
 yaden rattle. III 459.31.
 yāt!ēq rattle. III 224.3.
 yāsek^u fat. R 108.82 (see yex^usemē^ε).
 εyāk- bad. C 18.21.
 εyāk'alil to get excited. M 670.8.
 εyax'sem bad. C 160.25.
 εyax'plaxsta to scold. C 362.10.
 εyak'ā to vanquish. C 6.13.
 εyāg'im sea-monster. C 34.27. ?
 εyax'yeg'il intestines. R 174.25.
 εyeyāg'is bad weather. R 253.14.
 εyāg'ilwat inexperienced. R 177.60.
 yaq^u- to lie dead. C 10.13.
 yaq^u- to distribute, to give a potlatch. III 59.3.
 yaqwē^ε woodworm. C 198.24.
 yaq!- to speak. R 218.9.
 yaq!ēg'a^εl to begin to speak. III 12.3.
 yaq!entlāla to speak. III 11.11.
 yax^εwid to fan fire. C 396.25.
 yax(a) to melt. R 150.30.
 yaxk'!(a) to hop on one foot (Kos yālk'la).
 yāla to be wrong. III 145.24; to vanquish. M 670.12.
 εyālaqa to send. III 102.36.
 yālaq- ostentatious. III 448.31.
 yāl(a) to dig clams. III 353.33 (New).
 yāyā^εlem clams. III 350.17.
 yālk'!(a) to hop on one foot (Kos, Kwāg'u^l yaxk'la).
 ya^llā take care. III 29.34.
 ya^llōpela to feel choked, asthma.
 εyā (exclamation of disgust). C 144.29; yāi. C 10.24.
 yāwix'ila to give a winter dance. III 58.5, 85.17.
 yāq- property.
 yāqala property. III 108.3.
 yāx^ulen paraphernalia. C 304.3.
 yāgwik'ila armring. C 246.26, 28 (New).
 yālaqw(a) to sing sacred song. III 150.30.
 yēx'stō to refuse to give up. III 224.29; R 224.20.
 yēlnekū(la) to fish salmon. III 305.4.
 εyāl'lō take care! C 124.18; 142.11.
 εyā call from a distance. III 12.3.
 yōx^u- wind.
 yāla wind. III 131.3.
 yē^εwēl to blow into. III 103.9.
 (see yāwapa to set sail).
 yāl(a) to appease, to tame, to calm. III 59.39.
 yū that near thee. R 59.67.
 εyō^εya cold wind. R 95.43.
 yūis to catch olachen in dipnet at end of weir.
 yūdux^u three. R 202.41.
 εyōs(a) to eat with spoons. R 247.27.
 εyō^εyatslē dish from which food is eaten with spoons. R 358.26.
 εyewēk^u eaten with spoons(>εyōs-k^u). R 323.18.
 εyōgwa rain. R 240.20.
 εyōgūx'ēid to begin to rain. R 203.51.

ɛyũk!wa slate.
 yũlag'a to stay. III 406.18.
 yøl- to drift. III 149.15.
 yølala. to drift down.
 ɛyâslâl to warn. C 14.1.
 yũl thou. R 675.44.

ē

ēaw- plural of words in āw-. R 99.28.
 ēen to quarrel (referring only to husband and wife). R 742.8.
 ēwaqa toround a point. C 220.12 (New).
 ēp(a) to pinch. R 208.11.
 ēbayu dice.
 ēps- pl. of āps-. R 157.7.
 ēd- to harpoon (Kos). III 375.14.
 ēdem menstrual fluid. C 440.23.
 ēt- again.
 ēdetâc̥ great grandchild. C 312.22 (Kos).
 ēt!ēd again. III 8.10.
 ēdzaqwa to speak again. III 234.42;
 aēdaaqa to go back. R 68.81.
 ēs- not. C 148.25.
 ēs- to wait.
 ēsela to wait. III 42.18.
 ēsēsa to wait from time to time. C 174.19.
 aēsayu to beg. III 173.21; C 60.20.
 ēsets!aak wearing abalone shells in ears. III 104.37.
 ēseg'iwēc̥ added. R 65.19.
 aitsik'asōl oh wonder! M 707.1.
 ēk' good. R 122.48; ēsēk' pl. R 200.41.
 ēx'pla sweet. C 142.13 Amelanchier florida, Lindley.
 ēx'ak'aēqela to like. C 146.20.
 ēk'!ēqela to be glad. X 3.31.
 ēg'idzāla good weather. R 202.29.
 ēg'ilwat expert. R 116.17.
 ēk'ō to be victorious. C 104.32.
 ēx'ba sharp. R 69.11.
 ēg'is sand. R 190.31.
 aēg'is fine weather. R 203.50.
 aēk'!a well. R 58.34.
 ēk'! above. M 681.3.
 ēk'!ēsta to go up. C 386.21.
 ēk'!ēbāla slanting rafters of house (Kos); see pūx'ubāla (Kwāg'u!l).
 ēk'!ēnxēc̥ upper edge. R 99.40.
 ēkw(a) to clear house. C 256.14.
 ēgulēnd to cut off branches. R 151.25.

ēq(a) to bewitch. III 426.30.
 ēsēaqa to put disease into tree for witchcraft or cure (=pēspata).
 ēx'(āla) to come near. R 216.21; C 222.16. ēx'ag'aalela to approach. C 380.19.
 ēx'ak'a to agree. C 386.28.
 ēxdzō left on a flat thing. R 228.24. (see ax-).
 ēxenta to menstruate. C 440.25.
 ēx'mē devil's club (Fatsia horrida). V 473.21.
 ēxsem semen. III 285.9.
 ēl!ēxsdc̥ precipice. R 173.11.
 āg'iwēc̥ bow of canoe. R 96.59.
 (ā-) father, see aw-.
 ā- only. R 58.36, 195.9.

ā

āc̥ only. C 18.14.
 āc̥ē innocent, not having had sexual intercourse.
 āya burden of song.
 ātsao, āts! father! (addressed). III 90.34.
 āx- C 18.25?
 āxa foot of mountain. III 165.27 (aw-axa).
 āxsōlē Veratrum Eschholzianum (R. & S. Gray). R 175.8; a person of evil temper.
 āla real. R 140.19.
 āl- quickly.
 ālt!ēqela to run quickly. III 413.29;
 to handle roughly.
 ēāltсила quickly. R 190.43; to treat roughly. R 187.24.
 ālbala quickly. R 302.42.
 ālita to do mischief. III 285.2, X 81.37.
 ālis greedy, desirous to get wealth quickly.
 ārat!a but later. III 146.8.

ō, w

ō (exclamation).
 ōxwa to cry "oh". M 668.6.
 ō- noun of locality; before vowels aw-.
 ōbēc̥ point. R 197.13.
 āwīlbēc̥ point of land. R 254.2.
 wūyims(ēid) to die. X 208.2 (New).
 wūyōq!wa to shove into. V 332.11.
 wūyōqlūx!asx'āyēc̥ jawbone.
 wūd(āla) cold. R 194.16.
 wūdasōc̥ cooled. R 198.21.

wūs- to rub herring spawn. R 422.13.
wūdzek^u meat of salmon, cut off.
R 223.9.

wūsālē a small barnacle.

wūy(ENXEND) to lift (edge). R 89.66.

wūsēk' (āla) to have on a belt.

wūsēganō belt. R 118.2.

wūsd(āla) wise, careful. III 397.4 (Kos).

°wūn(a) to hide. III 12.4.

wūn(a) to drill.

wūn(xlā) to change (name). C 320.30
(Kos), see wān(a).

wū(nsela) to be under water.

wūns'id to sink. III 144.6.

°wūnemta to bury. III 67.20.

wūnāla drunk, dazed. R 199.37.

wūnwūnx'isa a bother! C 94.12.

wūnāldem inlet. R 155.27.

wūnq^u- pine wood.

wūnāguł red pine. R 88.45.

wūnq(ela) deep. III 11.1; R 60.10.

wūk'- to break off.

wūk' lāla noise of rolling rocks. III
196.25.

wūq'las frog. III 171.7; man with pro-
jecting eyes, green teeth, livid color.

wēq'wa brother of sister, sister of
brother, cousin of opposite sex. C
386.34, 390.13.

wūxala layūgwa Ligusticum.

wē(la) to make a box by bending. R
62.51.

wūl- to pick out (?).

wiwelgemak^u all tribes. M 669.20.

welg'iltso°wē picked out? III 258.5.

welg'ilas ? R 64.85, 93, 1.

wūl(a) to stop, to arrest. M 668.11; C
24.18.

wūlg'ustāla to ascend. M 684.21.

wūl'nakūla to turn back. C 4.25.

wūlēx^u young seal. C 146.12.

wūlēlēlas easy (?). III 103.2.

wūlōpa to eat roasted salmon.

wūls- to succeed.

wāwūltsewax'°id to try to go up
river. C 22.7.

wāwūldzōwa to try one's luck. III
124.13.

welk'(a) ring shaped. III 27.17.

welxsemala to tie up a box. III
286.10.

wāwelgemē° high tide. R 183.2.

wūlgemē° thick. III 310.22.

wūlxwa love.

wūlxwas love charm.

wūlxkwas nanōlawayoxa tsledāq
(love charm, means of making
women foolish) Drosera rotundi-
folia L.

welxwaxsdē° tail of salmon. R 223.7.

wūl in vain. III 54.38.

wūl(exsa) to put (aboard) with hand
(from a steep rock). R 215.63.

wūlga a bird, diver.

wūl(a) to ask, question. III 16.6.

wūlēla to hear. III 11.9.

wul-

wūl'āx horn, antler. III 17.9; R
104.12.

wa river. R 190.33; water runs.

waatslē gorge. C 14.10.

wa°stāla tributary of river. C 22.20.

wāyālas slough. R 303.11.

wāmis fish obtained from river. C
46.5; R 231.3.

wiwak'ayewatslē fisherman's hook-
box; R 302.5.

wāx'was branch of river. III 27.3.

wiwabes pintail duck (=fond of
river).

wa that is all! C 46.27.

°wa- size, awa- pl.

°wadzō wide. R 62.50.

°wāsgem length. R 57.9.

°wāg'it thickness. R 84.50.

°wābetslā depth. R 107.70.

°wāxaas number. R 81.55.

°wāwayas time. III 59.15.

wahaiya burden of song. M 706.9.

waileqayala zigzag. M 670.1.

waya-

wā°yapōlēla a person of a rank not
high enough to go to a chiefs' meet-
ing, one who does not pay his
debts. R 196.16.

wāyatslāla to be feeble. C 54.5.

wāweselilas ? R 358.25.

wāwulak'ēsla clover roots. III 95.25.

wawōlaqula to shout for pain. C 54.10.

waōyak'ila tide-maker. C 378.8.

waogwa°la to break wind. C 264.27
(New), (xwēl'eg'a°l Kwāg'uł).

waōk^u several, others. R 71.52, 106.41.

wāwiyak'ila skirt.

wāwedzelaqwa to cry "ho" while lifting copper. III 449.26.

εwap water. R 74.5.

εwāpagē juice. R 115.89.

εwāpala liquid. R 247.28.

εwεwāp!em fresh water. R 88.53.

wāmagi goose. C 375, note.

εwat-

εwāwadē kelp. R 192.18.

εwādol'āla kelp-patch. R 177.50.

wat(ēla) to lead. C 36.5; to pull (up a canoe). R 97.81.

wādenōts!exsdē sheets of sail. R 100.8.

wādek^u dressed deerskin. R 296.80.

was(a) to spawn (herring). R 255.23.

εwas- dog.

εwats!ē dog. III 18.10; εwaōts!ē *pl.* C 394.10.

εwāyayuk^u hunting dog. III 18.7.

εwāts! grandfather!

εwādzēga grandmother!

εwādzid master! (=dog owner).

εwāyad brave.

wās-

wāsεlaḡwa to be hungry. C 234.20 (New).

wāsdεma pit of stomach. C 234.23 (New).

wās-

wāwats!a to give a marriage present. R 432.8.

wāwadzōlēm to please. III 152.1.

wiwusila to desire sympathy. C 467.

wāwasεid to take a short time. C 222.7 (New).

wānem dead. III 97.30.

wān(a) to exchange places. C 224.11 (New).

waεnē herring. R 184.1.

wān(āla) poor. C 254.24 (New).

wānexεid to get impatient. III 327.30; X 14.11.

wānexsila to maltreat. M 670.6.

wānola to cure. C 328.5 (Kos).

wāk(āla) ring shaped. R 165.60.

wāx'bē bent at end. R 134.10.

wīwakūyē leaves of eel-grass. R 513.60.

wāgālos rainbow. III 110.21; C 384.15.

waq^u- cape.

wāxsā cape. III 29.42.

wāqūmd to wear cape. III 30.1.

(wi)waqōdē joints. R 79.13.

wāwaqlaayu to beg for remains of feast; to eat with wife. R 308.74, 78.

wāq!onēx'sta oh! I forgot! III 115.23.

wāx' although. R 82.8.

wāx's- on both sides. R 248.38.

εwāxaas number. III 30.43.

wāx- to have mercy.

wāxεēd to have mercy. III 54.8.

wāxlas please! C 388.11.

hawāxεēla to beg, to pray. III 41.28.

εwāxεwaxūlē thrush. III 298.40.

wāxolaεwē water hemlock.

wālemk'(a) to endeavor to do a thing well. III 64.11.

εwāl(a) to stop. R 76.46 (see wūl-).

εwālas large *sing.* III 26.1 (āwō *pl.*).

εwālaas distance. R 110.26.

εwālasgem size. R 135.20.

εwālasyas size. R 59.46.

εwālēnselas depth of water. R 182.22.

εwālēdzas depth in water. R 180.34.

εwālag'ustowē height. R 140.23.

εwālasεaxaak^u a ceremonial (great one made to come from above).

εwālasx'ē lynx (=big tooth). M 679.16).

εwālasila to distribute blankets after sale of copper (=to do a great thing).

εwālala snow reaches to a certain height. C 14.3.

εwālibāē feared one, warrior. III 60.40, 217.27.

wālā(āla) being in a condition, state. III 231.33; V 357.17.

wālaq- to desire. III 410.6.

wātsāx'εid to be impressed. C 382.8. (Gwas).

wāldēm word. R 248.46; wish. III 25.3. wāldēm *pl.*

wāl- love.

wāslāla to talk lovingly, to joke.

wā(ēla) lover. C 208.4.

wāwal'ex'εid to pity. III 33.6.

wālaqāla to listen to each other. III 362.21 (see wūl-, hōl-)

wāwālaq!a to inquire. C 160.1.

wā go on! well! III 7.6.

wāla to lift. R 96.64.

εwē- how. C 22.5, where; III 44.24.

- wī- not.
 wiyōl not to obtain. III 255.12.
 wēx'ēid cannot. M 683.1; C 148.19.
 wēk'lex'ēid to die.
 wībalisem to be at end. R 177.71
 wīq'lūs not to believe. C 366.12.
 wāla weak. C 58.30.
 wiyāla! to fear to die. C 320.21 (Kos).
 wiyōq'lūgē inside. R 102.10.
 wīwa^q wolf. M 666.13.
 wis male, male infant. III 296.1.
 win(a) to go to war. III 241.40.
 ēwēk'(a) to carry long, stiff thing (fire-
 wood, pole) on shoulder. III 252.43
 (not used for canoe).
 wēq(a) to lift. III 75.12.
 wēqwa to shove a long thing. III 464.1.
 wīx'stēnd to launch a canoe. R
 192.85.
 wēqw(a) brave. III 303.19.
 ēwēl(a) all. R 180.40.
 ēwīlenkūla to carry all. R 210.7.
 wīlem smooth side of tree. R 60.12.
 wēl- cedar.
 wēlk^u cedar. R 60.5.
 wīl'ēn consisting of cedar. R
 141.32.
 wīl' child (for wīs in pronunciation of
 deer). C 160.20.
 wīl(a) thin. R 186.16; wīswūla pl. R
 191.69.
 wās to feel sorry. C 320.19.
 wāsala to have pity. III 206.37.
 wāwadzōlem to please. III 152.1.
 wīwasilaga to be poor. III 330.15.
 wākw(a) thick (layer). R 249.57.
 wālenxē edges. R 70.24.
 wo go ahead! R 97.66; yes C 142.17.
 woi call of Winalag'flis. C 30.16.
 wōkw(a) to bark. III 423.2.
 ōy(a) slow. R 46.93 (?).
 ōp(a) to whisper. III 80.34.
 ōēm(a) chieftainness. III 354.15.
 ōēmayo greatness (high rank).
 ōmat(a) pain ceases.
 ōēmas great. C 192.1 (New).
 ōēmis unusual. III 196.20; funny. C
 150.11.
 ōt(a) to perforate. C 118.18.
 ōda(x'ēid) suddenly. III 412.21.
 ōsde stone hammer. III 332.35 (Kos,
 New).
 aōtslaqāla lengthwise (?). R 84.61.
 aōk'litna R 220.22.
 ōdz(ala) wrong. C 374.26.
 ōdzēlqēla to feel uneasy. C 322.11
 (Kos).
 aōts!ēgā food does not agree. R
 342.3.
 ōdzig'ila to have an accident. C
 16.13.
 ōgūēla other, different. R 65.12.
 ōgwaqa also. III 8.9.
 ōguqala different. III 46.5.
 ōqw(a) gray hair. C 312.20.
 ōqwanē redbreasted hawk (?) owl (?).
 M 680.17.
 ōqwa!a many clams roasting over fire.
 ōq'lūsa to believe. III 247.15.
 ōxsaak^u single. III 464.14.
 ōxl(āla) to carry on back (basket, deer,
 roots, cedar bark).
 ōxlaak^u load. III 70.11.
 ōxlex'ēid to carry on back. R 72.-
 62.
 ōxlōlem pack strap. R 132.41.
 aōxlaas pack strap. R 110.35.
 ōl(ala) to wait. III 344.8.
 ōlalalahē (exclamation). C 206.16. (New).
 ōlēg'in wolf.
 ōla!a slanting. R 69.92.

h

- hēlk'lā to protect. III 46.34.
 hēlax'ēid to pay. C 246.27 (New).
 ha (exclamation). M 693.12.
 hā(g'a) go on! III 64.9.
 hai hamats!a's cry. M 691.3.
 hayīmbēnd straight to end. R 193.14.
 haya haya ha fool dancer's cry. M 706.1.
 hayaēmāla to desire. C 78.3.
 haīamōt sign, mark. C 22.23.
 hāyasek'āla married couple. R 59.53.
 hayāse!a to eat before going out. III
 403.26; R 201.3. (see hēyāse!a).
 hāyase!alale!alis cutting veins. M
 695.9.
 hayānōxa roundheaded (clubs). V
 476.35.
 hayāqa to pass. R 121.28, 272.73.
 hayēg'i to imitate. III 270.35.
 hayōse!a to go across. R 78.94.
 hayōt rival. III 248.12.
 hayōtt'āla to bring out of woods. C
 24.23.
 hayalilagas invisible spirit. III 423.2;
 C 322.5.

- hayaltsama to keep secret. C 24.29.
 hayālō told. M 683.15.
 hayālōla to warn. III 29.39. (See yālōla).
 hayēmamamai cry of k'inqalalela. M 694.10.
 haiōā bear dancer's cry. M 705.15.
 hayū exclamation used when salmon is seen. C 142.2.
 hayōiyi salmon dancer's cry. M 709.8.
 hayō hai hō Dzōŋoq!wa's cry. M 711.2.
 hayu hūya wolf's cry. C 144.18.
 hayūtela to make noise. M 669.6.
 hayōqōd to select. C 58.12.
 haidai cannibal's cry. M 692.9.
 hāwanaq'aqelōtōl with matted pubic hair. C 134.8.
 hawāk'as great, dreadful. M 706.8.
 hawāxela to beg. R 104.7. (See wax'el-).
 ha'winalēla to frighten away. C 352.25; R 176.41.
 hahā'nē Clarengula hyemalis.
 hahē burden of song. M 694.14.
 hahogwala to meet. C 340.19 (Kos).
 hap- to dip.
 hapstend to dip into fluid. R 58.42.
 habayo brush. R 58.42.
 hap- hair on body.
 haēplōma skins of animals. III 140.1.
 habes'anē goatskin. C 12.9.
 habōldzem pubic hair.
 habaxsolē Ribes echinatum Lindl.
 hap- cannibal cry.
 ha'm- to eat.
 ha'map to eat. R 233.42.
 ha'maēs edible parts. R 278.67.
 ha'mōt remains of food. R 246.93.
 hamēx'sila to cook. R 247.17.
 hamēx'silelg'is cook. C 356.23.
 hē'maōmas kinds of food. R 196.16.
 ha'mawāla food. R 226.29.
 ha'mayo fork. R 375.54.
 hāmshāmts!es a member of a cannibal society.
 hāmats!a a member of a cannibal society. M 685.19.
 hāmats!elaqwa to utter cannibal cry. M 689.1.
 hāmsiwē cannibal head mask. M 687.1.
 hāmsplēq pole erected in house of cannibal. M 691.5.
 ha'm- Continued.
 hāmāla to keep in mouth.
 hāmsgēmd to swallow. III 152.10.
 ha'maats!ē pōxūns stomach. R 406.28.
 hamamamē cry of salmon weir dancer. M 710.3.
 hāmaa a monster. M 708.7.
 hāmālela close together (?) III 452.36.
 hāmasela! wasp dancer (?) M 710.7.
 hamdzats!ē wasp nest. M 710.7.
 hāmēlālela to spread over, to cover (a fluid). R 144.31.
 hamēlq!ūla to admonish. C 386.15.
 hamaselalis grebe.
 hāmāxsta grebe, name in myth.
 hamanēkwa to be dazed. R 199.42.
 hamanxūlal laughing dance. M 667.2.(?)
 hamē' monstrous! III 147.18.
 hamō' pidgeon (Columba fasciata).
 hāmōmō backbone. R 243.30.
 hamōtsena a plant.
 hamt(ēla) to carry a person or child on back. III 70.19; C 20.13.
 hāms(a) to pick salmon berries. R 211.1.
 hāmkw(a) to put head down sideways.
 hām'x'hām'la buzz; block for hoisting.
 hām'xw(a) to rush forward. X 82.6.
 hāda pet. C 308.23 (Kos).
 hādanē a fish (Anoplopoma fimbria).
 hādōs grandmother! C 142.7.
 hāt!(ēla) to disobey. III 45.19; to urge; C 344.7 (New).
 hās he. C 66.11.
 hās(a) to breathe. III 33.14; to leak. R 299.57.
 hā'yala noise of breathing.
 hasē breath, keepsake (from sweet-heart).
 hāsk'aēdzē stomach piece of salmon (=giving short breath).
 hādzek^u washed in wolf's dung as protection against disease.
 hatsāla leaks through. R 299.57.
 hās(ēla) aloud. R 97.66.
 hāts!exsdē wolf's tail. C 232.4 (New).
 hashēna to prepare. R 302.6.
 hāsdexw(a) loose (moss). R 196.22.
 hādzapama Achillea asplenifolia.
 hādzapamaxlawōs Matricaria matri-carioides (Ien.) Porter.
 hatsawē dolphin. III 99.27.

hān- an open vessel is somewhere, *sing.*

hānx'ēid canoe stops. III 79.2.

hān'wāla canoe is on water. C 354.9.

hanx'lāla kettle (=open vessel on fire).

ha'nem small kettle. R 373.12.

hanagwēs Lumpenus Lampeteraeformis.

hanbēnd to put end into mouth (for hāmbēnd?) C 170.6.

ha'n(āla) to continue. III 21.14.

hānaxawē collarbone of porpoise.

hānak'a to request, to ask leave. R 319.3.

ha'nakw(ēla) to do quickly. R 75.27.

hanēnaḡu to desire to go. III 403.20.

hanēq!(āla) to growl. R 35.24.

hānō a small fish. III 349.17.

hānkwa to curse.

hānq(ēla) to carry in one corner of blanket. C 42.25.

hānqwālānē bent. R 196.19.

hanḡu humpback salmon.

ha'nōn humpback salmon. III 102.8.

hānx(a) to look into a hole. III 110.24.

hānl(a) to shoot.

hānal'em arrow. C 46.18.

hak'lw(a) to remain in a certain state. C 204.22.

hāgw(āla) to watch. III 30.8.

haq(a) (face) swells. C 196.30.

haqw(āla) to lie face down. III 120.42; R 273.98.

haq'wāyu chest of seal, sea lion (=means of lying on rock).

haqwēnēk'āla to lie on top of one another. C 164.10; R 245.84.

hax'itlēd to open mask. C 82.25.

hax'ō (dog) howls. C 16.30, C 256.32.

haxhāqwamas to eat whole. C 154.11.

he'x'utsl'egemāla canoe goes stern first.

R 213.21 (he'x'udzegemāla?)

hāxw(a) to climb a tree. III 354.29; C 212.14.

(hāl- to kill).

halāyu means of killing, death bringer. III 14.3.

hala to come back. III 213.10.

ha'la(bala) quickly. R 124.99.

halāg'a go away! C 160.3.

halak'lāla to tell to hurry. C 18.3.

halāxwa to eat quickly. C 382.21 (Gwas).

ha'la(bala)- Continued.

halāk'a to become small, to change in size quickly.

hālamamalaga mouse. C 232.13 (New).

hālamāla mouse (Kwag).

ha'lāla to hesitate. III 460.6; C 316.5 (Kos).

hāxūlal begging dance. C 320.25 (Kos).

halē insufficient, weak.

halēk' (war name) passionate, easily excited.

halyōqwa to send forth weakness.

halo a fish (Stolephorus Pertheatus).

hālsela almost. R 75.24.

halēxsemēd to spread over. X 62.9.

halāqa to pay. III 44.33.

halāxsa to send word. III 171.15; C 260.13.

hāqa to pass. (See hayāqa.)

hāx'seq'la to go over, to be too much (?) R 284.71.

hāx'u to rock cradle. III 208.14.

hē that.

hayinsela to sink. C 6.2.

hāxela to go down. R 403.9.

hēbēndāla straight to end, the whole. R 114.71.

hēmenāla always. R 61.37.

hēnakūla to move along to there. C 28.26.

hēg'axsā still to continue. C 12.15.

hēg'ustāla straight up. C 4.24.

hēx'send to split. R 70.20.

hēnēl R 299.73.

hāmēnsela to sink. R 297.31.

hēyadzō strip of berry cake. R 269.1; rough surface (?) R 96.57.

hayadzewatslē box for strips of berry cakes. R 274.17.

hēyāsela to eat breakfast before going out. III 403.26. (See hayāsela.)

hēwāgemx'tslāna fingers tapering towards points.

hēwāxa never. R 92.40.

hēwiyōd R 242.23.

hēōd to faint. M 682.19; C 348.9 (Kos).

hēēnx summer. R 216.2.

hē he he he (exclamation). C 206.17 (New).

hēhek'a never. C 310.33 (Kos).

hēmotelasō (war name).

hāmōtela (?).

hēsēk(ūla) woman goes to live with husband. III 466.32.
 hāyasek'āla married couple. III 67.9; R 59.53.
 hēnak'lāla to speak badly of some one. M 669.18.
 hēnak(ila) to resort to some act as a last means. M 727.10.
 hēg'usōla to cause an accident. C 146.14.
 hēk'lid to kill. C 104.12.
 hēyakula C 182.31.
 hēkwēla to make on purpose. R 250.87.
 hēgulēn to follow a root in digging. R 195.20.
 haiq!ēnḡūlag'ilis reaching in front of him. M 694.6.
 hēx'(t!ē) fish head. R 223.3.
 hex'hax' to eat fish head. R 338.39.
 hexhak^u (?) hexhaq^u to eat salmon. R 307.51.
 hēxwa to deny having done something.
 haixwanōma to come to dance. (?) M 709.4.
 hēl(a) right.
 hayalig'ila to make right, to tame a dancer. M 724.4.
 hāyāl'a right size, *pl.* R 184.19.
 hāyālag'it right size. R 119.11.
 hāailak'emē^s shamans.
 hēlala to arrive in one day.
 hēlēg'ind to serve a second course in meal. R 323.19.
 hēlik'asō sacred. C 100.16.
 hēlomagem medium size. R 140.14.
 hēlg'aa to arrive in one day (Kos).
 hēlala enough. R 72.56.
 hēla'ēlāla to put up right. R 206.27.
 hēlō'mala to be in time. III 15.10.
 hēlogwila period of ten months.
 hētk'fōlts'lāna right hand. R 69.93.
 hētlālā to allow. C 54.8; R 171.79.
 hēlōl to get enough. R 84.43.
 hēla (hēla?) to hire. R 211.3, 216.72.
 hē'los great-grandparent.
 hē'lōkwine great-grandson. C 386.2.
 hē'lōkwinegas great-granddaughter.
 hōxwa to whistle (like steamer) to say "hō."
 hō-
 hōs small shed for mourners and sick people. III 53.39.
 hōgwaelsag'ila to make shed in woods. III 87.3.

hōi cry of Winālag'ilis. C 30.15.
 hoip cry of shamans, intended to calm excited dancers. III 419.15.
 hōwag'ila to warn X 186.16; to notify C 164.26.
 hōmāla to look on. C 146.15.
 hōmhōm blue grouse (*Dendragopus obscurus fuliginosus*).
 hōt(a) to pass. X 196.4 (New); to leave, C 370.31 (Gwas).
 hōs(a) to count. III 463.35; R 463.35.
 hewēk^u counted. R 435.70.
 hōdzatslē small shed for widow or sick people (counting-house?; see hō-).
 hōs thine. III 107.37.
 hōstalag'imo mythical name of ghosts. C 158.12.
 hōsaxwatāla buzzing in ears.
 (hōk^u).
 hōx^uhōk^u a mythical cannibal bird. III 16.2.
 hōx^uhokwayak^u pelican (= hōx^u-hōk^u of sea).
 hōqw(a) to vomit. III 449.16; to go, *pl.* R 307.56.
 hōq'walē *Glaux maritima* var. *obtusifolia* (Fernald). R 194.1.
 hōxw(a) to split v. w. III 256.23.
 hōlala a little. R 237.27.
 hōlēm(ala) to acquire easily. III 139.43.
 hōlē^smatē nest of humming bird, a charm for obtaining property easily.
 hōlē(la) to listen.

b

bedē panther.
 ben(a) underneath, below. R 176.37.
 ben(a) to fit. R 98.7.
 bens(a) bashful. III 458.4.
 bek'ō to loan canoe. III 341.38.
 (bek^u-)
 begwānem man. R 77.78.
 begwānemiq'lala common man. V 441.15.
 begwis merman.
 begwi common man. R 275.36.
 begu'elēk'ila to have a secret husband. X 7.1.
 bekwē^s owl (*Nyctala acadica*).
 bekumāla man. C 312.6 (Kos).
 bek'lūs woodman (a fabulous being that takes drowned people). III 258.28.

(bek^u.)—Continued.

- beḡūs part of a corpse.
 beḡ^usō to appear. X 6.29. (See būxsā.)
 beḡ^unē soul.
 bābagum boy.
 bābak!wa warrior. C 338.5 (Kos).
 bāguns. visitor. III 116.16.
 bāk'awē body. R 185.6.
 bāk!um. Indian (=real man).
 bāḡus secular. C 206.15.
 beq!ul(Ela) to be sleepy. III 37.14, 139.17; R 199.39.
 baq!ūlāwē ba. III 308.41.
 beḡ(a) to cut. R 299.69.
 beḡōt torch. III 422.17. (Hēldza^q?)
 be!l(a) to forbid. C 246.21.
 Be!ḡūla Bellacoola. III 466.34.
 be!x(a) to spread out roots.
 bāsamas to wear off, to chafe through.
 bāsbe!ē fins of fish, porpoise. III 304.3.
 bāk'ā to meet. III 131.7 (bek'ā C 6.25)
 bāḡwanē skate. III 266.36.
 bāk'w(a) to fish halibut. C 308.16 (Kos).
 bāku(la) R 382.63.
 bāk'wēnok^u (?) potlatch. III 426.21.
 bēbak!wimē to endure. III 67.25.
 baq!āla to smack lips.
 bāḡus secular. III 17.13.
 bābaḡ^usila to paint face (?) (p!ēp!aq!-ūḡemd?).
 baḡ^uwid to swell. C 26.15.
 beḡēk^u pregnant. III 67.11.
 bōts!ē womb. X 172.41.
 bōlagē ring of womb.
 bōbōḡwē white pine. C 172.8.
 bābala jealous. III 68.31.
 bāl(a) to stretch arms, fathom. R 57.8, 229.15.
 — albatross. C 64.7.
 be^unakūlas place of binding up. R 90.87.
 beḡ'a phosphorescence. R 176.45.
 bendzāla to be phosphorescent on surface. R 176.44.
 benk^u (bēnk^u) made to be phosphorescent. R 305.6.
 bē!ēid to pull apart (moss). R 197.27.
 bā to leave. R 173.17.
 būxsā to appear. III 58.12.
 bō!ēid to swell. C 40.20.
 bolxsdē musk-bag (of mink) (=swelling behind). C 142.22.
 bolē^uwid to bud. R 198.2.

p

- peta to treat with medicine, to put disease into tree for cure. C 38.4.
 pespetq!āla to treat a child with charms to give it power over animals.
 (pes-) flounder
 paēs flounder R 181.51.
 pepayem a fish (Lepidopsetta bilineata).
 pāspes to eat flounder. R 417.68.
 pāpa^uya to fish flounders. R 157.1.
 pešemāla to get easily. III 457.22.
 pesenē skin. R 110.42. (See pask'ēn.)
 pents!āla to put in. R 236.9.
 penpensbē bladder at end of kelp. V 476.13.
 (pengwid?) penkwa (?)
 penq(a) to glare. M 729.10.
 pen!l(a) stout. III 49.15.
 pek!āla to talk wearily. III 450.20.
 pek'ō coiled, imbricated basket.
 peq'w(a) pliable. R 90.81. (pekwa?)
 pex(a) to heat.
 penk^u heated, blistered. R 352.44.
 pex'it kelpfish Pleurogrammus (=heat on body). R 182.24.
 penēḡ'a to warm back. C 166.16.
 penāyo hook for kelpfish. R 152.2.
 peḡw(a) to float. R 68.20.
 pō^unakūla to float along.
 pāwaas place of floating. C 36.10.
 pel(a) thin. R 164.25.
 pelspela pl. R 134.5.
 pelk'āla to be spread out. III 461.29; pelk'a to throw something flat. III 143.42.
 pelk'is!āla to dance turning around. C 292.15; to back water. R 414.9.
 pelq-
 pelpelq hammer. R 60.4.
 pelgetōd to hammer top. III 91.38.
 pelqalas material for hammer.
 pel(a) fin of fish. R 242.24.
 pelāḡē anal fin. R 230.7.
 pel!exawē pectoral fin. R 231.14.
 pelpāl to eat fins. R 375.1.
 pā to split cedar boughs for basket making. III 138.17.
 pāk'lōd to split off. R 69.200.
 pawāla to peel off. R 121.30.
 paēt floor of house. C 120.3; R 296.82.

paōla (paōla?) water rises. III 144.11.
 pāpex'sāla to break to pieces (flat pieces?). R 296.76.
 pāpēsa^{ma} a plant.
 pāpoq!wamē a kind of kelp. C 470.
 pāsk'en skin of mountain goat with hair. (See pēsenē^s.)
 pāq(a) to put down a flat thing, to catch ducks in flat net.
 pāqōd to put down a flat thing. R 183.10.
 pagēl to put down a flat thing in house. R 273.89.
 paq!axsdē^s bottom of box. V 472.12; R 77.86.
 pāqwa to strike tail flat on water. III 321.25.
 paḡwa heart of porpoise.
 pāx(āla) shaman, C 50.17.
 pāxasō^s to be treated by a shaman. C 100.16.
 pālpālaabolas dish keeps full. C 264.11, note.
 pālapālaabōkwālas dish keeps full. C 264.11. (New).
 pēk'la marmot (DENax'da^{xu}).
 pēs(ēla) to go astray. III 158.17.
 pēts!exawē^s windpipe of porpoise. (pēsa?)
 pēqw(a) to be soaked. V 440.26; R 155.17.
 pēl(a) to whistle?
 pēḡilbē whistling of nose. C 160.21.
 pēlax^swid (pēlaqwa) split by which board removed from tree runs outward. R 61.37.
 pāla hungry. R 196.15.
 pōya hungry. C 296.14 (Kos).
 pōsq!a hungry. III 36.38.
 pōs(a) to be fleshy. III 57.28; to swell. R 176.28.
 pōḡw(a) to blow.
 pōḡūns bladder. R 176.31.
 pōḡutā^sē bladder on top of fish line. V 478.2.
 pōḡwas stomach. C 222.3 (New). (Menziesia ferruginea Smith.)
 pūḡ^ubāla slanting rafters of house. X 62.17.
 pōxpōq!wa elder wood or kelp plugs, used for shooting, as toys.
 pōl(a) satiated. III 21.13.

p!

p!ēptās blind. III 95.26 (or plāp!as. III 304.41).
 p!ēm^xsōd to put arms through straps of load. R 123.78.
 p!ēdek(ila) dark. R 162.85.
 p!ēs(a) to flatten a basket, to give a potlatch to one's own tribe. III 93.1.
 p!ēyayu blankets for potlatch.
 p!ēspleyā ear. III 46.38.
 p!ēnqlala large bullhead, fish that lives on rocks.
 p!ēq(a) to taste. III 39.21.
 p!ēxū(ila) to spawn. R 184.1.
 p!ēl(a) to pluck (feathers, hair). R 102.10.
 p!ēlōs dried salmon heads (=plucked cheeks). R 231.1.
 p!ēlem wool. III 361.22.
 (p!ēls-)
 p!ēlems moss. R 196.22.
 p!ēldzēk'ila moss on back. R 82.6.
 p!ēlsenāla moss covered. R 98.3.
 p!ēlwūmp husband's sister and *vice versa*.
 p!ēlwadzōl husband's sister and *vice versa*, if intermediate relative dead.
 p!ēlx(ēla) fog. III 255.57.
 p!ēlxēlasgem woolen (white man's) blanket.
 p!ēlem(āla) to shut eyes. III 91.31.
 p!ēl(a) to fly. III 102.28.
 p!ēplālōmas birds. C 30.13.
 p!āḡekwē k'!ats!ā charge of gun (=little things put into and made to fly).
 plā to feel for something. III 137.4.
 plēḡwa to feel of. III 360.13.
 playōl to feel grateful.
 plēwayasdē tips of fluke of porpoise (=feelers on tail).
 plēwaxsdē flukes of porpoise. R 450.85.
 plā(g'ustā) to raise. III 94.13.
 plēp!aq!ugēmd to paint face. III 116.38. (See bābaḡ^usila.)
 plāyōl giving away copper. III 448.18.
 plēs(a) hard. R 185.6.
 plēkw(a) to invite. III 112.28.
 plēq(a) rotten (rope, mat, cloth).

plāsyē halibut. R 122.53.
 plāsyā hungry (pāsyā?) C 314.31.
 plōk'lūn white-spotted body.
 plōqw(a) to pick off, break off (leaves, to
 break dog salmon). R 325.34.
 plōq'lūs an edible plant.

m

medelqw(a) to boil. R 108.87. (medel-
 qūla.)
 met-, metlanē horseclam. R 91.8.
 met(a) to twitch.
 medens to push spear under water. R
 414.13.
 met!ōs kidney fat. C 12.8; R 429.11.
 mes-, mesela greedy for food. C 146.20.
 medzēs cannibal's whistle (=greedy
 inside). III 421.24.
 meskwa greedy one. C 212.16
 (New).
 mesbēs k' lilemasa gwa^swina greedy
 pointed tongue of raven, used as
 charm on halibut hook.
 mesē mesēk^u cry of hawk. C 154.9.
 mesēq^u sea egg. R 154.11.
 mesleq'luna insect. X 13.35.
 mets(a) mink. C 176.10.
^smen one (Hē^sdza^sq^u).
^sments!aqe^syo one-horn-on-forehead
 (a fabulous mountain goat). C
 8.15.
 men(a) to pick up. R 218.7; a small pot-
 latch at which girl's clothing is thrown
 away to be picked up by the people.
^smenāla fish jumps. III 167.11; R
 350.45.
 menēqw(a).
 menē^swid to return a favor. C 54.22.
^smens(a) to measure. R 63.63.
^smenēk^u measured. R 121.36.
 menyayo measure. R 64.85.
 mendzēx^sid to split. C 290.10.
 mang'alaxstalisela. M 682.2.
 menk'- excrement.
 menāx' excrement. C 224.12 (New).
 meng'edēq slime. III 147.4; clotted
 blood. III 198.19.
 meng'as anus. C 144.1; R 133.23.
 menk'āsela to throw excrements.
 X 67.8.
 menga war canoe. C 340.14 (Kos).
 (mēng'a?).

menxwāla to smile. M 667.2.
 menl- satiated.
 menlmenlālil satiated in house.
 M 692.3.
 mēmēntsem stones white hot
 (=enough on surface). V 408.26;
 R 94.3.
 megis inside of plant (laten).
 mek(a) to swallow. R 458.71.
^smekw(a) a round thing is somewhere,
 to choke. R 341.69.
^smek'lexā to choke. R 311.28.
^smekwayind to put (stone) on top.
 R 314.8.
^smegūtāla knob at end. R 149.22.
^smek'āla III 242.2; ^smaāmk'āla pl.
 island. M 675.19.
^smekūla moon. C 70.1.
^smek'lūbāsyē heart. R 454.70.
^smekw(a) to smooth.
 megū- to put on, several objects. III
 126.29.
 megūg'it covered over. R 156.36.
^smeq(a) to let go from hand. III 127.33.
 māmaq'a trying to let go, ceremon-
 ial in which the performer lets go
 from his hands an object represent-
 ing supernatural power.
 meqlwats!ē Allium recurvatum Rydb.
 meqem a person rubbed with wolf's
 dung, blind for everything.
 mex- hollow things are somewhere.
 me^sxēl (boxes) are in house. C
 360.23.
 memx'balts!ānē branches. R 439.6.
 mīx(a) to strike with fist. C 262.31.
 me^snāla noise of striking with fist.
 III 250.5.
 me^snats!ē drum.
 mex^u- to desire.
 mexūla M 674.7.
 mōl thing desired.
^smel(a) white. C 290.17.
^smelxlō^s mountain goat (=white
 haired). R 102.2.
^smelk'laēs klōma white-bellied cop
 (Leptocottus armatus).
^smel(a) to plait a rope. III 78.31; to take
 a turn on a trail.
^smelēg'ind to twist thin strand into
 a rope. V 388.4.

- mel- to light a fire.
 melx'LEND to light end. III 145.31.
 mašlē torch. III 145.30.
 melēgayu stone club (stone in hide with short handle).
 melēxela to travel in canoe. R 96.58.
 melāwēla to start across. C 16.2.
 mels- to turn head.
 melmelsela to turn head back. III 150.19.
 malēgemano halibut-head. R 243.41.
 melēk^u turned. R 358.39.
 ēmelqū(la) to remember. III 197.19 (melq'ūxāla ? R 396.84).
 melx'(a) to drift. X 87.35.
 melx'ēwid to moisten. R 92.24; to paint with rings. C 202.13.
 mēla southeast wind. III 350.4.
 melēk' sockeye salmon. R 354.33.
 mā to crawl, to swim. III 304.24; R 373.7.
 mamaēmas R 382.3; mamaōmas. R 407.56 fish.
 masemag'ilis fish. C 232.12 (New).
 ma- to put down on stomach.
 manōlis to put down on stomach at side. R 408.2.
 maēdzek^u roasted. R 408.10.
 māya- to regret an act, to have mercy.
 māyata X 57.22 (māyat!a).
 māyax'ila to have mercy. III 471.17.
 māyalas surpassing. M 709.5.
 māyukwāla a game.
 māyōl(a) to give birth. III 67.12.
 māyōLEM newborn child. III 77.18.
 maēlbend to mark line with wedge. R 61.31.
 maēlbano marking wedge. R 81.58.
 mawāk'la sea lion (Hēldza^q), name of a copper.
 ēmaōs(a) to work. C 256.18 (Kos, New).
 māp(a) to pluck. R 208.20.
 māpelala to pluck off (moss). R 196.24.
 mamē bedcover. X 172.28; C 412.6.
 mamēk'as property in house. III 109.20.
 māmadas piece for tying on cross straps of basket. R 135.31
 māmana hawk (various kinds) (=trying to strike from mīx'a ?).
 māmala white man. R 99.38.
 mamā^ēma leaves. III 299.3; R 186.2.
 ēmās what? III 44.9.
 ēmaēnox^u what tribe? C 158.9.
 ēmāyēnx what season? X 166.29.
 mās(a) to eat food consisting of several ingredients. R 342.9.
 mas(a) stripe.
 māyos raccoon (=striped face). III 285.14; C 176.10.
 masl'ek'ala slant. R 804.50.
 (māsta) mustard (English.)
 mastō harpoon. R 176.41.
 matslapa to make a bundle. R 126.25.
 mātš'lena harlequin duck. C 222.4; (matsin?).
 māg'aanā hair line for trolling hook.
 māg'ag'u grouse (in myth, and Na-kl'wax'da^x); III 308.30.
 māk'(āla) being near by. R 61.23.
 max'bē next to end. R 75.38.
 memk'āla closetogether. R 245.84.
 māgil'ēm weqwa half brother, said by sister and *vice versa*, not of same mother.
 ēmamagwa^{las} hurt. III 451.24.
 māmālēk'a swallow (Tachezoineta thalassina)
 māmēma warbler; hawk(?). III 308.40.
 maku(la) to feel fish nibble at line.
 ēmaxw(a) potlatch. III 451.9; to carry property; C 324.20 (Kos).
 māwił sacred room of dancer. III 109.33.
 māx^u- to tie.
 māx'ēbend to tie knot in end. R 173.9.
 māx^ustend to push into water. R 127.41.
 māx^uts!(a) to be ashamed. III 266.1.
 max-
 max^ēēnox^u killer whale. M 665.12; *pl.* māmx^ēēnox^u, M 666.4
 maxstāla raccoon (=striped eyes?)
 malats!es wash tub. M 729.1.
 malaq(a) to make selvedge, braid at edge of basket. R 142.24.
 malaq(ēla) mixed. R 298.48.
 malē exclamation enabling person to stay under water.
 mālīs a kind of salmon-weir. III 83.10; C 94.1.

malēdzana medium-sized clam with rough shell.
 malekw(a) to chew. III 387.37; R 290.13.
 malx^εwid to eat. C 312.8 (Kos).
 mal two. R 226.18.
 malgunāl eight. R 182.28.
 malg^εustā twenty. R 272.72.
 mālēg^εiyō twelve. R 117.37.
 māl(a) bitter.
 maltlāla to recognize. C 274.21.
 mā fish. III 83.18.
 mēyoḡwanē salmon. M 709.6.
 mās head of double-pointed salmon spear. R 302.6.
 mās meat of porpoise.
 mēta to twist nettle bark, sinew, hair. V 48.5; R 158.42, 165.66.
 mēs-, mē^εmes penis. III 136.40.
 mēdzēlēxdzayo instrument of sea otter, for scraping inside of canoe.
 mēs(a) to smell. X 167.4; R 182.25.
 mē^εstag^εislak^u boiled guts. R 355.1.
 mēg^ε(a) to caulk (canoe). III 100.29.
 mēgwat seal. R 174.1, *pl.* mēmēgwat C 64.15, mēmēgwat
 mēx^ε(a) to light a fire. III 158.15.
 mēx^εidē porcupine. III 320.35.
 mēx^εid hair seal takes line out.
 mēx(a) to sleep. M 719.5.
 mēxēla to dream. C 8.11.
 mē^εx^uḡwēwalis Myxoccephalus.
 mēl(a) to tease, to do mischief. III 51.35.
 mē^εwē salmon weir. III 184.11.
 mō four. C 54.2.
 hamōtslaqāla twenty-four. R 159.8.
 mōsgēmg^εustā forty. R 158.35.
 mō- to pile up. R 346.15.
 mewēl to take into house. R 239.32.
 māwa to move. C 248.10.
 mēmēwāla cargo of canoe. C 364.5.
 mēwēs heap on beach. R 233.47.
pl. mēx^εmēwēs. R 191.53.
 mōxs to load canoe. R 256.32.
 mā cry of raven. C 248.9 (New).
 māwawō cry of crow. C 246.32 (New).
 māla to carry many things on shoulder.
 mōmas(a) to hurt. M 670.12.

mōmux^udē *Abies grandis* Lindl.,—amabilis Forbes. III 288.25.
 mōmx^εsem dried whale meat. C 260.9.
 mōmx^εūn white (bone). R 157.14.
 mōt(ēla) to carry food from feast. R 234.49.
 mamōt food carried home. R 435.63.
 mōt^εlas balsam fir (Kos).
 mōt^εexsdē camas.
 mōs(a) to lift clothes that one wears. M 724.6.
 mōdzil chieftainess, wife of high chief.
 mōsma^εla ear ornament. C 118.17.
 mōdzodala to cover. R 89.65.
 mux^εwid to bite. C 214.17 (New).
 mōkwā young fur seal.
 mōkw(a) to be tied up. R 223.18.
 mōqū(la) stomach of fish. R 411.32.
 mōqw(a) to hide a feather in a gambling dance.
 mōqw(a) yellowish.
 mogūga spoon of bighorn sheep horn (=yellow inside). R 579.51.
 mawa^ε bark of red pine (Kos).
 mōx^up^εlēq pine tree (Kos).
 mōxūla dirty. BAV 113.14.
 mō^εla to be grateful, to thank. III 66.30.
 mōl(a) rough.
 mōlta spongy.

d

dēyō(dzō) flat yellow cedar wood. R 163.22.
 dēwēx cedartwigs. III 27.15; R 71.33.
 dēma- to be out of sight. C 354.13.
 dem- salt, sea.
 dempla salt taste. R 356.42.
 demsx^εā sea. R 97.72; salt.
 demga^εlas armpit. C 290.18.
 demqola armpit. C 18.25.
 demxw(a) to touch privates of sleeping woman.
 demxsem basket of cedar bark with grass embroidery, like those of Nootka.
 demlēxu(la) to make rumbling noise. III 376.20.
 dē^εn(a) sandstone. R 124.88.
 denēk^εa to cut off strip of blubber. R 456.10, 12.
 dent-
 dentlēd to talk, discuss. III 145.15.
 dentēla III 112.12.

- dens- cedar bark.
 denem rope. III 53.1.
 denas bark of red cedar. R 89.76.
 denyas cedar bark (Kos).
 denasmis red cedar. III 78.11.
 densen cedar bark rope. R 75.26.
 dentsem (hat) of cedar bark. R 139.19.
 denx⁵id to haul in rope. V 478.14.
 dents⁵ek^u dancing board. C 28.16.
 (dents⁵eq?)
 denx^u- to stand in a row. III 296.19.
 denwayā anchor line. R 125.8.
 denx(ela) to sing. III 69.39.
 dek'(a) to bury.
 dex⁵p⁵eq grave-tree. III 279.4.
 deg⁵e⁵ya grave. III 57.11.
 dex'(a) to open eyes. III 95.40.
 dex'āla to keep eyes open. R 199.38.
 dex-dex'ilil owl. III 308.40.
 dex-dex'inē owl. C 338.15.
 dex'(a) to soak. R 108.89, 425.20.
 dex-dax' to eat soaked herring spawn. R 424.1.
 denk^u greased. C 356.17; R 425.20.
 dengwatslē grease box. R 82.7.
 dexw(a) to jump. C 212.27.
 dewil to jump into house. M 679.12.
 dex(a)
 dexayu round pole and wedges with round point for splitting trees.
 dexetōx⁵wid to spread tongs. R 370.15.
 delx'(a) damp. R 125.13.
 deldaemk'ila to make tools, utensils. III 189.17.
 dā(la) to take, carry in hand. R 130.20.
 daas handle. R 133.21; grip. R 109.15.
 dāyōd to take in middle. R 119.15.
 dādaelg'is person who takes enemy's clothing for witchcraft.
 dāgilēlem blankets given in advance in purchase of copper, to be returned later with interest (=put in hand in house).
 dāx'dasa to commit rape (=to take and put on ground).
 dābendg'ala to put an equal amount of blankets on a pile offered by a rival, thus accepting them.
 dādego to fight.
 dāp(a) to tow. C 326.33.
 dādek'ās property. C 104.30.
 dādek'ā to be jealous of each other. III 123.22.
 dāda father!
 (dādelēg'a silver bracelet =dollar [silver] on back). III 449.5.
 dādaōma property. C 256.26 (New).
 dēda⁵mala to move things. III 408.32.
 dādēqam white moss.
 dās(a) to dive. C 66.28.
 dāts father! III 135.3.
 dāg'ino⁵ fellow wife. III 142.18.
 dāk'ints⁵ēla fish jumps down beach. III 302.42.
 dāl(ela) to laugh. III 97.16.
 dāl(a) to unfold. III 338.41; R 228.21.
 delk^u unfolded. R 454.74.
 dā to wipe. III. 469.12.
 dēg'idano towel for body.
 degemyo towel for face. V 443.12.
 dēxsano toilet sticks.
 dēida loan at 100 per cent interest.
 dewāna⁵ liver. R 245.79 (t'ewāna?).
 dēdemala property, provisions stored in house. C 104.31.
 dēstō⁵elax dolphin. (New).
 dēstawūlk^u. (New).
 dek'(a) seal, salmon dives. III 302.42.
 dēqw(a) to punch. III 27.40; R 76.65; 133.5.
 dēgwayu pile-driver. C 382.21.
 dēx^u yellow cedar. R 129.1.
 dēwa⁵ yellow cedar (Kos).
 dēxūmano⁵s Dōqwa⁵is hafted stone hammer (of Dōqwa⁵is), not used by Kwāg'u⁵.
 dēlak'(ila) fish jumps. R 183.6; III 326.5.
 dāp'en(dzō) squid bones on surface. C 172.15; R 471.41.
 dāqāla. V 441.20.
 dōmaq heart of wood. R 57.11.
 dōdegwig'ē⁵ Ulna barbata.
 dōt-, dōt'lāla to speak. C 314.2 (Kos).
 dōdas words of song. C 318.26 (Kos).
 dādodala to reply. C 254.19 (New).
 dōs(a) to be poisoned by clams.
 dōyad having poisonous clams. C 376.3.
 dōstēnd R 91.11.
 dōsdek'wa Rubus macropetalus Dougl., -ursinus. C & S.

dōkw(a) to troll. R 238.4; a seal feast. R 459.80.

dōgwīl spine of porpoise.

dōx^udegwēs *Menyanthes trifoliata*. L.

dōqw(a) to see. R 173.19.

dādoqwala to watch. M 667.11.

dōgūl seen. R 119.25.

dōxdoqwa to watch. R 151.15.

dōdex^ustolił to think. C 208.9

(Kos).

dōxts!es seer.

dōx^uwalela to discover. III 41.34.

dōx^uwūls to stretch a rope outside. R 158.36.

dōl(ela) numb, cramped.

dōlemx^uid to have nightmare. M 669.4.

t

tewīx'a to go goat hunting. III 7.3.
(See tōx^u).

tew^uēnēnox^u goat-hunter. R 104.3.

tep(a) to break (dish, shell, bone). R 105.13.

temelqw(a) to appease.

tems(a) wedge jumps out. C 218.7.

temkw(a) to chop. R 82.15; to bite. C 332.22 (Kos).

temx^u(alis) plants show on ground, to sprout. R 194.2.

teml(ela) to throb.

tes(āla) to lean against. R 99.42.

tes(āla) to sit with knees drawn up. III 87.12.

(te^una) for de^una sandstone. V 486.14.

tenk^u hill, lump.

tenk'a to boil over. R 341.55; 478.54.

tenk'la hill on rock. C 246.30.

tenx^uts!ā lump inside. R 59.71.

teg'ēk'ila a small bird. (See tēg'ēg'ila).

tek'ālaēnē^u R 170.60.

tek'āla to be full. C 26.15 (tenk'āla?).

tek'lē^u belly. R 174.30.

tek'los deer. C 200.23 (New).

te^ux^uūnē^u deer skin blanket. C 374.28 (Gwas).

tek^u- (teg- ?)

tegūl^uexs to pull out of canoe. R 175.18.

tētegenōd to take up at sides. R 220.30; 469.23.

te^ux^uwīd to cut open (fish). R 410.1.

tēte^ux^ubē^u soft places between ribs.

R 428.3.

tek^u-

tētak'ostōd to hang up. R 401.19(?).

tekoya blown off by steam. R 102.15.

teqū(la) a boil throbs.

teqla mud on rock.

teqlw(a) octopus. R 151.23.

te^ux^umas bile, gall. R 450.85 (te^ux^u-mas?).

texem cedar withes. R 111.17.

telp(a) to follow. III 107.6; C 400.23.

telkwala to run. (Kos).

teltel^ux^ubē^u cartilage at end. R 447.18.

telk'w(āla) noise of splashing. X 168.28.

telqw(a) soft. R 167.4; tender. R 402.21; weak (ripe). M 665.17; feather bed; to give blankets to owner of copper in advance of purchase.

telts!(a) to warm oneself. III 212.7; C 304.24 (Kos).

ta to wade. III 356.5.

tāstala, tāx^uustala to wade up river.

tāyałts!ala a kind of preserved salmon. R 239.29.

taōd to bring. III 282.27.

tōx^utōwalag'ila to go farther. M 703.2.

tāminas squirrel. III 357.29.

tānīs cannibal (Hēldza^uq^u). M 693.9.

tāk'ap!a to strike together. III 215.10.

taq-

tāgał olachen-net. V 486.1, 3.

tāqēla to make an olachen net. V 486.1.

tāgwaqē man's breechclout.

tāsāl to shove together. R 74.11.

tēs(a). elastic. V 497.39

tēnokwa to pole canoe. III 104.17.

teg'ēg'ila *Brachyramphus marmoratus*.

tēk^u-.

tēgu^unakūla to come in sight. X 186.2.

tēklwāla to joke. III 24.6.

tēk^u- to hang.

tēk'la suspender. V 388.10.

tēgwīl to hang in house. R 236.13.

tētekwasela two baskets hung, one on back, one in front of body, in berrying.

tēq(a) to drop. X 153.14.
 tēx^ēid to jump. C 144.26.
 tēx^ētēx^ēalil owl (*Bubo virginianus*).
 tēxa hemlock leaves (Kos).
 tēxatslē bladder of porpoise. R 450.89.
 tēl(a) bait. III 293.2; R 162.82.
 tatēla to go to get bait. R 475.51.
 tēlx^ēeg^ēELEYīnd to sprinkle. R 258.65.
 tōxs bilgewater. R 371.3.
 tōp(a) speck. R 202.22 (tōpa?)
 t^u (exclamation of mink). C 142.25.
 tōx^u-
 tē^ēwa to attack. III 468.24.
 tōx^ēwīd war dance. C 28.16.
 tō^ēyag^a to commit suicide. III 122.8.
 tōxwa to make trail by walking. C 14.16.
 tōx^ēwīd to spin.
 tōlas^ēels to break up. C 170.18.

t

t!ēp(ēla) to be covered by some substance. R 154.36.
 t!ēpsem to be covered by water. R 288.62.
 t!ēbēg^a to drive in. R 93.16.
 t!ēm(a) to sew with cedar twigs. III 302.29.
 t!ēm(a) to lash up. III 303.9.
 t!ēmagim lashing. R 140.7.
 t!ēms(a) to beat time. III 86.6.
 t!ēm^ēyayo baton. III 57.36.
 t!ēmēdzō board for beating time. III 86.5.
 t!ēmsāē^ē wart.
 t!ēmts! *Unifolium dilatatum* (Woods, Rydb.).
 t!ēmkw(a) to cardle, to shrink, to shrivel. BAV 120.15; R 57.8.
 t!ēm^u chopped in short pieces. R 189.10. (Correct tēm^u)
 t!ēmq(a) to pin. III 347.21.
 t!ēm^xw(a) to pick gooseberries. R 221.1.
 t!ēm^xwalē gooseberry. R 221.1.
 t!ēm^xūmis gooseberry bush.
 t!ēnaxtōl weaving frame for cedar bark blanket.
 t!ēnt!ēgō to marry in one's own family.
 t!ēns(a) to shelter against rain; shade. III 121.22; X 161.9.
 t!ēnsēlayo.
 t!ēm^x knot in wood. (t!ēnx^ē?). V 332.12.
 t!ēnx(a) to walk with jerky motions.
 t!ēnx a bird.
 t-ēnx^ē-
 t!ēnt!ēnxēdzō veins of leaf, ridges between grooves. R 275.25.
 t!ēk^u(a) soil. R 73.79.
 t!ēk^ēlēlak^u garden bed. R 189.14.
 t!ēgun a kind of canoe. III 287.16.
 t!ēkw(a) to butcher game, fish. R 411.30.
 t!ēkw(a) to poke with finger. C 66.4.
 — to take down. III 361.33.
 t!ēq(a) berry cake. R 269.9.
 t!ēq^u-
 t!ēx^usōs cinquefoil root. R 188.1.
 t!ēq!wanō cinquefoil plant. R 190.40.
 t!ēgūdzō cinquefoil garden. R 189.14.
 t!ēx^ut!aq^u to eat cinquefoil roots. R 194.27.
 t!ēx^ut!ēq!ūs a plant.
 t!ēx^u-
 t!ēx^ēila door, trail. III 47.26; law. M 677.14.
 t!ēx^ēa door, trail. C 310.11 (Kos).
 t!ēx^ēila to make trail. M 677.14.
 t!ēx^ēlē^ē ladder. C 104.25.
 t!ēnnâyē^ē side door. C 412.6.
 t!ēls(a) to split halibut, salmon. R 249.75.
 t!ēlyayo knife for cutting halibut, salmon. R 245.56.
 t!ēlēk^u sliced. R 251.200.
 t!ēls *Viburnum Pauciflorum*, Pylaine, berries. R 92.39.
 t!ēlsmis *Viburnum* bush. R 216.16.
 t!ēlk^u soft (t!ēlq^u?). III 54.10.
 t!ēlq!aa female (fish).
 t!ēlxw(a) to soften by beating with wedge. R 296.83.
 t!ēlōk^u pounded. R 130.32.
 t!ēlwayo cedar bark beaten. R 129.17.
 t!ēlwagayo III 197.14; t!ēlwagano. V 476.1; club.
 t!ēl- to gather blanket over shoulder. R 118.6.
 t!ā-
 t!āx^ēid tree falls. R 57.7.
 t!ās tree lies on ground. R 82.6.
 t!ās^ēyala invisible, hidden. X 55.24.
 t!āyolem sun protector. R 125.21.
 t!āx^ēid to become invisible. C 176.17.

tłāk'a to lay down something soft under another thing.

tłāg'il bed mat. M 726.7.

tłāq-; (tłāq-?) round things lie on ground, to pick up stone. R 164.28.

tłāgatslē stone basket. R 287.35.

tłāgem load of stones. R 295.56.

tłāqala to carry stones, box.

tłēqwap pile of wood and stones for steaming. C 162.7; R 72.63.

tłāx'id to pick up stones. R 294.50.

tłaxtslāla to put stones into.

tłāqemlihlāla to place before guests. C 172.26.

tłāq^u

tłāx^uwid to spear salmon. R 303.11.

tłāqwaxsāla to spear salmon in muddy water.

tłātlaqlwa to spear salmon (Mam.; Kwag). R 303.10.

tłāx'id to turn right side up. V 347.7.

tłēwana liver of porpoise.

tłēyō hemlock branches for herrings to spawn on. R 185.22.

tłēwāla to be on water. R 185.20.

tłēp(a) to step on. R 351.13.

tłēs(em) stone. R 68.89.

tłatlēdzem pebbles. R 190.31.

tłēsx'ā stone edge. III 96.18.

tłēsap! to throw each other with stones.

tłēdzedzō slate (=flat stone).

tłēnqw(a) a dance.

tłēk'(āla) to lie on back. III 256.38.

tłēx'dzō settee. C 394.6.

tłēk'a to sharpen knife. III 91.4.

tłēg'ayo whetstone. R 68.89.

tłātłēkwamak'a curdled blood on water. M 706.2.

tłēqala to bend back. R 147.22.

tłatlāla to await. C 164.14.

tłēx'(a), tłēx'(ila) to carry round thing on shoulder. III 27.36.

tłēnk^u round thing carried on shoulder.

tłēx'(a) a fish (Anarhichas lupus).

tłēqw(a) to sip.

tłēgwayo feasting ladle.

tłēl(a) to soak. R 315.6.

tłēltlā! to eat soaked salmon. R 316.20.

tłēlk^u soaked. V 441.22; R 441.47.

tłāg'idzod to put on stones. R 433.26.

tłōp!exlē^ē fawn (tōp!exlē^ē?). C 160.17.

tłōtēwa fawn.

tłōtlālā! speckled hawk.

tłōtlō star. III 323.15.

tłōtlop!a a fish (Sebastes pinniger).

tłōmēlē a fish (Atheresthes stomias).

tłōs(a) to cut. R 322.9, 104.12.

tłōq^u- gap, narrow opening. R 140.12.

tłōtloxsem open weave with small holes. R 140.13.

tłōqlūxstē^ē wool tassel of blanket.

tłōxw(a) swell. III 363.26.

— to cut out intestines. R 405.9.

tłōxwa to spear salmon (Denax'dax'x^u).

— to mark trail. C 14.16.

S

se^ēya hair. R 158s.28; leaves of kelp. R 255.25.

se^ēse^ēyak'len hair line. R 158.43.

sewelk^u twilled. R 125.10.

sep(a) to throw a long thing. C 2.17;

canoe has headway. R 97.75; to answer. III 469.30; to be late. III

459.12; rays of sun strike.

sebelx(a) metallic noise. III 152.34.

semk'(a) to try out oil of olachen. X 33.9; R 466.49.

semyak'awē^ē remains left after trying out oil of olachen. R 299.58.

sems mouth. C 142.22; R 446.11.

sen(a) to think, plan. III 40.36.

sēnat dancer. III 84.6.

sēnat!āla to speak of a subject. C

90.7.

seng'a to resolve. C 24.23.

sen- entire.

senbend from beginning to end.

III 36.35.

senx'ēid to be whole. R 121.36.

sēentsō harpoon shaft. C 86.19.

senq(a) to peel off bark. R 126.24

sek'(a) to spear. R 236.20.

seg'inētē obtained by spearing. R 305.8.

seg'enōdzē one finger width. R 117.39.

sek'(āla) to lie against. R 274.18.

sek'!(a) five. R 89.73.

seq!(a) to eat herring spawn. R 425.24.

sex'enē^ē. R 87.13.

- sex'āla to pick roots out of sand. R 190.44.
 sex^utslā industrious. R 272.74; to agree. III 351.10.
 sex^utslā measure from angle of thumb and first finger to tip of first finger.
 sex^usem elongated. R 180.35 (sex^u-sem?).
 sexsek'ē long hair of goat. R 444.23.
 sel(a) to drill. R 64.92.
 selem *Vaccinium ovalifolium*. R 300.78.
 selp(a) to twist. R 120.9.
 selt(ala) to be quiet. C 64.25.
 selt(ax^utslānē) little finger. R 68.82.
 sels- to pick out. III 237.27.
 selgaak^u picked out.
 selqw(a) to twist. R 57.13.
 selxsemāla twisted (=k!wēx^use-māla).
 selqlwētsa squint-eyed. V 478.5.
 selbexw(a) to squirt out of mouth. R 363.12.
 saents!ō (s^uentsō) harpoon shaft. R 157.2.
 sa(x^u)- to stretch out, to wrap.
 sāx^uid to stretch out. III 16.1.
 sāx^uts!anala to wrap around hand. R 106.37.
 saēl diaphragm of porpoise. R 453.62.
 saōk^u board (=stretched?). III 8.7; R 96.57.
 sāk'liqāla alive (?). C 24.11.
 sāyena whole. R 190.43.
 sāyopālgiwala to send ahead (canoe). III 149.22.
 sābend to overdo. III 18.1, 149.22 (=stretch to end?).
 sāaq sap. R 114.63.
 sāyōq^u pure, unmixed. R 269.5.
 sāoltala noise of falling objects. III 465.2.
 sabex'alela to hear. C 394.20.
 sap(a) to skin. C 10.26; R 441.3; to flense. R 447.16.
 sa^udēkwax^uid horsefly. C 396.27.
 sās(em) children of one couple. III 45.6.
 sas- spring salmon.
 sāts!em spring salmon (*Salvalinus fontinalis*). III 102.7.
 sāsasdē dry spring salmon. III 225.32.
 sāk'afya to watch canoe. X 9.32.
 sāk'(a) to give away canoe. M 670.2.
 sak'ōdē joint of box. R 69.1.
 sakw(a) to dig fern (*Pteridium aquilinum*). R 195.12.
 sāgum fern root. R 195.12.
 sakwa to carve meat. III 20.5; R 448.45.
 sax^ux'ā butcher knife. M 666.8; R 446.8.
 sax^udzō butcher board. C 174.11.
 sakwila to give a seal feast. R 458.58.
 sāk!wis seal-oil. III 192.19.
 saqlw(a) to peel off bark. R 131.13.
 sāqlwāems maple tree. V 387.31.
 sāqlōd to peel off bark. V 473.27.
 sēsaqlwāmōt bark dish. III 254.36.
 sax^usto R 109.14.
 sāl(a) blind. C 266.3 (New).
 sālaēdana fern (*Polystichum munitum*). C 292.12.
 sāl(a) love song, mourning song. X 6.12; C 120.9.
 sā to put up roof. III 137.30.
 sāla roof. III 45.24.
 sē to put meat down. R 462.26.
 sēp(a) to shine (sepa?).
 sētk'lot!en to split in falling. III 184.5.
 sisiul fabulous double-headed serpent. III 60.37.
 sēsok!wa widgeon duck.
 sēnat plan. R 81.63; dancer. (See sena.)
 sēnatāla purpose. R 121.32.
 sēnoqw(a) oblique. R 59.70.
 sēnogūdžōd to bevel. R 64.97.
 sēk'laqa cane (in use).
 sēk'lağanō cane. M 675.4.
 sēq(a) to spear (devil fish). R 470.6.
 sēx'(a) to peel sprouts. R 343.32; to eat sprouts.
 sēxw(a) to paddle. III 255.38.
 sēwayo paddle. R 127.49.
 sēx(a)
 sēx^uid mouth gets dry and sore. III 451.36.
 sēlan grandchild's mate *versus* mate's grandparent.
 sēlem snake.
 sēlis snake in belly. M 685.18.
 sō thou. III 110.32.

sōp(a) to chop. R 57.11.
 sōbayu adze. R 57.2.
 sāyobēm small adze. R 111.3.
 sōx^usōx^u a cry of raven presaging rain
 (=dripping).
 sōx^uts!ēs R 131.8.

dz

dzebeq(ēla) to fit loosely. R 139.13.
 dzem(a) to cover with soil, ashes. C
 248.18 (New).
 dzemxw(a) bluish.
 dzemx^ustō milky color. R 339.17.
 dzem^uwa bluish stone for chisels.
 dzemōk^u milky. R 339.14.
 dzet(a) to split roots. R 115.13 (ts!eta?)
 dzetaxōd to pull off cedartwigs. R
 120.18.
 dzes^uēd to get warm. R 339.19.
 dzeseq^u young cedar. R 166.4 (dzes^usek?)
 dzendzedzō R 118.2.
 dzendzengēlexsela smell of canoe. C
 262.4.
 dzendzenk^u!āla to deride. X 67.6.
 dzendzenx^uLEM nettles.
 dzek^u(a) to rub. R 95.27.
 dzegwat dried sockeye salmon (Gwas).
 dzegw(a) mud, soil. III 283.10; R
 88.36.
 dzegut coal. R 58.40.
 dzex^uīna iron. V 494.16.
 dzex^uīna Adiantum pedatum L.
 dzex(a) to split or crack (wood). R
 141.29.
 dzexeq^u poles. R 184.9.
 dzex^u(īla) to make war. III 350.23.
 dzēdzax^uLEN weapons.
 dzelem tentacle of squid. V 475.33; R
 471.32.
 dzelāk^u mutilated (fish).
 dzes^ulāl lake. III 62.11; C 30.2.
 dzeltslaak^u split. R 115.14.
 dzelxw(āla) to run. III 103.2.
 dzelt(a) to spread out herring spawn.
 dzēdzeltsidzē anklets. III 205.22.
 dzelts!eno cat's cradle (game).
 dzaanxa to nod head in pity. III
 122.19.
 dza^uwūn Oncorhynchus nerka.
 dzā^um breast. III 87.13.
 dzāma child sucks.
 dzamēsp!a taste of milk. V 478.4.
 dzemdzemxūlas nipples of por-
 poise. R 450.87.
 dzās(a) dark blue.

dzādzēq xūldzōs a fish (Hexagrammus
 superciliosus).
 dzās(a) to pour over. R 245.76.
 dzādzēquma Opulaster capitatus(Pursh)
 Kuntze, used as a purgative.
 dzak^uīnx point of double-headed sal-
 mon spear (Kos).
 dzāk^uōd R 267.80.
 dzākw(āla) opened out, uncoiled, re-
 suming straight shape. R 116.15,
 165.60.
 dzāqw(a) evening. R 190.47.
 dzāqwxstala supper.
 dzāq!wa northwest wind. III 112.23.
 dza^uwūn silver salmon. R 241.28.
 dzādzōm small silver salmon. III
 303.32.
 dza^uxwasdē dried silver salmon.
 dzēdzax^uLEN weapons.
 dzāxūn olachen. R 299.58.
 dzāwadala to fish for olachen. R
 198.7.
 dza^ux^usēnd to tear to pieces. X 191.28.
 dzāl(a) heavy swell.
 dzēg^uexdzem inner rounding of canoe
 bottom. V 363.4.
 dzēg^uītēnd to rub on paint. V 493.8.
 dzēk^u(a) to dig clams. III 422.14.
 dzēg^uayo digging stick for clams. R
 72.73.
 dzēk^u(a) to cook huckleberries. R 297.27.
 dzēg^uas place of sprit. R 100.5.
 dzēkw(a) to stretch out leg.
 dzēguns to spear halibut.
 dzēk!wayo hind flippers of seal
 (=means of stretching on rock);
 M 677.5; R 452.28.
 dzēk!wis catfish oil. R 94.16.
 dzēgum prong of salmon spear. R 175.
 14.
 dzēl(a) fresh (fish). R 316.23.
 dzālē cockle. R 179.3.
 dzōyaqē^u house with several platforms.
 X 62.23.
 dzōp(a) to stuff into a hole. R 275.28.
 dzōbēltala to dip up and down. R
 75.27.
 dzōmēg^uāl pole. R 127.44.
 dzōnoq!wa a monster. III 87.34.
 dzōnoqwa to utter cry of dzōnoq!wa.
 dzōnogwēs dzōnoq!wa of sea.
 dzōqw(a) to bend. R 122.58.
 dzōxw(a) to lift. III 471.38; to promise
 potlatch. III 451.28.

dzōx^u- pole.

dzōxūm pole. III 27.25.

dzōdzēxūla to stiffen. III 27.25.

dzōdzōx^ubend to sharpen ends. R 166.10.

dzādzē^{wa} to fetch poles. III 78.7.

ts

tseyōsa to dip up. R 375.47.

tsebā^{ma} old cedar bark blanket.

tsemōla stream runs against rocks (Āwī-k'!ēnox^u).

tsemōt(āla) to be quiet, not to be allowed to speak. III 467.34.

tsemk^u-

tsemgwīg'a broken back. III 319.40
(New = qugwēg'a Kwag).

tses(a) to take refuge. C 84.21.

tses(āla) to press against (?). R 114.80.

tsenxwa fat. R 248.32.

tsek'(a) to cut out bushes, to cut out trail. III 142.42; R 159.10.

tsāyō ax. III 27.23.

tsāk'a to eat (split) sea eggs.

tsek'(a) to spin cedar bark into a single thread (Āwīk'!ēnox^u).

tsīk'!emīn stone adz.

tsekwa(a) to roll together stones for salmon trap.

tsege! berries of *Rubus Nutkanus* (Rubacer villosus Rydb.).

tseq!ūs soil. C 222.25.

tseq!ūls diabase. III 154.13 (ts!eq!ūls?).

tsex^εwid to gather mussels. C 262.16.

tsexw(a) tide runs.

tsexwalōdala tide runs against rock.

tsexūla cascade, to overflow.

tsāxwa to drip. R 235.32.

tsāx^umis raindrop.

tsāōqwa liquid drips.

tsex'tsaāngwis long prairie. III 323.7.

tsex^utsālas inclosure into which salmon go. C 370.19 (Gwas).

tse!xw(a) crab apple (*Malus diversiflora* [Bong] Roemer).

tse!tse!ē a berry. R 300.78.

tse!lx(a) hail. III 103.1.

tsās(a) to pour water on hot stones. R 74.14.

tsāsēls to stretch a rope. V 493.22.

tsāsēid to stretch a rope. V 494.1.

tsāsaya!lāla to pass each other. C 100.22.

tsātsēk'ina to find by chance. R 358.23.

tsāk'(a) to split sea eggs. X 115.15. (See tsek'a.)

tsak'=tsāg'ano *Dryopteris spinulosa*.

tsak'os root of—. R 195.1.

tsāq- board on edge.

tsāgem side board of house. III 50.2.

tsāqemēs house front. R 343.18.

tsāx'(a) slippery. R 290.18.

tsāx'ens a kind of tough wood. R 182.7 (tsāx'ens?).

tsāxenēs bark. R 126.22.

tsāxāla to walk with fast short steps.

tsāx(a)

tsāxis riverside beach.

tsā to draw water. III 43.18.

tsālayo bailer. R 74.4; milt of porpoise.

tsēxla ladle. R 292.25.

tseyilg'is water carrier. III 408.16.

tsāp! apron. III 108.21 (tsāp?).

tsāp!ēdzē^ε spawn of halibut. R 243.40.

tsāp!ēsēla female fish.

tsāma R 408.7.

tsēt(ēla) to tilt. III 384.5; steep side hill, raft of driftwood.

tsēts!exsdala weir has long basket. III 302.12.

tsēna^xūla trouble. (?) M 705.17.

tsēnōma perch. C 206.14.

tsēkums to pick up ashes. X 83.8.

tsēk'(a) to pour in among.

tsēkw(a) to pry up with lever. R 182.11.

tsēgwayobē^ε tip of paddle. R 182.11.

tsēq(a) to dip with feasting ladle.

tsēx-

tsēnabōd to light fire underneath. R 287.40.

tsēx'(a) to trickle down. R 435.73.

tsēx(a) to melt (tallow). R 432.80 (or tsēx'a?).

tsēx(a) to kill wounded game. V 485.

tsē!axabala water sprinkles down.

tsē!tsaāngwis prairie (New).

tsōp(ēla) to paddle against tide.

tsōp(a) black spot.

tsōpamala jingo (=black-headed).

tsōp!ēpēla female sandpiper (=black chested).

tsōtsepts!ā golden plover (=black spots in armpits).

tsōplālē thrush. III 138.23.

tsōmōs to break out teeth. III 96.19.
tsōs(a) brittle. R 127.53.

tsēwēk^u powdered. R 279.74.
tsōkw(a) canoe, box breaks. III 467.6.
tsōkwāla round mouth of cannibal
dancer. III 199.29.

tsōxw(a) to adze off fine chips. III
199.29.

tsōk^u fine chipping.
tsāyō adz for fine chipping.
tsōlexa brittle.

ts!

ts!es-

ts!ēyīm guts. III 344.5.
ts!ēsgūwē stomach of porpoise.
ts!ēyōxlā navel cord.

ts!ēp(a) to dip food in oil or sirup.
X 33.9.

ts!ēbatslē oil dish. III 192.19.
ts!ēm(āla) to point with finger. III
208.33.

ts!ēmālx' ts!ānō^ε first finger. R
128.57.

ts!ē^εm(a) to melt away. X 229.15; R
430.49.

ts!ē^εmak^u graphite.
ts!ē^εmēg'ind to cover over. R 237.44.
ts!ēm^k(a) careful with food, saving.
ts!ēm^qw(a) to crawl through a small
hole; to bolt long strips of meat. C
38.5.

ts!ēm^qlwa a fish (Asternopteryx
gunnelliiformis).

ts!ēt(a) a board, canoe, cracks (on ac-
count of sun). III 65.36.

dzetlēd(?) to split roots. III
27.41.

ts!ēdāq woman. R 59.57. ts!ēdāq pl.
ts!ētx'āla to squirt out. X 151.3.

ts!ētx'ēnoē^ε clitoris.
ts!es-

ts!āts!ēyīm eelgrass. R 181.21.
ts!āts!ēsmot dead eelgrass. R
72.66.

ts!ēskw(a) golden-crowned sparrow.
(Nak).

ts!ēsts!ēs golden-crowned sparrow.
(Kos).

ts!ēsqwanē golden-crowned sparrow.
(Kwag). III 138.23.

ts!ēs^xwēq^u sandpiper.
ts!ēts!ēn rapids.

ts!ēnāas R 224.25.

ts!ē^εnēxa guts of squid. V 492.37; guts.
(Kos). C 332.30.

ts!ēnēwa "bunch barnacles."
ts!ēndek'a to be scared. III 449.13;
C 348.5.

ts!ēnk^u-
ts!ēnts!ēnkwa to wash hands. R
308.77.

ts!ēnk^w(a) roasted dry salmon (from
ts!ēx'a).

ts!ēnk^w(a) to pay out line. R 177.61.
ts!ēnk^w(a) furious, sing. III 223.13.

ts!ēngūm cause of fury. C 126.5.
ts!ēnxwa furious. III 223.13 (New).
(dzēndzenk'āla to deride. X
67.6?).

ts!ēk'(āla) to be awake. III 137.13.
ts!ēts!ēk'ila watchman. III 447.23.

ts!ēk'lsā(ēla) to tell news. III 49.34.
ts!ēkw(a) short. R 81.58; pl. ts!ēl-
ts!ēk^u. R 228.24.

ts!ēkumēl tree stump.
ts!ēq(a) to throw away (old, useless
objects). R 121.34.

ts!ēq^w(a) dust (on clothes).
ts!ēxts!ēqlūs dust on ground.

ts!ēqlūs diabase. R 130.20. (tsē-
qlūs?).

ts!ēx'(a) to singe. R 309.22.
ts!ēx'(ila) sick. III 423.1.

ts!ēx'q!ōlem sickness. C 50.14.
ts!ēx'ās new (mat or blanket). III
64.15.

ts!ēxw(a) to stab. III 270.20.
ts!ēwayo bone dagger.

ts!ēx'walil to dig up floor. R 256.31.
ts!ēx(a) tough. R 122.51; elastic; to
bend. R 82.8.

ts!ēts!ēxēg'ē sapside of wood. R
112.37.

ts!ēxō lin cod.
ts!ēlāyē spruce root basket. C 316.14
(Kos).

ts!ēlāk'a old salmon with white skin.
R 223.11.

ts!ēlwaq(a) to praise. III 42.21; to
supplicate. R 193.96.

(ts!ēlk')
ts!ēlts!ēlk' feathers. III 14.9.

ts!ēlgwa^εlāla eagle screeches. C 278.9.
ts!ēlgwa^εl to forbid. C 232.26 (New).

ts!ēlqw(a) hot. R 75.33.
ts!ēlx'(a) fish go up river. III 71.3.

- ts!elk'(a) startled. X 189.42; scared. III 46.31.
 ts!äx^əalis. to drift ashore. C 364.22.
 ts!ä(la) tide, current. III 227.10.
 ts!ä^əya younger brother. III 46.23.
 ts!äwē beaver. III 130.17.
 ts!äwünx winter. III 378.7.
 ts!äp!ax leaves of red cedar. R 95.40.
 ts!äs(a) to be taut. R 158.37. (See tsäsa?).
 ts!äm^ə fish bait. R 223.5.
 ts!anananā' exclamation of Mink, for anananā'. C 158.15.
 ts!änōsa to catch seals, deer in net. X 14.36.
 ts!äs(a) whale blows. III 313.21.
 ts!äts!ak'owa snipe.
 ts!äs(ala) to resolve. III 467.39.
 ts!änōq!wala to urge, ask. X 4.19.
 ts!äg'öl old canoe. III 318.7.
 ts!äts!ax'sila to caulk. C 278.22 (New).
 ts!äk'(a) bird makes nest of soft material.
 ts!äg'il bed. III 65.35.
 ts!äk'iyend to cover with soft material. R 185.50.
 ts!äg'idzem first course in meal. R 384.38.
 ts!äg(a) mountain goat (Äwik'!ēnox^u). III 403.11.
 ts!aq-
 ts!äqöd to peel off cedar bark. R 122.55.
 ts!äqems outer cedar bark. R 121.25.
 ts!äts!aqela to run out. R 302.42 (ts!äxela?).
 ts!äqw(a) lean salmon. R 354.36.
 ts!äx'ens *Holodiscus arifolius* Sweet., *Sericotheca discolor* (Pursh) Rydb. R 157.3.
 ts!ax^əwid to open. R 309.27.
 ts!älas(i'läla) to divide. R 369.25.
 ts!äg'a to run with tide.
 ts!äts!ax^əsem short board. R 186.20.
 ts!äxsa^ə carved pole in front of house. III 221.3 (=stretched).
 ts!äslēq!a mica. III 138.42 (dza'!ēq!a?).
 ts!äts!äx'it pain in body.
 ts!ēwalagEk^u gutted, cleaned. R 416.47.
 ts!ēs(a) to roast clams. M 682.5.
 ts!ēts!aoqūla to drip (melting). R 436.91.
 ts!äq-
 ts!äts!eqa winter ceremonial. III 15.12; R 342.11.
 ts!ägats!ē house in which winter ceremonial is held. III 11.13.
 ts!ēstāla tongs. R 70.18.
 ts!ēts!esg'in name of grizzly bear. III 30.37.
 ts!ēts!exsdala blanket wrapped behind a man. III 302.12.
 ts!ēts!asō tangled. C 386.10.
 ts!ēnē? R 175.14.
 ts!ēn(a) lean. R 313.31.
 ts!ēg'olas crosswise (ts!ēg'olas, short way). R 420.48.
 ts!ēg'inaga gull. C 232.10 (New).
 ts!ēkw(a) to eat clams. C 376.2 (Gwas).
 ts!ēts!ek!wēmas shellfish. III 157.11.
 ts!ēts!ax^əmöt clamshells. C 248.20 (New).
 ts!ēkwayo hind flippers of seal (dzēkwayo?).
 ts!ēk!w(a) bird. III 60.28; gull.
 ts!ēql(a) narrow. R 128.57.
 ts!ēqw(a) to travel over land.
 ts!ēx'(a) to pick elderberries. R 167.3.
 ts!ēx'ina elderberries. R 167.3.
 ts!ēnana stems of—. R 255.7.
 ts!ēx'mis *Sambucus melanocarpa* A. Gray.
 ts!ēndzō elderberry cake. R 260.99.
 ts!ēx'ewak^u cut. R 391.27.
 ts!ēx'ts!ēk^u fish hawk. III 296.16.
 ts!ēx'bē^ə prong. R 154.8.
 ts!ēlwa(la) to be famous. M 718.1.
 ts!ä to give. R 158.31.
 ts!ēwana to distribute. R 410.14.
 ts!ēwēk^u net measure. R 163.3.
 ts!öp!ax' mittens.
 ts!äts!östō^ə to stop up holes. C 160.4.
 ts!ōmax' barnacle. III 281.21 (Äwik'!-ēnox^u).
 ts!äts!äma a barnacle (ts!öts!ōmax C 64.11).
 ts!ös(a) to dig fern roots. R 143.30.
 ts!öyayu digging stick. R 115.1.
 ts!öts!esbes scaup duck. C 64.12.
 ts!ötsaga chickadee.
 ts!ön(a) thunderbird (Awailela).
 ts!öqw(a) to ring like metal. III 215.9.
 ts!öq!ūs(ēla) to put into mouth. R 412.51.

ts!ōxw(a) to wash. R 228.26.
 ts!ōk^u washed. R 406.35.
 ts!āwūnx winter. III 18.3.
 ts!ōx^ubetalis to push into ground. R 194.6.
 ts!ōx^uLEma grandson. III 51.29.
 ts!ōx^uLEmagas granddaughter.
 ts!ōi- black.
 ts!ōito black. R 58.42.
 ts!ōina coal. R 91.7.
 ts!ōi^{id} it gets black. R 91.15.
 ts!ōlēqa blackish, dark red.
 ts!ōts!almōt charcoal. R 94.20.
 ts!ōlōlaq horn spoon. R 102.2.
 ts!ōlayu powder. R 296.82.

II

neyīm^xso lashed. R 165.63.
 nep(a) to throw a round thing. III 104.18.
 nebayu stone club.
^εnem one. R 61.35.
^εnemābē^ε square around. R 62.48.
^εnemāsgem equal length. R 78.4.
^εnemādzō level. R 78.88.
^εnemāxⁱs the same. R 126.15.
^εnemaēlut house fellows. C 58.7.
^εnemāts two men who marry two sisters.
^εnemāla together. C 256.17; equal. R 78.3.
^εne^εmēma, pl. ^εnā^εnemēma family group (numaym). M 617.9; brothers. M 682.14.
^εne^εmēmōt fellows of family group, (numaym). R 59.50.
^εnemēg^a to agree. C 22.16.
^εnemwōt friend, brother's brother, cousin of same sex. C 148.26.
^εnemōk^u friend. M 706.8; one person.
^εnā^εnema nine. R 168.8.
^εnemsalēs to land. R 215.52.
^εnemsawil canoe goes across river.
 nenāmux^εula to go to see. III 46.22.
 nenkw(a) to send with message.
 nenwaqens to foretell. III 32.7.
 neg^a mountain. R 173.2, pl. naeng^a. C 174.21.
 nek(a) to steam. R 334.2.
 negūmp parent-in-law, child-in-law, nephew's wife, niece's husband and *vice versa*. III 51.17.

negūmp—Continued.

negübētsōl parent-in-law, child-in-law, nephew's wife, niece's husband and *vice versa* after death of intermediate relative.
 nēnegwāyad each having sons-in-law. R 436.3.
 nek^u-
 nekūla to travel at night.
 negwis to catch salmon at night. R 305.2.
 nek^w(a) to pick salal berries. R 208.2.
 nek!ūl salal berry. R 60.76.
 negūd^{zā} salal berry cake. C 356.26.
 nek^εlāla to walk on rock.
 neqa(?) to find by chance.
 neqels to find on ground. M 678.1.
 negēs not moving(?).
 neq- middle, straight.
 negedzō middle of flat thing. R 64.86.
 negenōs straight edge. R 63.71.
 negexlāla to bend over.
 negēltōd to do the same. R 200.17.
 negēg^εē midnight. III 85.27.
 negōyā^εyē middle. R 100.15.
 pl. naengoyā^εyē. III 43.20.
 negōyoxsala half full. R 103.34.
 neqemg^ustā straight up. R 61.6.
 neqa to go right on. C 148.17.
 neqa ten. R 82.19.
 neqagⁱwala to start bow first. R 97.75.
 neqāla noon. R 358.40.
 neqālxstāla dinner.
 neqō to meet, to take revenge. III 469.28; C 346.19 (nāqō?).
 neq!ēbōd half fathom. R 96.52.
 nexsē^ε half. R 160.38.
 nexstā^εya to touch. R 86.96.
 nānaqasila to steer, to guide. III 79.32, 312.15; R 177.67.
 nānaxtō^ε flush. R 84.62.
 nāqemk^a just in time.
 nāqelx^εid to feel uneasy. X 5.4.
 nāxsaap!a mixed, half. R 190.34.
 nāxsilāla to hesitate.
 neqwa to swallow. R 342.15.
^εna^x- to cover with blanket.
^εnāwem cover. R 251.11.
^εna^x^εwid to cover. R 124.83.
^εne^x^εūnē blanket. R 210.14.
^εnōk^u covered. R 240.17.
^εnākūyāla to be covered. R 271.38.

nexw(āla) near. R 88.44.
 nō^{yo} medicine put near back of pregnant woman.
 nex^{sōk} spoiled child.
 nexāq goose. C 64.2.
 nānaxagem brant goose. C 362.26.
 nāxaq!em goose. C 362.25.
 nexelil to paddle against wind. III 351.21.
 nex^{usta} to walk up river. III 70.23.
 nexlaāx^{id} to become full grown. III 180.7.
 nela to sing. C 320.26 (Kos).
 nel^{yō} song. C 320.15 (Kos).
 nel(x^{id}) to fly. C 260.1 (New).
^{nela} laughing goose. III 84.10.
 nel(ela) to shake. X 85.7.
 nela to lie on back. R 168.13.
^{nā(la)} day, light, south. R 77.80.
 ^{naqūla} light. R 123.82.
 ^{nāxwats!ē} window.
 ^{nalōiela} to go south. X 3.11.
 nā(la) to dare. III 144.38.
 naē^s snow (on ground). C 14.4.
 naēnax^u to go home. (New.)
^{nawalak^u} supernatural power. III 59.40.
 ^{nawalakutāwē} tips of hemlock.
 ^{nanwalaguxlawē^s} little bunches growing on hemlock.
 namē^{yastōd} all go to one place.
 nāsa to cover. R 336.34.
 na^{yim} cover. R 165.52.
 nān grizzly bear III 33.24.
 nengeml grizzly bear mask. III 33.24.
 nānag-
 nānagēg'a to obey. C 440.2.
 nānax^{mē} to reply. III 52.15.
 nānaxtslō to imitate. III 85.13;
 nā^{nēlēlēlēla} to repeat. C 12.24.
 nanōx^{wid} to become uneasy. C 78.33.
 nēnasa unavailable. III 449.31.
 nak^{!ala} to expect. III 151.21.
 nānuk^u expected. III 124.10.
 ^{nē^snak'il} to look in house. III 163.33.
^{nakwēsta} thorough. III 185.13.
 nāqa to drink. R 199.35.
 nagats!ē bucket. R 88.53.
 nenq!ēma whisky. R 199.35.
 nagayu drinking tube.
 nax'ela swamp.
 naqēsta to be covered. III 177.8

^{nāxw(a)} all. R 73.97.
 ^{nān^{xwēmas}} all kinds of things. C 120.22.
 na^x^u vulva. III 46.36.
^{nāla} south, up river. III 7.1. (See ^{nāla} day.)
 ^{nelbend} to go up river. M 676.14.
 ^{neldzē} up river. R 223.12.
^{nālēnx} the most valued. III 178.37.
 nālem black cod. III 359.2.
 nālamē R 207.40.
 nāl!ē wolverene. III 44.39.
 nā^{nak^u} to go home. R 58.31.
 nāg'ē large basket of berry picker. R 208.13.
 nānaagem small front basket of berry picker. R 208.13.
^{nāl(a)} to carry a string of fish. III 184.20
 to haul a string of fish down river.
 nēs(a) to pull out. R 195.1.
 nēts!ēnox^u one who catches devil-fish. R 151.22.
 nēts!ē^s red cod. R 253.2.
^{nēg'(a)} night. III 394.33 (Kos);
 nēkūla to travel at night. III 115.19.
^{nēk'} to say. R 203.59; to wish. III 261.8.
 ^{nēnk'!ēqela} to think. C 20.10.
 nēqw(a) fetus dies before birth. III 184.28.
 nēqw(a) dirty water. R 283.53.
 nēx(a) to pull. III 23.1; R 116.6.
 nēt(a) to show. R 160.38; to tell. III 17.10; R 425.27.
 nāqē^s mind. R 244.55.
 nāqamala without sense. C 148.4.
 nāxsāla without sense. C 150.14.
 nāxsāla nobleman. V 441.16.
 nāq!ēgē^s song leader, V 441.19
 nāqadē song leader.
 nāla to threaten. C 94.12.
 nōgwa III 17.1.
 nōmas old man. III 61.42; grand-father!; place at which sea monsters are believed to live.
 nōmadzīl old man who has given up his rank.
 nōs mine. III 53.24.
 nūsnelaa Aruncus sylvestris Kost.
 nōs(a) to tell a myth, story. C 376.7.
 nūyam a myth. X 3.1.
 newēlem house story. C 308.9.

nu^ssē moon (name of a copper) (Hēl-
dza^sq^u).
nūn wolf. III 278.34.
nōxwa small blueberries. R 300.78.
nōx^usemd to cover. R 190.38 (?).
nōxwa to aim. III 139.24; nāla to aim.

III 127.10.

nōx^unokwaxla little thing! C 154.14
nōx^swid to heat (?) R 148.44.
nux^unē^smis animals of mythical times.
III 223.11.

ēnōl(a) elder brother, sister. III 131.9.
ēnōlast!egēmē^s eldest brother. III
45.18.

ēnōlawāli^t the line of first-born in-
dividuals of a family (=gⁱ).

ēnōlax^ttslanē^s second finger, R
106.55.

nūl- foolish.

nenō^slō foolish. III 73.20.

nenōlēmli^s to be out of mind. C
362.28.

nōla scared

nōlnēqalala troubled. M 717.3.

g

gⁱyē ? R 165.51.

gⁱwēs frost. R 186.3.

gⁱpa to tuck in between. C 18.23,

gⁱm^xwa a hump hangs on something (?).
gⁱm^xwali^t to lie on face in house.
C 296.14.

gⁱm^x^usē^ssta to hang head. III
329.26.

gⁱmwūlba hump on nose.

gⁱml- fishhook,

gⁱm^slatslē fish-hook box. V 472.4
(New) (=wiwak^uayewatslē Kwag).

gⁱāmo^sla fishhook. III 292.30 (New).

gⁱeta to work in wood, to carve (errone-
ously kⁱlita). III 422.32.

gⁱnwa to add. R 70.27.

gⁱns how many? III 457.4.

gⁱnōx^u how many people? C
374.31.

gⁱnl- child.

gⁱnānēm child. III 59.42.

gⁱnlaxlē child's name.

gⁱnlid having children. C 104.11.

gⁱg^aōlnuk^u parents. III 54.18.

gⁱāōlgⁱx^u parents. C 276.11 (New).

gⁱexw(a) canoe drifts away.

gⁱxw(a) steelhead salmon. III 303.25.

gⁱl(a) first. III 13.14.

gⁱldzes ancestors. C 300.23 (gⁱl-
ts!es?).

gⁱāla first. III 7.1; ancestor. R
223.16.

gⁱāxgⁱlaēl ancestors. C 12.26.

gⁱālaba to lead. C 386.31.

gⁱālogⁱwē^s leader. III 8.6.

gⁱālema^gi^wē^s foreleg. R 117.39.

gⁱl(a) to walk on four feet, to trot. M
666.19.

gⁱayimgⁱlsela *pl.* R 233.40.

gⁱlōt!end to step out on four feet,
like wolves. C 24.31.

gⁱla grizzly bear. C 384.19 (De-
nax^uda^sx^u).

gⁱlgaēmas animals. III 18.8.

gⁱlgaōmas animals.

gⁱgⁱlēm ermine.

gⁱlalalela to dry salmon lengthwise on
poles.

gⁱlēxwitsla water ousel.

gⁱlōl(a) to steal. R 223.19.

gⁱl^swa canoe. C 310.6 (Kos). (See
gⁱālā.)

gⁱl^xwila to make a canoe.

gⁱlp(a) to count. R 435.70.

gⁱlt!l(a) long. III 78.7.

gⁱldas long blanket box, box for
ceremonial objects. R 59.67.

gⁱlt!exlāla long handled (ladle).
R 258.56.

gⁱltslānē bala long span (tip of
thumb to tip of second finger)

gⁱl^x(a) leaky. R 91.16.

gⁱl^xas urethra ? (=Lladzāxs New);

gⁱa this. R 88.24.

gⁱāyanāla to know. C 56.1 (?).

gⁱāya-

gⁱāya^snakūla to come from. C 60.31.

gⁱāyōl to obtain from. III 26.11.

gⁱāyagas place from which one
comes. III 150.25.

gⁱāx^sid to come from. R 120.21.

gⁱāgⁱlēla from. R 60.13.

gⁱāyānēm obtained from. R 235.21.

gⁱāya^slas cause. C 160.1; R 397.86,
409.32.

gⁱāyāla to ask in marriage. C 328.33
(Kos).

gⁱāwēqlānēm small clams. III 134.23.
R 72.73.

gⁱāgⁱma small debts. III 452.1.

- g'āg'ōmas shadow on ground. III 354.20.
 g'āg'ōna to request somebody to do a thing for one. V 494.6.
 g'āx to come. R 88.52.
 g'āxēmōdala to give marriage presents. C 306.26 (Kos).
 g'alala birds expect danger and raise their heads (g'o^ēlāla?).
 g'ā^ēlā canoe. III 127.6. (See g'il^ēwa).
 g'alawala g'omaga a fish. (Hydrolagus collici).
 g'āg'iwāla twelve days. R 129.19.
 g'āxela selfish.
 g'āla loan at 100 per cent interest; to owe. R 432.10.
 g'i- to be, to put.
 g'ēs to be on ground.
 g'itslōd to put in. R 205.9.
 g'a^ēyas place where something is. R 225.43.
 g'a^ēyasila to make room. R 226.15.
 g'a^ēl to be on floor. R 75.31.
 g'aēlas bedroom. III 22.5.
 g'iyemtslā to be in. *pl.* R 126.12.
 g'ixsā stern seat in canoe. R 395.23.
 g'ig'a(ēqa) to resolve. C 20.6; R 111.2.
 g'iswāla to help. III 166.3 (see g'ōx^ēwid, g'ōxwāla).
 g'i lord. III 101.22; line of eldest children. C 16.29.
 g'iya my dear! C 70.3.
 g'is-
 g'inp man's brother's wife, wife's sister. III 207.21; X 201.27.
 g'ēdzōl man's brother's wife, wife's sister, intermediate relative dead.
 g'ēs^gas to make love to sister-in-law.
 g'ig'ēyatsaga mouse. III 38.15.
 g'ig'iltāla to purify. C 326.19 (Kos, Gwas).
 g'ig'ā tooth. III 96.19.
 g'ig-
 g'igāmē^ē chief. III 25.13.
 g'iqamēnē^ē chief's families. R 396.65.
 g'igabāyē lower chief. M 671.13.
 g'āg'ēsila to treat like a chief. C 106.2.
 g'igad subjects, those who have a chief. III 7.2.
 g'āgēl second chief. C 384.3.
 g'ēx^usō to cross land. C 104.13.
 g'ēx'sōg'ug'eyōx^usayōk^u one hundred bundles. R 192.76.
 g'ixa to sharpen knife, saw; to grind. III 96.19; to polish with gritstone. R 103.31; to rub. R 103.28.
 g'ēxa to put away. R 58.45.
 g'ilayo wrinkle.
 g'ōmaga liver (?). R 94.17.
 g'ōtlala loon. (Kos)
 g'ōgūyo foot. R 114.76.
 g'ōx^ēwid to help. R 242.7. (See g'i-wāla.)
 g'āwālapla to help each other. R 285.90.
 g'ōk^u house. R 58.31.
 g'ōkūla to dwell. III 7.1; village. C 24.19 (g'ōxwa C 376.10 [Gwas]).
 g'ōkūlōt tribe. III 30.31, *pl.* g'ōl-g'ōkūlōt. R 319.2.
 g'ōkwaōt tribe. C 308.15 (Kos).
 g'ōx^udems village site. R 204.66.
 g'ōgwad house owner. R 241.41.
 g'ōkuns woman married outside of her own tribe goes to get property from her father for feast.
 g'ōlala to expect unseen danger; to be uneasy. X 170.38.
 g'ōl- provisions.
 g'iwūlk^u traveling provisions. V 480.9, *pl.* g'ōlgiwē^ē. C 162.3.
 g'āg'o^ēla to try to get provisions. X 193.28.
 g'ōltāla supper.

k

- k'ip(ela) to carry wood in arms. III 334.7.
 k'āpa; k'āpa(ta) to embrace. C 220.9.
 k'imtslālil to keep. R 396.71.
 k'im^ēya to catch hamatsla. III 232.24; ends of circle meet. C 36.19.
 k'imta to pluck off, clean berries. R 264.9.
 k'imtāla to clean crabapples. R 216.73.
 k'it!alēlōd to fit in. R 152.33.
 k'it!elaxla cranky (canoe). C 64.9.
 k'esp!olē Ribes laxiflorus Pursh.
 k'its!exsdē tail of porpoise.
 k'ina to scoop up. X 168.35.
 k'enqalalēla attendant of cannibal. III 414.27.
 k'enqōx^ēwid to meet. C 172.16.

- k'inx'(a) to roll. III 301.26.
 k'anē hoop for game. III 296.37.
 k'inxstāla to have mouth in water. C 166.24.
 k'inqa to apply mouth; k'inx-
 ēalela. C 54.25.
 k'iq(a) canoes meet, people strike heads
 together.
 k'āqō canoes meet.
 k'iqalōd to nudge. C 18.2.
 k'iqēta to raise head (dog). C 10.12.
 k'ēgedzō to put down fish. R 229.3.
 k'āk'ewa to wait(?). R 318.17.
 k'ēxw(a) whale blows. III 312.14; steam
 blows off. V 473.6.
 k'ēwas blow hole of whale, por-
 poise, etc.
 k'ix(ēlāga) crow. III 47.30.
 k'exp!āla smell of crow.
 k'lāna crow. (New.)
 k'ix(āla) stench. III 319.14. (See k'il-)
 k'ēlāk^u muskrat.
 k'ēlēlēg'ind to lick off inside (?).
 k'īlx'(a) circle, round, to turn a grind-
 stone.
 k'īlx'sta a round pond with steep
 sides. III 143.3.
 k'īlx'ēid to revolve.
 k'īlx'sto round. C 392.32.
 k'ik'īlnala. trying to encircle (nov-
 ice). III 59.24.
 k'ak'īlx'ala to bulge. R 57.17.
 k'īlxw(a) to buy. R 289.86.
 k'īlōm price. C 86.2.
 k'īlx(a) to strike face (?).
 k'īl(wustala) to lift. R 430.49.
 k'īl(ēla) afraid. III 46.7.
 k'īlēm dreaded. M 717.2.
 k'ā- to put down a dish. III 81.32.
 k'ax'dzamōlil V 442.16.
 k'a'ya to drive away. C 340.4.
 k'ām(a) wing (cut off). III 313.17.
 k'āmaxk'amaqlastō snapping door. C
 272.6 (k'amak'amaqastō?).
 k'rat(a) to put down a long thing. R
 175.13.
 k'adedzōd to put down a long
 thing on a flat thing. R 62.56.
 k'lāādēm sticks that hold salmon
 flat in tongs.
 k'āk'ētenxēs side pieces of drying-
 frame. R 271.51.
 k'ādayōl ruler. R 260.98.
- k'as-
 k'āts!ēnaq spoon. R 102.2.
 k'ādzats!ē spoon basket. R 238.12.
 k'īk'ādzēm small wooden spoon. R
 290.4.
 k'as'id to distribute spoons. R
 407.51.
 k'asēla to make spoons. R 103.27.
 k'as(a) to shred cedar bark.
 k'ādzeK^u shredded cedar bark. III
 58.35.
 k'asēlē cedar bark being shredded.
 R 134.32.
 k'āyayō R 109.16, k'adzayo R
 109.4; instrument for shredding.
 k'ats!āēnēs (?) R 248.39.
 k'ānē punk, fungus on trees.
 k'īnk'īnk'!ēs fungi on ground
 (=echo).
 k'anēs hoop game. (See k'inx'a.)
 k'āk'iltsema to try to bring back with
 pole a round thing floating on water.
 III 102.26.
 k'āqēlgēs canoe passes through (char-
 coal). C 268.7.
 k'āqēlātsemd to slice crosswise. R
 348.5.
 k'ax'ēalelōd to put stick backward. R
 76.51(?).
 k'āx cry of crow. C 246.32.
 k'āl(a) to carry clamshells. V 493.2.
 k'ēs(a) to light matches. R 505.22.
 k'in(a) to scoop up olachen or herrings.
 X 168.35.
 k'āx story name of Mink. M 712.8.
 k'īxw(a) hair is brown.
 k'ēx(a) to scrape. R 115.85.
 k'ēxayo cockleshell for scraping
 skins.
 k'ēxāla to scrape off. R 268.90.
 k'ēltslāla to pile up. R 526.1.
 k'ēl(a) to fish with net. C 102.29.
 k'ēlēēm net. C 104.9.
 k'āt- ?
 k'ēk'āt!lāla to warn. C 344.3, 356.21
 (Kos).
 k'āt!lāla talker(?).
 k'ōt(a) to guess. R 72.56.
 k'ōs(ēla) to scrape off scales. R 345.17.
 k'ōgwis pearl shell.
 k'ōkwēxtāla button blanket. III
 449.5.
 k'ōqw(a) to break stick, copper. III
 448.34; R 403.13.

k'ôqw(a) to bend.
 k'ôgwayo instrument for bending.
 R 71.42.
 k'ôxw(a) to cool off, lukewarm. R
 144.34.
 k'ôlēs thin, lean. III 345.20.
 k'ôl(a) water sinks. III 143.33 (river
 is nearly dry, Kwag).
 k'ôlēs low water in stream (Nim-
 kish).

k'

k'ewel^u cut in thick pieces. R
 250.92; square. R 147.17.
 k'ep(a) twisted. V 496.7 (k'el^apa?).
 k'lip(āla) to hold with tongs, R 348.53.
 k'liptāla tongs. R 74.9, 434.35.
 k'lim^a to surround. C 26.3 (k'im^aya?).
 k'emāqela calm. R 413.1.
 k'lāmlax calm (New).
 k'limyaxla joint where side of box is
 nailed together. R 276.17.
 k'lim^ay(a) to lock door, to bar behind
 oneself.
 k'!em^a(a) to notch, to cut across. R
 106.46, 152.6.
 k'!ems(a) to rough out canoe. V 344.32.
 k'!emnē a fish (Clupea Pallasii).
 k'!iml(a) to adz. R 58.34; 103.24.
 k'!imtōd to adz top. R 65.19
 (? k'!imtōd?).
 k'!eyimsāla to adz holes through.
 R 170.53.
 k'!ēk'EX'SEwak^u holes cut out. R
 170.52.
 k'!idēlāwē kingfisher. III 296.16.
 k'!edāwē kingfisher (New).
 k'!idelx(ēla) dizzy. III 247.34.
 k'!idēg'ē^a to cut neck (?). R 223.4 (k'li-
 lēg'ē^a?).
 — dorsal fin, X 192.20; R 227.4.
 k'!it(a) to weave wickerwork. R 100.1;
 to make a fence, a drying frame; to
 weave cedar bark. R 137.26.
 k'!itela wattling. III 189.5.
 k'!itk'!edēs fence. III 28.2; frame
 for drying berries. R 231.10.
 k'!idem woof. R 138.48.
 k'!itdemil weaving frame. R
 142.22.
 k'!esk'!ēsa holding slack. R 131.15.
 k'!eswūla to keep secret. C 380.3
 (Gwas).

k'!ets!ē fungus growing on trees (burnt).
 k'!ē^an(āla) (hair, horns) are loose. R
 102.11.

k'!eng'alil to go to get. R 88.51.
 k'!enem'alil to look over. R
 191.59.

k'!enāesa - to feel cold. III 45.29.

k'!enwis spider crab.

k'!enōt Chiton. III 344.37.

k'!enx'ēid to select. V 440.40.

k'!enxw(a) (hair is) matted.

k'!inxw(a) (?) shaky, unsteady. III
 312.6.

k'!enwala cranky on water (canoe).

k'!ik(a) to pull (backward); to pull,
 stretch skins. III 139.40.

k'!a^anakūla (?) III 352.25.

k'!ik'!enakūla to go ashore back-
 ward. R 414.10.

k'!ik'!aōk^u skunk cabbage.

gwēx's k'!ik'!aōk^u plantain (=like
 skunk cabbage).

k'!eq(a) to pay in advance, to throw
 salmon on blanket on ground, to pile
 up blankets. III 453.19, to count
 blankets or mats.

k'!eqw(a) to pull out (something easily).
 V 387.20.

k'!iq'lūs poles. C 24.13.

k'!iq'lūs young spruce.

k'!ēk'!aguxstalil to hold in mouth.
 C 184.21.

k'!ix'welsēla to put sticks in
 ground. C 148.9.

k'!iqxstend arrow strikes notch.
 C 122.24.

k'!exw(a) to blow out. R 389.29.

k'!ix(a) to defecate (dog salmon or hali-
 but). III 293.29.

k'!ixemx'ēid to keep eyes shut. C
 208.14.

k'!ilem tongue. III 197.10.

k'!elk'!elx'ēn to lick off. C 388.17.

k'!ilk'as a plant (=tongue of
 ground).

k'!ilāk^u digging stick. R 72.73.

k'!ilēg'ē^a dorsal fin (?) R 227.4.

k'!ilp(a) to twist. R 37.4.

k'!elp!āla copper smell. III 64.8.

k'!ilt(a) mouthful. R 290.13.

k'!eltama to despise. III 437.5, R
 409.29.

- k'lik(a) to tie strings on (?). R 139.5, 17.
 k'ilx'p!ëq handle of digging stick.
 R 147.28.
 k'ilg'ik^u stitch in open work-bas-
 ket (tying).
 k'ilq(a) man urinates. III 264.25.
 k'ilx(a) raw. R 368.34; unripe. R
 282.14.
 k'ilx(a) fire is extinguished (k'ilqa?).
 k'ilx'id to extinguish. R 127.39.
 k'ilx(ëla) a thorny plant with milky
 juice.
 k'il(a) to shake off. R 209.2.
 k'ildzö to shake off on flat thing.
 R 221.2.
 k'ilto^εnaküla it gets dark (?). R 190.47.
 k'laak'!ëdexlä wax wing (=flat knot on
 head).
 k'lä to take sand, berries in hand. R
 203.58.
 k'la^xsä to draw (head) back through
 something. C 392.29.
 k'lä to go backward. III 352.15;
 R 131.15.
 k'ex^εalis to back canoe. R
 193.98 (k'äx^εalis?).
 k'läyaxw(a) to be half dry (salmon). R
 316.4.
 k'laök^u skunk cabbage. R 335.21; only
 reduplicated k'lik-laök^u.
 k'lawas dry halibut. R 130.33.
 k'awadzagēs mantle of mussel. V
 487.35.
 k'lawaqla Hëldza^εq^u name for Dzöno-
 q'wa; name of a copper.
 k'lāp(a) to gnaw (mouse). III 370.41.
 k'lāpk'lapas shrew.
 k'lāma Salmo Clarkii.
 k'lama^εm Salmo Clarkii stomias.
 k'lāmadz(ēna) cascade.
 k'lām^x^u.
 k'lāmōma hemlock needles. R
 184.3, 423.25.
 k'lāk^εmwa to try to get hemlock
 needles.
 k'lād(a) a fish (Platichthys stellatus).
 k'lādā^εya being on a flat thing. III
 307.26. (k'ladzā^εya?)
 k'lāt(a) to paint. R 236.15 (k'lāt!a?).
 k'lātaas paint dish. R 58.40.
 k'lāt!ēnox^u painter. R 236.15.
 k'lasaxa white owl.
 k'lek'ladzēg^ε hand tied behind. III
 158.38.
 k'lasö married couple separates; hus-
 band divorces his wife.
 k'ladzalts!ē ant (=gathers in hole in
 ground, see k'lā to take sand in hand).
 k'lāna crow (New); name of copper
 (Hëldza^εq^u).
 k'lak'!aqwāma Chamaenerium spicatum
 (Lam) D. F. Gray.
 k'lāk'!ēla^εma Scirpus microcarpus
 Presl.
 k'lāk'!osa^εma Struthiopteris spicans
 (S) Weiss.
 k'lāq(a) foundation of logs. M 679.19.
 k'lāxsēstend to place logs around.
 III 277.19.
 k'lāgīl staging in house. R 167.31.
 k'lāgedzo (?) to put fish on flat thing.
 R 403.4. (k'lāgedzō).
 k'lāxw(a) to shave (=xel^xwa). III
 253.11.
 k'lāwayu (shaving) knife. III
 266.34.
 k'lāk^u shaved, whittled. R 79.15.
 k'lāwats!ē carved box. C 304.2.
 k'laxdēm beam, long pole. R 167.19.
 k'lāl(ēla) to steam. R 74.17.
 k'lāla to menstruate. C 350.23
 (Kos).
 k'lēlalāmas to be out of breath.
 k'lālmīs womb. III 46.34.
 k'lāl(a) to throw a flat thing.
 k'lād(a) third finger.
 k'lā to cut blubber. C 258.16; to carve
 wood. III 99.20.
 k'lēyōl whale blubber. III 383.29.
 k'lēk^u carved figure. III 122.14.
 k'lēyāla virgin. III 219.14.
 k'lēōx^εwid to disappear. C 80.12.
 k'lēt(āla) to sit still (?).
 k'lēdēl chief's eldest daughter. III
 220.7, pl. k'lēsk'lēdēl. R 126.13.
 k'lēdad having a princess. C 107.4.
 k'lēt(a) to gather grass.
 k'lēt!ēm grass. R 188.50.
 k'lēs not. R 57.4.
 k'lēās nothing, none. R 57.4.
 k'lēsāla to hang down. R 271.51.
 k'lēsō crest, privilege. III 121.32.
 k'lēk'lēsLēn dreadful body; cliff. III
 369.30.
 k'lēk'lēsNēqalag'ila to frighten.
 III 483.26.
 k'lēq(a) to have headway (as canoe after
 paddles stop).
 k'lēgēm water cutter of canoe. R
 176.49.

k'!ēx'sōd to cut (?) R 169.46.
 k'!ēxw(a) slave runs away, escapes. III 34.31.
 k'!ēxk'!ēxēs a diver.
 k'!ēl(a) slime. R 245.79.
 k'!ēlak(a) to strike with weapon. III 98.28.
 k'!ēl(a) to cut grass or seaweed with sharp edge.
 k'!ēlēlx knife(?). III 270.21 (Kos).
 k'!ēk'!ēlēmak^u scarred (name of a mountain in Knight Inlet).
 k'!ōp(a) to tear a flat thing. R 319.21.
 k'!āk'!obanē old mat. III 178.10.
 k'!ōbawas cedar bark blanket. III 92.35.
 k'!āt to throw away. X 115.32. (to throw sweepings out of house.)
 k'!ōsma bullhead. C 210.33. (k'!ōsma?)
 k'!ōmatslē dried clams. III 134.2.
 k'!ōmēs boiled gills. R 407.43.
 k'!ōmstag'!ēlak^u gill soup. R 407.59.
 k'!ōdēn half a finger width, from palm to back. R 62.43.
 k'!ōdagē clitoris.
 k'!ōt(ala) to put on edge. R 387.16.
 k'!ōtēla salmon. R 223.6.
 k'!ōs(a) to bend edge of box; corner of walls of house. R 75.43.
 k'!ōdzōd to tear off. R 163.24.
 k'!ōk^u to stand on edge.
 k'!ōgwidzēs edge. III 68.22.
 k'!ōkumlil board front. X 4.40.
 k'!ōkula bracelet. III 449.6.
 k'!ōklulnōs triangular. R 147.21.
 k'!ōqū(la) to carry a basket in one hand. R 264.19.
 k'!ōgwas handle. R 139.8.
 k'!ōxw(a) shaman sucks out disease. (See k'!ixwa?).
 k'!ātslē dish into which shaman spits sickness.
 k'!ōxw(a) to fold. III 338.39.
 k'!ōxug'al to cut. (?) R 103.33.
 k'!ālag'ilē^s to open shells on water C 224.3.
 k'!ōlōt! porpoise. III 207.29; R 174.2.
 k'!ōlox^u dried salmon with three sticks across, hanging from tail. R 236.17.
 k'!ōl!a rough. R 103.26.

gw

gwa- down river.
 gwaē^s down river, north. III 7.2.
 gwāsem tears. III 470.1.
 gwasōd to place side by side. R 93.2.
 gwats!(a) to chafe through.
 gwanap! to try each other (gwenap!?).
 gwāna(x'ēid) to bend over, to double up. R 110.28.
 gwanāla bent over. R 138.45.
 gwānagēk^u bent over. R 135.24.
 gwānāla to consider. III 473.38; R 69.7.
 gwanāla to expect. C 34.20.
 gwāgwatala (?) III 286.23.
 gwāgōlēm^xsila to make salmon trap (Āwik'!ēnox^u) C 374.21.
 gwāgūltama (from gūlta) fireweed, *Chamaenerium angustifolium*.
 gwāq!ēla to wish, to prevent (?) R 187.24.
 gwa^xgugwis seaweed. C 354.2.
 gwālēxs to go away in canoe. R 99.45.
 gwēx'ēid to awaken (k'!wēx'ēid?) III 251.4.
 gwēgwēgwē oyster catcher.
 gwēla to scatter (sticks, clothes, blankets). R 261.30.
 gūdēna golden-eye duck.
 gut(a) to untie. R 369.9.
 gus(a) to wash. X 197.26 (New).
 gun(a) to try. R 102.10.
 gunēp alder wood. C 68.9.
 gūnt!(a) heavy. R 195.27.
 gungōllālis making fall before him.
 gunxatslē basket for hykwa.
 gūq(a) to pour. R 47.7.
 gūlt(a) fire flames. III 45.31.
 gūldēm flicker. C 132.16.
 gulkwit to rub body (with hemlock branches?). C 30.2.
 gōul(ēla) to walk down river. C 24.9.
 gūl!ēsa to keep, to leave standing. R 269.12.

kw

kwapōd to tear off. R 95.25.
 kwas(a) to kick. X 60.13; R 176.49.
 kwaskwas bluejay. III 361.29, (kwes-kwes?) III 49.28.
 (kwak^u.) Kwāg'u! name of tribe.
 kwax'ē(id) to smoke. R 150.25.

kwaxw(a) hole. III 72.39.
 kwaxw(a) lungs of porpoise.
 kwālatš!em making sleepy(?). R 339.29.
 kwāš(id) to decrease, to be used up(?).
 C 360.34.
 kwās(a) to wash with urine. III 62.18.
 kwāsa (New). C 194.9.
 kwāts!ē chamber vessel. M 684.7.
 kwēg'aš! call of bluejay (?). III 49.33,
 or to cry (?), k!wēg'aš!
 kwēs(a) to spit. R 58.39.
 kwēk^u eagle. III 92.29.
 kwēkux^ud marmot. R 422.6.
 kwēq(a) to rave. III 224.26.
 kwēxelis C 10.5.
 kwēx(a) to club. III 242.5.
 kumb(a) to stoop.
 kwilk'ā wren. C 226.23 (New).
 kūt(āla), or kutela low-sided, shallow
 basket. R 140.12.
 kūtāla log sinks in deep water.
 kūšāla to pluck off leaves. R 259.78.
 kusx'(Esgemlis) splashing. R 183.5.
 kusx'āla streak of spray, fluid runs
 out. III 345.35; C 44.15.
 kuⁿ(a) mink. III 362.1 (New).
 kūns(a) to steam in oven underground.
 R 90.78.
 kūnyas oven. R 164.46.
 kūns(a) clouds roll along. III 112.2.
 kūnsemāxa clouds roll down. C
 12.10.
 kūnxw(a) to thunder. M 685.12.
 kūk'(a) a person falls. III 407.13.
 kūk'(a) berries burst. R 270.27 (qūk'a?).
 kūq(a) to split. R 57.5, 82.16.
 kūxs^εend to split. R 57.10.
 kūx(a) flow. R 341.61.
 kūkūmx'a ruffed grouse.
 kuxālas a berry, *Vaccinium globulare*
 Rydb.
 kul(a) to lie, several persons. III 25.5.
 kwēlēlits!ēnox^u able to reach. R 129.9.
 kulēyē^ε reed mat. R 94.15.
 kulxw(a) grayish. R 296.78.
 kułsemāla sunken rock, awash.

k!w

k!wēyīm crew of warriors. III 212.14.
 k!wā(ā) to sit, one person. III 8.1.
 k!waxlāla steersman. C 352.13.
 k!wāāpa man gives property to wife's
 father, to get back wife who left him.

k!wāwaqayō instrument for cutting off
 heads. M 706.7.
 k!wāt(a) to stake in gambling. C 234.16
 (New).
 k!wās mussels. C 224.3 (New).
 k!wafsta cup.
 k!wāk!wayaak^u tried to be made light.
 (or k!wāk!wēyaak^u). R 140.21.
 k!wāk!watama a tree, *Populus bal-*
samifera L.
 k!wāk!lūnwayo paint for protecting face
 against sun.
 k!waq-
 k!waxlāwē^ε cedar wood. R 59.62.
 k!wāk!waq!a to try to get cedar
 wood.
 k!walō^εs to marry brother's widow.
 k!wās sleeping place of seals. R 178.85.
 k!wāts!ē canoe. C 296.10. (Kos.)
 k!wāg'ila quite (?). III 22.9.
 k!wē(g'aš!) child-cries. III 207.31.
 k!wēt(a) to pry open. C 246.1.
 k!wēt(a) to make a groove. R 58.38.
 k!wētaa a barnacle. (gwētaa ? k!wē-
 taa ?).
 k!wēs(a) to snow. III 392.20.
 k!wēsmis snow. C 12.20.
 k!wēnal'ēid to move. III 57.30.
 k!wēx'umēmāla twisted. R 78.99. (=sēlx-
 sēmāla.)
 k!wēx(a) to plan. III 302.5.
 k!wēl(a) feaster. III 235.41.
 k!wāx'mōt slow match. C 248.18;
 sucked. R 358.33.
 k!wēyaak^u steamed. R 334.1.
 k!uyōq^u proud. C 244.15 (New).
 k!up(a) to break with hands (dry sal-
 mon, branches). III 411.4.
 k!ō^εma bullhead. III 149.17. (k!ō-
 ēma ?).
 k!omēs R 382.55.
 k!umal battledoor and shuttlecock.
 k!ōmōs(a) to be a model, pattern of some-
 thing. C 86.28.
 k!ūmt(a) to suck. III 126.29.
 k!ūms!a a fish (*Hemilepidotus tilesius*).
 k!ūmi-
 k!ūmēlx'ēid to burn. R 102.9.
 k!ūmla to burn.
 k!ūml(a) to shrink back. C 40.22.
 k!ut(a) to stick on. R 299.60.
 k!wēklūtsem sticking on. R 420.40.
 k!utāl blanket. C 190.17. (New).

k!ús(āla) to sit, several persons. R 246.88.
 k!údzelenē to take off fish from hook
 (or k!úldzelenē?). R 181.51.
 k!útsem light of weight. R 140.21.
 k!úsē light clay. R 190.34.
 k!útslē leather, hide, skin. III 89.29.
 klunaxw(a) to split boards. C 196.1.
 (New.)
 k!únq(a) wet. R 314.26.
 k!úk'elis to budge, can be moved. III
 372.19.
 k!úk'leg'as! noise of bursting. III 186.8.
 k!úxw(a) sunburnt. R 431.71.
 kluq-? k!ux-? to tow. (Kos.)
 k!uxsdelē to tow. C 332.6 (Kos).
 k!ül(a) to pull out hair, to pluck off.
 III 87.22.
 k!ülp(a) to pick off berries. R 206.29.
 k!ülk!ülpsāla to tear a bird to
 pieces. C 190.3 (New).
 k!üls(a) to take fish out of trap. R 183.1.
 k!ulx'ed to sight. V 360.9.

g

gaāgas eye (New); heart of wood (New).
 C 218.24.
 geyages eye.
 gatsētse'ya bunion.
 geyōl long ago. R 77.82.
 gēbelalitelā R 113.51.
 gēlōq!w(āla) raven's cry. M 689.10.
 gēbelōxstāfyē eye. R 395.43.
 gāplēqa to tuck in. III 128.20.
 gēmōt(a) wolf howls. M 711.15.
 gēms dead fern leaves, moss. R 257.48.
 gēm(x) to carry blankets, branches,
 etc., on arms. III 453.3; R 343.30.
 gēm(x)axdzē left side (of canoe). R
 97.69.
 gēm(x)w(āla) to hold head bent down. R
 272.77.
 gēdelōq!witsē navel.
 gēna baby girl. III 207.40.
 gēnk'(a) thick, pasty, thick fog. III
 255.38.
 gēnla beware! III 394.22 (Kos).
 gēnem wife (stem gēg-). R 72.73.
 gēg'ad having a wife. R 65.30.
 gāgak'āla to woo. C 64.18.
 gāgak'ālayu wooing song. C
 298.17.
 gēgēlāl red-breasted robin.
 gēgēq' swan. III 61.32.

gēx'usēq!end to spread, throw some-
 thing over a rope or a log. III 79.11.
 gēl(em) rib. III 43.38.
 gēlaōl bone club. C 310.18.
 gēlēm'ā strainer made of ribs. R
 411.44.
 gēlx'ēd to scold. III 320.21.
 gēlēs(ēla) to screech. III 295.34.
 gēlē wave. III 256.20.
 gēlēx'ēwīd to bend down. R 210.25.
 gēlōgwa to be bent? III 295.33.
 gālēk' hooked.
 gēlp(a) to grasp with hands. III 126.26.
 gēls(a) to smear on. R 299.64. (q!els?)
 gēlyayo paint. R 58.43.
 gēlts!em mussel shell knife. R 242.16.
 gēlq(a) to lift. III 127.28; to swim, III
 375.4 (Kos).
 gēlx'ēd to spin two threads of bark to-
 gether. V 486.29.
 gēlxw(a) to count on fingers. III 449.12.
 gēlx(mes) rosebush.
 gēgēlx rose fruit.
 ga(āla) morning. R 95.39.
 gaaxstē breakfast. R 253.20.
 gay- across. R 374.26.
 gēyala crosswise. R 412.48.
 gēbē crosspiece at end. R 272.66.
 gāya- to come from. III 39.31.
 gait hat. C 236.2 (qait?). (New, Kos).
 gatō grandfather!
 gāx'ex'ēd to carry (see gāx'sāla, gāx-
 sex'ēd?) R 236.21.
 gādzeq starfish. III 312.14.
 gadzeq(āla) woven in broad strips. R
 137.34.
 gānē mother!
 gānaōē mother!
 gānadzē grandmother!
 gānōl night. R 120.12.
 gāgēmp grandfather.
 gāgas grandmother.
 gāge(k'!ig'as!) to apologize for something
 that has been said.
 gāgelwaems fir tree. III 309.1.
 gāgēsāmak' jellyfish.
 gāgex'a'mē Galium Aporine L.
 gāx'en to straddle. R 133.22.
 gāxsq!end to step over a log or a
 rope.
 gaxayu adz. V 347.8.
 gāxwūtōd to hang down. C 156.3.
 gāx'sāla to carry on fingers. III 306.37.

ga^l(a) reproach. III 451.27.
 galōpala crosswise, a line crosses over.
 R 134.7.
 galōdayu trolling hook. R 158.45.
 ga^llōlēm objection. III 451.27.
 gālela go! (Kos).
 ga^l(a) to fish with hook. III 329.21.
 gē^s(s) long (on ground). R 86.6.
 gāla long time. III 39.37; R 82.8.
 gēla come! III 261.10.
 gēmas old salmon. R 315.3. old mat.
 R 519.42.
 gāg'iwāla twelve R 276.13.
 gēt(a) fresh (fish). R 245.86.
 gēsdēm Heracleum lanatum Michx.
 gātsēm claw. III 313.43.
 gēts!ā to beg III 105.15.
 gēⁿāl(a) to threaten. X 8.3.
 gēn louse. III 293.40.
 gēⁿē salmon roe. R 58.39.
 gēxw(a) to hang. R 225.9.
 gēwas deer. III 94.17; hanging
 place.
 gwa. stop! C 160.18.
 gwāla finished. III 18.12.
 gwaēxsd to desire. C 328.19 (Kos).
 gwayak'lāla to stop. R 294.52.
 gwāyuk^u heavy. III 455.2.
 gwādem huckleberry. R 296.1.
 gwāta to pick huckleberries (?).
 gwas^ēd to mention, to refer to. III
 16.10.
 gwe^yō referred to. R 131.8.
 gwās(a) this side of something, less.
 gwas(ōlela) to approach. III 8.3.
 gwa(g'ustāla) to raise head. III 293.18.
 gūyōlēla direction?
 gwāgwaxmes. big alder tree.
 gwax^u.
 gwa^swina raven. III 110.1.
 gwāgwēx'sāla to talk. R 60.1.
 gwāx^ugūwa a fish (Calamus penna).
 gwax(a) streaks on body.
 gwaxⁿēs dog salmon. R 58.39.
 gwāl(a) finished, ready. R 57.14.
 gwalas lizard. III 261.33.
 gwal(ēla) to groan (q!walela?). C 54.10.
 gwāmag'iw(āla) to go stern first. R
 212.12.
 gwē(g'ila) to do thus. III 369.25.
 gwēx's like. R 59.67.
 gwēx'sdēm kind. R 140.18.
 gwāla thus. R 58.26.

gwēdz(a) sparrow. III 13.14.
 gwēk'-
 gwe^yim whale. III 310.31.
 gwagwēk'la to go whaling. M 667.9.
 gwēlgwāla property, clothing. R 351.14.
 gūyinxē straight edge. R 65.5.
 gūyōlas place of catching halibut. R
 253.2.
 gōbeta scales. R 409.31.
 gūms ochre. III 330.41.
 gūmyasapla to give first potlatch
 (from gūms ochre).
 got!(a) to punch with fist.
 gotlāla cry of loon. III 228.16.
 gōs dew. R 240.18.
 gēgōsemala to perspire. R 407.59.
 Gōsg'imux^u name of tribe, Koskimo.
 gogōs sawbill duck. III 461.31.
 gūn nettle, nettle fibre. R 163.1.
 qūn(a) to pay debt. III 451.41 (qwana,
 guna?).
 gūnē^s ashes. R 150.35.
 gōgumē^s face. R 129.77.
 gogūlg'ē^s core. R 106.37.
 gōgūlē^{tō} blossoms. R 201.8.
 gwēgux'iselas ragged looks. C 24.8.
 goxw(a) to scoop up (goqwa?). R 237.39.
 goxuyind to scoop up.
 gol(a) to stir, to draw inward. R 423.25,
 to skim off; R 423.28.
 gol(a) trout. III 102.9.
 golalē salmon berry. C 196.31 (New).
 gūlēk' gum. X 234.3; a fish (Sebas-
 todes alutus).
 gōgulbes "tallow eater." C 420.4.
 gōlōl to scoop out guts. R 242.21.

¶

qep(a) to upset, to empty out. R 59.68.
 qebekwēl ghost dance (Awailela).
 C 414.15.
 qemt(a) to notch. R 9.92.
 qemqemdenōdzend to notch at
 each side R 103.24.
 qemkw(a) to snap together (jaws); to cry
 eagle. M 679.12.
 qemx(a) to strip off with fingers.
 qemxāla to strip off herring spawn
 with fingers. R 254.9.
 qet(a) to spread, to string bow. C
 48.10; R 337.31.
 qadem spreading-sticks for drying
 salmon.

qet(a)—Continued.

- qēqēdēnōlēmōtē side support. R 95.33.
 qetts!ō to insert needle for knitting net. R 163.2.
 qatēt!ēd to cut crosswise. R 387.23, to cut blocks out of tree.
 qes(a) to coil up. R 176.30.
 qes his.
 qesmāq his own. R 433.13.
 qens(a) to adz. V 362.35.
 qenq(a) to snap. C 420.5.
 qenq!āla cry of eagle (Dēnax!da^{xu}).
 qek'(a) to pick *Cornus Canadensis* (qēk!āālē). R 220.1.
 qek!āālē *Cornus Canadensis* L.
 qekw(a) to collapse (house).
 qex'(a) to wind around. R 306.30.
 qenas waist. R 221.9.
 qex!estē hoop at mouth of net. R 164.36.
 qex!imē headring. III 18.6.
 qix!ōd to take off what is wound around. III 18.10.
 qanāyu ring for purification.
 qenxāla to tie around neck. R 208.10.
 qexw(a) to cohabit. C 204.11 (New, Kos).
 qex(ela) R 254.3 pole with forked top.
 qex!enē R 175.14, fork of a tree (=forked body).
 qex(a) pole on rock.
 qekw(a) to notch. R 227.14.
 qel!ya plover, *Aegialites semipalmata*.
 qeldem post. III 401.6.
 qelk'(a) to be tired after work. III 24.10.
 qelkw(a) to lie down. R 391.27.
 qelgwil to lie down in house, i. e., to be sick abed. III 282.39.
 qelxw(a) to mix. R 301.34.
 qelx(a) to lay eggs.
 qāqelx!a to go after eggs; to spear salmon (Dzaw).
 qelxōd to give birth. X 201.26 (New).
 qelxk!āēs!id to conceive. X 201.22 (New).
 qelxats!ē nest. III 92.29.
 qelxēla to nest. C 376.13 (Gwas).
 qelxamēnē egg. C 376.15 (Gwas).
 qa that, and R 57.4.
 qaā!qōxsidzē ankle. X 150.37.

- qābix'(a) heat of fire on body. III 116.42.
 qabē!nad having heat.
 qāqabi!nem burnt by heat.
 qamxw(a) down of bird. III 153.35.
 qamx!qamwis fruits of k!āk!ax-qwa!mē.
 qat(a) to disagree.
 qatap!a to disagree with each other.
 qeqapālōl double. R 126.11.
 qās(a) to walk. R 60.4.
 qasō to promise a feast. R 438.30.
 qāst friend! C 54.23.
 qak'(a) to cut off head. R 243.41, 332.31.
 qagutāla overhanging. C 18.8.
 qāqak!en to tie mat to back. R 200.10.
 qāqadala to disobey. III 104.13.
 qāqēk!āla to ask for mercy
 qāqēk!ig!ā! to ask for mercy. C 32.3.
 qāqēten gulches, grooves in stone.
 qāqetēmd to cut crosswise. 353.9.
 qāqomxwama *Eryophorum gracile* Koch.
 qaq!ā frame for drying herring spawn. R 254.4.
 qaslas T-shaped piece of copper.
 qā(!a) indeed. III 16.11.
 qēs(a) to shine, smooth. R 60.76.
 qēnōl pillow. III 283.32.
 qēxāgēms bare ground where a village has been burnt. C 248.25 (New, Kwag).
 qēl(a) to visit. III 78.12.
 qō if. R 75.29.
 qwāp(a) (mat, calico, etc.) tears. R 406.17.
 qwāsamak'a to bloom. III 299.6.
 qwāk!enē twigs on body (of tree). R 112.27.
 qwaqē. R 174.31.
 qwāq(a) to split fish lengthwise (q!wāqa? k!wāqa?). C 208.20; R 174.25.
 qwāgayo butcher knife. V 493.22.
 qwaqē belly cut open. R 174.31.
 qwāgwilbē lance. III 471.34.
 qwāqē scratch (Nak).
 qwa!nās(k!as) friends! (Āwik!lēnox).
 qwāq!wanē heron. III 296.15.
 qwāq!u heron (New).
 qwāxw(a) to appear, to show oneself. C 36.1.
 qwa!xulis olachen run. R 92.36.
 qwēda go away! III 461.33; C 70.20.
 qwēs(āla) far. R 91.2.
 qwēs!āla distance in time. R 144.38.

qwēs(ala)—Continued.

qwēsila to go far. R 61.17.

qwēsēlis gāgēmp great-great-grandfather.

qwēsēnxēlis gāgēmp father of great-great-grandfather.

qwēsāaxsem woman married far away.

qwēl(a) to untie. R 185.23.

qōm(a) thumb. R 57.20.

qōt(a) to pick (qōt!xolē). R 218.1.

qōt!xolē choke cherry (?). R 218.1.

qōtēx(a) to pay marriage debt. III 462.11.

qōt!l(a) full. R 72.61.

qus(a) to peel off. R 121.38.

qōs thine. III 102.4.

qōsnē^e gills. R 223.2.

qūnqlūg'aſl to groan in sleep. X 96.28.

qūk(a) to burst. R 236.9 (or kūk'a).

qoqw(a) lump.

ququnapa young saw-bill ducks. C 380.6 (Gwas).

quqlūg'aſl to stir in sleep. C 412.3.

qōqw(a) to put hollow thing on side. R 239.33.

qux(a) gray, dusty, flour. R 95.22.

quxstā lime colored. C 386.16.

qwex clay. C 232.10 (New).

quxalas a berry (=nōxwa). R 300.82.

qōx^ewid to lift. R 431.60.

qūl(ba) end (of rope, story). C 160.15.

qōēla to wish. C 318.5 (Kos).

qōloqw(a) knob. R 436.87.

qologwa;u bird arrow. C 122.26.

qau!lōma beaver face (name of copper) (Hēldza^eq^u).

qōlōs mythical bird. M 711.11.

qu!l(a) waves strike. III 256.22.

qulem drifted ashore. R 335.15.

kultsemala (quiltsemala?). sunken rock.

qu!l(a) tassel, to tear in strips. III 89.8; R 121.26.

qol(ēla) crooked (wedge, trail, line). V 345.37.

q!

q!ēbegwis sand. C 270.2 (New).

q!ēm(a) disgrace. C 38.6.

q!ēm(a) to splice.

q!ēmbēndayu splice.

q!ēmt(a) to sing. III 69.19.

q!ēms(a) lazy, reluctant. R 391.26.

q!āms(a) to pick salmon berries.

q!ēmdzek^u salmon berry. R 140.18.

q!ēmkw(a) to bite off something hard, to graze. III 10.3; C 196.7.

q!ēmg'imbala barbed points. III 103.24.

q!āmax herring. III 376.21; C 190.21 (Kos, New).

q!ēmqa(a) to mend net, to splice netting twine.

q!ēm!-

q!ēmlala meat. R 243.40.

q!ēm!qal to eat meat. R 417.69.

q!ēt(a) to mend, to patch canoe. III 29.18.

q!ēs(a) to eat meat. III 21.11.

q!ēs(ēid) to take revenge. III 136.33.

q!ēsālela to fit accurately, to press on. R 91.14.

q!ēs^eēnē^e shirt (=fit to body?) C 42.19.

q!ēs^emēn^u settled down, to draw breath. R 261.32; C 422.10.

q!ēn(a) to sew. R 110.44.

q!ēnyo thread. R 158.41.

q!aq!anul blanket of skins sewed together. C 90.12.

q!anq!aq!āwalis milky way (=seam of heaven). M 691.5.

q!āq!anayux^uts!ānē^e thimble.

q!ēnēp(ēnd) to wrap up. R 264.12.

q!ēns(a) to gather Cryptochiton. R 293.21.

q!ēnas Cryptochiton. R 151.8.

q!ēns(a) to mend (cloth, net, basket, mat). C 162.19.

q!ēnk^u sticky (spawn). R 235.1.

q!anqa sticky. R 393.14.

q!ēk(a) to bite. R 247.18.

q!āq!ag'etewa tern (Sterna paradisea) (=trying to bite bead).

q!ēg'ēs steel trap (=bite on beach).

q!ēk'ēlsa entangled rope.

q!ēk^u broken (paddle). R 298.39.

q!ēq!ēnē Crataegus rivularis, Pursh. C 390.28.

q!ēk'ōla to pull out fishbones.

q!ēx^ewūts!ā (ashes) fly out. C 396.26.

q!ēx'sema^elil slow match. C 248.18.

q!ēxēmēn Peucedanum leiocarpum. R 175.8.

- q!elēx'sem self. R 308.67.
 q!elt(a) to cut with chisel, to break copper. V 344.5.
 q!eldayu chisel. V 344.3.
 q!els oil, grease. R 331.10. (gels?)
 q!elēk^u smeared. R 148.52.
 q!els(a) to throw (anchor) into water. C 138.20.
 q!eldzem anchor. V 487.31.
 q!elxū(la) to coil up. R 111.13.
 q!elk^u harpoon line. R 175.7;
 plaited line (q!āla to plait a rope).
 q!elawē worm. III 101.32.
 q!elṣwad having worms.
 q!elx(a) to wrinkle.
 q!el(a) to carry in arms. III 464.32; to
 put sling over hanging horizontal pole.
 q!elēl hanging pole, scaffolding. R
 125.8.
 q!eldema horizontal pole from
 which other horizontal pole is sus-
 pended.
 q!elem sling for suspending hori-
 zontal pole from other horizontal
 pole.
 q!elāla to carry child in arms, can-
 nibal carries body in arms.
 q!el'la six. III 60.1; R 182.27.
 q!ā to find. R 57.5.
 q!āx'sid to lead. V 441.14.
 q!āqēg'ila to know. C 6.14.
 q!āq!el'lega to be tangled up in bushes.
 C 390.29.
 q!āq!ēx'sila to have much work to do.
 R 252.22.
 q!āl(a) to know, to learn. M 684.16; C
 28.17.
 q!ālēdē famous.
 q!āq!ala to watch. R 177.58.
 q!āq!a to notice. C 296.24 (Kos).
 q!ālela to know. R 200.7.
 q!āṣyānas woman who hates her hus-
 band, or *vice versa*. C 76.31.
 q!āyaxa to be surprised. (See q!ē-much.)
 q!ayāx'uts!āla hand adz (=kicker?)
 q!ayax'ustana! handle of hand adz.
 q!ayōk^u ripe. R 269.13. q!ayōq^u (?).
 q!abōq^u putrid remains of olachen. R
 299.58.
 q!āp(a) to hit a mark. C 390.2; R 176.48.
 q!ap!ā(ā) to gather. R 112.38.
 q!āmalela uncle. C 314.4 (Kos).
- q!am-
 q!amq!amk'lāla to change the sub-
 ject after a discussion. III 448.30.
 q!ates frog. C 108.9.
 q!ās(a) sea otter. C 350.5.
 q!as(a) to notch. R 167.27.
 q!ās(ēla) to mind, to take notice. C
 176.25.
 q!āsewē known. R 195.15.
 q!ēsox'wid to fit well (a patch); to put
 together (poles, canoes, boards). R
 110.29.
 q!ātsō-grandfather! (child's pronuncia-
 tion for q!āk'ō SLAVE).
 q!anāx(ēla) to soar down. C 74.10.
 q!āk'ults!ālis crowded in house. M
 693.15.
 q!ā(k'ēg'aēl) sound of snapping jaws.
 C 338.24 (Kos).
 q!āk^u-slave.
 q!āk'ō slave. C 62.22.
 q!āq!waxo loaning with high inter-
 est (=selling slave).
 q!āgwid master (=slave owner).
 III 24.10.
 q!āēla to watch, know.
 q!āq!emala to watch. III 34.27.
 q!āgēmlil to wait. X 187.32.
 q!āqaṣwa a fish (*Scorpaena Brasilensis*)
 (Awik'lenox^u, =t!ēx'a Kwāg'u!).
 q!āq!aqṣwa to fish for—.
 q!āq!aq!ē middle piece of salmon. R
 226.14.
 q!āx'q!elis kelp of beach. R 177.51.
 q!āxq!alis (New) (?). C 8.6.
 q!āēlad having kelp.
 q!āxw(a) to emerge. III 230.41.
 q!āxstend to feed visitors, to retort. R
 207.37.
 q!ālaelē spirit of lēwelaxa. III 450.7.
 (=renowned, known?).
 q!āl(ēid) to stink (meat). R 340.39.
 q!alk^u rotten meat, rotten salmon
 spawn.
 q!ā(ā) to plait a rope. V 486.38.
 q!āteyo pack strap. R 141.31.
 q!āk'(a) to feel pain; to regret a loss.
 III 341.1; C 48.20, 328.1.
 q!ē(nem) many. III 257.15.
 q!āyaxa to be surprised X 200.37.
 q!āṣyōx expensive. C 84.28.
 q!eyōl to get much. C 12.25.

q!ē(nēm)—Continued.

q!ēq!ēk'lēš to eat much all the time.
R 269.5.

q!ēq!ēk!wāla to lie. C 208.14.

q!ēyōt to talk. C 362.11.

q!āyaqēla to trouble oneself. III
54.38.

q!ām̄x'ts!ēsō observed. X 151.40.

q!ēp!ēn(ēsta) to tie around. R 76.57.

q!ēs(a) to pick currants. R 208.1.

q!ēsēna Ribes bracteosus, Dougl.
R 208.1.

q!ēdz(a) Salmo Clarkii Pleuriticus.

q!āq!edzaa to catch—.

q!ēs(p!ēx'ēid) to get a moldy taste or
smell. R 225.45.

q!ēdzāxbax'ēidaas branching river. R
119.16.

q!ēg'aa unused part, more than it can
hold. R 250.87.

q!ēq(a) to purify. C 336.20 (Kos).

q!ēqēla to purify. III 105.28.

q!ēx(a) to gather driftwood. R 287.25.

q!ēxa'la driftwood. R 71.44.

q!ēxōtōd to hang on top. III 422.19.

q!ēl(a) mosquito (Kos).

q!ā'yā'ē middle (child). III 174.16.

q!ō water standing. III 62.34.

q!ōēs pond. III 62.34.

q!ōlostāla spring.

q!waats!eq snail. III 364.35 (q!wea-
ts!ē) q!wāt!ēx. C 232.18 (Kos).

q!wā(ā) to stand, several. III 148.10.

q!waēttend to drive in wedges.
R 168.11.

q!wāq!wax'ts!ānēs fingers. R 57.9.

q!wāg'itēnēs twigs standing on up-
per side of fallen tree. R 112.27.

q!waats!ē wedge bag. R 60.3.

q!wayōēs lower jaw. III 28.19.

q!wayots!a' soft end of fern root. R
195.22.

q!waq(ila) to split salmon. R 239.5.

q!waxsēs split salmon. R 240.10.

q!wāgad having split salmon.

q!wāp(a) to twist off, to tear off (cloth,
calico).

q!wās(a) to wail, weep. C 14.6.

q!wēq!wasa to beg.

q!wāk'lenēs cedar twigs R 112.34.

q!wāqwa'la to turn black of smoke. R
133.8.

q!wāx hemlock branches. III 18.4.

q!wax'as hemlock-tree. R 264.4.

q!wāxēt to wash body with hem-
lock branches. III 61.40.

q!wāx(a) to grow. R 189.10.

q!waxēns spring (=growing sea-
son). R 149.2.

q!wāq!waxem. R 194.2, q!wāsq!ē-
xēla plants R 200.15.

q!wāxsemd to rub on surface.

q!wāla'x'a to dress. III 62.8. (See
q!ōxōd.)

q!wāl'ēl'ēyō canoe strikes beach. C
270.12 (New).

q!wāl(a) village is destroyed and people
killed in war.

q!wāl(mēs) salmon berry bush. R 198.2.

q!wālem salmon berry sprouts. R
428.58.

q!wālōbes soot; burnt clothing. R
374.38.

q!wālōts!ō to pound in. R 321.34.

q!wālxo each. R 128.71.

q!wāk'ēla Sebastodes ciliatus. R
392.53.

q!wēg'a' to cry. III 285.11.

q!wēt(a) to split bark. R 117.39.

q!wēs(a) to squeeze. R 95.25.

q!wēts!ēxōd to strangle(=to squeeze
neck). III 136.32.

q!wēdzas grip (of paddle). R
128.64.

q!wēqū(ā) to wrap, twist. R 71.35.

q!wēq!wēq!wē petrel, Oceanodroma fur-
cata.

q!wēl(a) to break (basket), to crush. R
267.83.

q!wēl(a) to be silent. C 330.29.

q!wēl'ēid to stop speaking. C 386.17.

q!ōya to rub (like clothes). R 228.28.

q!ūp(a) to drop a crumb. III 37.6; R
188.46.

q!ōp(a) to cohabit. III 283.32.

q!ōp!ēx'LEnd to put ends together.
R 112.21.

q!ūm(ba) it is at an end. C 336.15 (Kos).

q!ōma(ā) rich. III 36.8.

q!ōmas crab. C 382.28.

q!ōmala to wail. III 141.38.

q!ūmt(a) to poke into ground. R 170.61.

q!ūmx'(a) to roll off, like a rock slide.
III 196.37.

qludādzeq snail. III 231.34 (Āwik'le-
nox^u).
qlōdaq horned grebe (*Colymbus auritus*).
qlut(a) scar. III 360.40.
qlōt(a) to push off canoe, to poke. III
396.12; R 367.1.
qlōs-
qlōmas crab. C 382.28.
qlaq'lōtsla to try to catch crabs.
qlusa to tie on. R 378.22 (?).
qludzēmki'nd to tie with knot. R
176.33.
qlōsnē^ε gills. R 242.20.
qlōs(a) to offer for sale. C 84.16.
qlunām(ē^εstala) to walk about. C 100.22.
qlunāla often. R 177.56.
qlūns(a) to dig lupines. R 198.1.
qlwa^εnē lupine. R 198.1.
qlukw(a) dull. III 332.43.
qlōqw(a) calm. R 99.45.
qlōqlōyu fish bones. R 237.28.
qlwēqāla bright light. C 66.33.
qlōqlwaqō flood stops rising. V 478.8.
qlōqlō^εna neck. R 174.22.
qlūxtō to reach point. R 230.26.
qlōxsawanē *Rumex occidentalis*. S.
Wats.
qlōxts!ōd to dress. III 15.10.
qlōxōd to undress. X 3.17.
qlōx^uqlōlis holes on sandy beach into
which water runs (=xwāk!waēs).
qlulplaitāla spearsman sees salmon dis-
tinctly in clear water. R 182.24.
qlūl(a) to live. III 67.15.
qlulāl(ēla) to hide. III 145.35.
qlulēx's self. R 180.39.
qlūlyaxa tree falls by itself. III
252.39.
qlulē^ε uncle. III 140.32.
qlulēk'lōt father's, mother's cousin.
qlulēs wife's brother. C 412.7.
qlūlēdzō R 240.16.
qlūlg'ila to finish (?). III 141.1.
qlūls(a) to rot, decay (wood). R 77.82.
qlulyak^u old man. R 334.69.
qlōl(a) to boil with stones. R 172.15.
qlālela to know. III 300.36; R 102.11.
qlūl(x^εid) to burn to ashes. III 92.7.
qlwālōbes soot. R 256.20.
qlul(a) to scratch. R 352.27.

X[•]

x'im(a) to set a snare. C 36.19; to be-
come entangled. R 177.63.
x'īmayu snare. III 71.10.

x'it(a) to raise head. III 17.6; to re-
move pressure; to attract. C 270.5.
x'is(a) to disappear. R 224.20.
x'iselil to disappear in house III
449.3.
x'isāxōd to take off roof. R 183.9.
x'idzEX'a mouldy. R 225.44.
x'int(a) to buzz, whirr.
x'indayu bull-roarer.
x'ins(a) to grunt, breathe heavily
through nose. C 180.4.
x'indzas nose. R 102.14.
x'ink'(a) to repent. X 207.25.
x'ik'(a) to take out of tongs. R 371.22
(x'ik'a ?).
x'iqw(a) to stretch head out. III 306.22.
x'il(a) ribs of halibut. R 243.32.
x'ilp(a) to turn around. III 65.8.
x'ilt(a) to saw. R 109.8.
x'ilk^u.
x'ilx'ilklut!ēqa to wriggle through.
R 177.55.
x'il(a) to dry in wind, smoke, or sun. R
129.2.
x'āasx'entlē *Erythronium giganteum*
Lindl. R 197.1.
x'ātsla ebttide. R 183.4.
x'ākwayasde dried clams. III 157.10.
x'ālx'engēs *Dodecantheon pauciflorum*
(Durand).
x'āxa (x'āqa?) to blow on C 192.14
(New).
x'isyōlag'itela (?). III 286.28.
x'itemg'ilela to rub off (?). R 386.9.
x'it!ēd to split (?). R 122.60.
xis(āla) to show teeth. C 28.13.
x'isiwē^ε wolf-head mask (= showing
teeth on forehead).
x'its!ax'ila to examine, look on.
x'ik'(a) to strip off. R 256.17.
x'ikw(a) belt (?). III 231.29.
x'iq(ēla) to be on fire. R 127.40.
x'ixsemala red-hot stones. R
105.31.
x'ōbē *Charitonetta albicollis* female. C
66.1.
x'ōx'ūpstala female of *Oidemia De-*
glandi.
x'ōpx'op owl, *Megascops asio* Kenni-
cottii.
x'ōms head. C 365.17.
x'ōt(a) head of seal, porpoise.
x'ōs(āla) to be at rest III 7.4.

x'ōkw(a) to dig lily bulbs. R 203.43.
 x'ōkum* *Fritillaria kamtschatskensis* Kar. R 201.8.
 x'ōxw(a) to be open. R 175.20.
 x'ox^upsta^x Charitonetta, female. C 224.2.

xw

xwās(a) to get excited. III 205.11.
 xwayenk!wa to be attacked. X 185.6.
 xwak^u- canoe.
 xwāk!ūna canoe. R 95.37.
 xwāxwagūm little canoe. R 94.2.
 xwākw(a) to croak. III 171.13.
 xwāl- to put crosswise.
 xwālayīnd to put crosswise on top. III 336.31.
 xwēxwāla to wrestle. X 82.6.
 xwālaqē interlocking logs in front of house.
 xūlk^u placed crosswise (name of place).
 xwēm horizontal woof of fish basket (?); twining. R 135.14.
 xwēt(a) a long thing sticks out. III 143.26; to lift by the knees a person who lies down and turn him back overhead (a game); lifting a mast at the end (a game).
 xwēs(a) to receive a marriage present. R 432.10.
 xwēkw(a) to utter cannibal cry. III 181.34.
 xwēgaxstē top binding of cedar twig fish basket (xweqa?).
 xwēq(a) to swing. III 19.11.
 xwēl(a) backward, again, to turn over. III 472.13.
 xwēlaqa to pass back. R 62.55.
 xwāxwēlēk!la wolf (=trying to turn [throw] over on back [namely, a deer])
 xūp(a) hole, hollow. R 167.26.
 xumt(a) to catch fire. III 228.4.
 xut(a) water sinks. X 61.30.
 xus(a) to whip, to strike with sticks. III 279.10; R 366.14.
 xūsela fort. III 166.39.
 xōxūsde dried roasted salmon heads. R 331.1.
 xūlp- hollow.
 xūlboyāla hollow in middle. R 70.15; 148.35.
 xūls(a) to wither, shrivel up, to be downcast. III 43.41; R 187.43.

x

xewēq^u head severed from body. R 102.3; skull. III 168.28.
 xemōmō backbone. R 428.6.
 xems- to make rattling noise. C 268.26.
 xemsemēk'in scallop shells. III 239.12.
 xems(a) to give in potlatch to head tribe. R 771.80.
 xemx'ēid to move, shift (?). R 100.49.
 xemx'w(id) to chew. C 52.16.
 xemōk^u brittle.
 xetxetla an umbelliferous plant, *Cicuta*.
 xetem carrot (?). R 200.1.
 xes-
 xetsem box. R 63.65.
 xesēla to make a box. R 63.65.
 xāxedzem a small box. C 60.5.
 xes(a) to put down branches. R 162.84.
 xets!a unfinished (paddle). V 497.7.
 xen-
 xenx'ēid to undress. III 65.7.
 xaⁿnāla naked. C 342.34; a fish (*Catharichthys sordidus*).
 xenyas to startle. III 207.14.
 xeutleg'aēl to snore. C 410.33.
 xenl(ēla) very. R 95.43.
 xek'!(a) to stay away, to perish. III 33.7; to stay in form. R 104.48.
 xek!ūm pine bark. III 390.11.
 xex^umes pine. III 120.15; R 229.14.
 xāk!umas III 257.39.
 xex'ūna bark. C 250.27 (New).
 xegem comb. C 386.2; R 126.12.
 xeqw(a) to gather stones. III 341.34.
 xeqwē^c stones on fire. V 364.36.
 xēxexstowak^u eyes. R 349.23.
 xel-
 xelx'ēid to strain. R 389.20.
 xel'yō strainer. C 316.19 (Kos).
 xelōsa to scoop up. R 378.9.
 xelōdzayu scoop net for sea eggs. R 163.9.
 xelōsp!ēq handle of scoop net for sea eggs. R 166.72.
 xelxelpelilēla to scrape together.
 xelxelstaälax'ēid to tear with teeth. X 20.35.
 xilt(a) to saw.
 xelq!w(a) basin, dish. III 449.7.
 xelxwāla crooked knife. R 58.37.
 xel'ēid to break (paddle). III 215.18.

- xaēl wife leaves husband and stays in other house.
 xaāp! cradle. III 53.42.
 xaābek^u cradled, *i. e.*, with flattened head.
 xa^εyōlisēxtā^εyē east wind. III 112.24.
 xa^εwa fur seal.
 xa^εwē loon. III 221.1.
 xāp(a) to grasp. III 61.15.
 xāma- alone, orphan.
 xāxamāla orphans, common people. C 86.16, 354.2.
 xāmax^εid to be alone. III 35.43.
 xamagēmē^ε head chief. III 449.19.
 xamax^εid self. III 469.2; R 281.9.
 xāmax^εts!āna to eat with hands. R 238.34.
 xāmak^εling^ε!il to cover over in house. III 57.25.
 xems- dry salmon.
 xa^εmas dry salmon. III 54.10; R 315.1.
 xamsxas to eat dry salmon.
 xa^εmā(la) to stay overnight. III 195.16.
 xamag^εaalēla not to go near (?).
 xama^εstalis to be awake overnight. R 158.32.
 xām(ala) two things in close contact.
 xās(a) rotten (blanket, mat), boiled. R 293.8.
 xats!es fungus growing on trees.
 xāsbe^εxū(la) to make noise. III 360.30.
 xak^ε!adzā backbone of fish. R 226.18.
 xāq bone. R 308.79.
 xaxts!a boiled to pieces (?). (*See* xāsa.)
 xālaēs shell of shellfish. R 91.7.
 xāl^εid to laugh aloud.
 xāl!(aak^u) a little. R 67.64.
 xalēk^ε!es to eat a little. C 224.17.
 xalāla to touch each other. III 215.13.
 xeyāp!ē twig in neck (?). III 362.31.
 xē^εm(a) to creep sitting (like an infant).
 xēm^εg^ε!is to move, stir. X 4.21.
 xētōd to take off blanket. III 186.14.
 xēkw(a) to sweep. V 440.38.
 xēgwayo broom (eagle's wing). V 440.35.
 xēxēxē talkative geese. C 356.22.
 xēl(a) fish nibbles.
 xēlēla to shout "O!"
 xēlxēla C 178.26, 32.
 xā to split wood. III 365.17.
 xwā^εmag^εāgēs to put mouth to corner of bucket. R 401.31.
 xwat(a) testicles.
 xwat!(a) wren. III 96.22.
 xwāsōd to tear off. R 249.165.
 xwānal(ēla) ready. R 143.13.
 (ha^εnōn) xwāk^ε!ano female salmon.
 xwakw(a) to pour into. III 284.28.
 xwāk!waēs holes in quicksand into which water runs.
 xwāl(a) to cut fish. III 198.2.
 xwālayo fish knife. C 142.6.
 xwāxwē a dance. III 152.26.
 xwēt(a) to stir. R 91.8.
 xwē^εl(a) quartz. III 111.20.
 xwēlō to spawn. R 223.11.
 xewēlē^ε legs of tongs. R 230.31.
 xōmal(ēla) to quarrel. R 223.18.
 xūmdē land otter. III 264.22.
 xūt(a) to cut. III 377.6.
 xūdāyo knife. M 666.8.
 xūdēg^εē groove.
 xōt(a) to fish sea eggs with net.
 xōs(ēla) to sprinkle. M 684.5.
 xūts seal blubber.
 xūdžēg^εa sap. V 345.20.
 xun(āka) to tremble. III 152.33.
 xunk^u-
 xunōk^u child. III 29.40.
 xūngō^ε stepchild.
 xūngum daughter paid for service to shaman; to settle a feud by a payment.
 xūnk!wāla to promise daughter in marriage. X 10.21.
 xūk^ε!(a) crack in rock.
 xōkw(a) to split. III 145.31.
 xāla to split. V 345.7.
 xōk^u split. R 63.80.
 xōgum ear ornament. X 11.14.
 xōēla mussels. R 181.2.
 xwēxūlēxsemak^u rolled up. R 361.17.
 xolēgwaqē name of ring in game k^εanē.
 xōlōs a mythical bird (=qōlōs kwāg^εu!). C 370.12 (Gwas).
 xōēlōs a kind of salmon weir. R 161.61.
 xūlt(a) to mark. R 65.10.
 xūldzōs a fish (Hexagrammus octogrammus).
 xūlk^εē groove. V 369.26.

xūlqwa rough. III 359.11.

xūlgwis shark.

xūlgūm dogfish.

xūlqūmax'sa Lama cornubica.

xōla entangled.

xōlēxwala confused, matted. III 107.24.

xōxuŋk'limōt (xōŋk'-) clamshells. R 148.41.

I

lēs'wa sky.

lewūlxw(a) to be contorted. C 330.14 (Kos).

lēm'xw(a) dry. R 181.59.

lēm'x^udema dryingrack. R 296.77.

lēm'xēqend to clap gunwale. C 4.23.

les(a) to strike with a round thing, with a stone. R 299.60; to crush. R 94.21.

lsg'ōl visitor (New).

lek'(a) to hammer, to throw stones. III 161.3; R 271.54; to put stones (a game). X 170.32; to batter stone.

lek'laa stone. C 382.21 (Kos, New).

lek'w(a) weak.

lek'wala to speak with faint voice. C 150.5.

lekūmqles to wonder. X 10.6.

legōsa k'exelāga (crow's strawberry) Gonnania oregana (Nutt.) Britton.

leq(a) to put down soft things. III 354.16; R 429.19; to make berry cakes. R 279.87.

legap'āla coot, male (=splash on nape of neck) Oidemia perspicillata.

legem a plant placed as a poultice on swellings.

lex'(ēd) to batter a stone. C 382.21 (Gwas.) lexa.

leqw(a) fire. III 459.12; fuel. R 357.5.

leqūla to camp.

lex^udems camp site. III 448.17.

lēlqwalalē tribe. III 12.10.

leq!(a) to stick on (as crystal on rock).

lex'ēwid to be tired. C 236.6 (New).

lex'ē basket made of spruce root. R 72.61.

lexō to cough. III 352.26.

la to go.

lēlga to mix. R 279.77.

laēl to enter *sing.* R 241.1.

lawā to come off. R 57.8.

lawāmas to remove. R 223.9.

la—Continued.

lāg'aa to reach. R 131.9.

lāk'lesela to eat. C 250.2 (New).

lēlak'ledzē provisions. III 191.19.

lāk'lend one hundred. R 232.8.

lāx to.

lālaqa to penetrate. R 95.27.

lalala to meet. R 405.2.

lōl to obtain. R 232.8.

la now.

laēs mussel. III 94.32.

lālapela to be scared. III 449.25.

ēlapa to dig. R 73.88.

lāk'linē dreaded.

ēlāgwala to wail, to shout. III 47.18; to call. III 264.26.

lax'mōs piled up on ground. III 454.1.

laq'wadek^u bundle. III 54.11.

laxla'x^u yellow-beaked cormorant (Phalacrocorax pelagicus resplendens).

lāla'as (?) C 14.20.

lēp(a) to gamble. C 234.14.

lēd(a) ceremonial III 84.5.

lēt(a) to uncover. R 246.89.

lēx'lek'lis a plant, echo (?). III 290.21.

lēx'(a) only. R 96.57.

lēx'(a) to roll, turn over. R 292.2.

lēnēg'ēs having a round back. R 168.27 (lēx'-ēg'-ēs).

lēx'sēt fish basket. III 27.16.

lēx(a) wide open. III 125.8; R 57.15.

lēxōd to pull wedge or drill out of a hole. R 77.67.

lēlwalaaas to stop. C 22.29.

lēlōt crew. R 97.78.

lēlqwalalē tribe. R 58.24. (See leqwa.)

lās. R 242.5.

lōp(a) empty. III 311.3.

lōpōl to get nothing.

lōt(!ēd) to uncover. R 336.36.

lōs(a) to uncover. R 240.19.

lōqw(a) to fish halibut. R 247.18.

lōgwayo fishline. V 478.17.

lōgwanāsyē fishline. R 122.52.

lāq hemlock sap. III 217.32.

lāxmes hemlock tree. III 257.39.

lōq'was hemlock sap (Kos).

lōx^umēqa cloyed. R 308.71.

lōxw(a) to roll. III 19.12.

lōlēlxsem ball. R 156.29.

lōlasāla patches.

lōl(a) ghosts visit a village.

lālēlnox^u ghost III 106.1.

I

ɬewũms to rise in throat. R 290.21.
 ɬem(āla) canoe at anchor, sea otter
 asleep on water.
 ɬemyo rope. C 332.4 (=DENEM Kwag)
 (Kos).
 ɬempɬexʰid to overcome bitter taste.
 ɬemyāla noise of sipping.
 ɬemdelta slippery. R 355.18.
 ɬemēlatslē sacred room of novice. III
 86.20.
 ɬet(a) to catch herrings with rake. V
 324.27.
 ɬetɬedēs branch of river. X 32.30.
 ɬen- to miss.
 ɬenēsta to forget. III 25.3.
 ɬengʰils to lose way. III 163.22.
 ɬendzōd to scatter roots on flat
 (mat). R 187.39.
 ɬenem salal bushes. R 206.22.
 ɬenokūla salal bushes. R 210.21.
 ɬenʰwūm bird cherry bark. R 157.5.
 ɬenbɛɬɬexōʰ wrinkled mouth. V 478.4.
 ɬent(a) to blow nose. III 354.16.
 ɬendeqwē mucus of nose.
 ɬent(a) pliable, soft and tough. R
 355.13, 260.6.
 ɬens(a) to-morrow. III 21.14; next
 day. R 246.87.
 ɬenswūl yesterday.
 ɬengʰaa to long. III 23.12.
 ɬenx(a) green. R 285.81.
 ɬenɬenxʰen brass. III 449.6.
 ɬekɬeqɬeten a small sea animal.
 ɬekw(a) to gather Polypodium glycor-
 rhiza. D. Eaton.
 ɬekwaēʰ Polypodium glycorrhiza.
 D. C. Eaton; —hesperium Mason.
 ɬekw(a) to pull off (branch), to lift. R
 264.4, 314.13.
 ɬekʰwisē bow. C 384.25.
 ɬekʰwitsɬem bowstring. III 138.19.
 ɬekʰūtāla tight. R 361.11. (See ɬākʰ-.)
 ɬekʰ-
 ɬegūdʰōʰwē meatboard. III 43.32.
 ɬekʰwanēʰ old woman. C 386.5; ɬael-
 kʰwanēʰ. *pl.* R 195.28.
 ɬeq(a) to gather seaweed. R 185.14.
 ɬeqɬesten seaweed. R 185.15.
 ɬeqw(a) brains. III 48.27; R 248.41.
 ɬexw(a) to eat sea eggs. C 246.5 (New).
 ɬēʰwa sea egg. C 244.28.
 ɬexʰūlxʰid to feel about. R 224.26.

ɬex(a) to put down (roots, grass). R
 74.17, 73.94.
 ɬexāla bundle.
 ɬexl(a) dead. R 174.21.
 ɬexlɛmʰitléd to get numb. R 199.39.
 ɬexlɛkʰlina to faint. C 52.2.
 ɬexlwiqela to be anxious. C 134.12;
 X 57.5.
 ɬaaq(a) to shake off from a mat or
 blanket. R 264.13.
 ɬēlaanxʰid to become mysterious. C
 467.
 ɬawis angry, fearless. X 57.11.
 ɬaʰmaxdend to become inaudible C
 268.4 (New).
 ɬaʰmagēkʰila fourth ring in hoop
 game.
 ɬatl(a) to split boards. III 182.8; R
 96.57.
 ɬaaq(a) to overturn. M 669.8.
 ɬāqanuk overhanging.
 ɬaxʰtslɛʰmala to be not near enough to
 see distinctly.
 ɬāxʰu to love.
 ɬāxūla to love. III 120.21; C 58.12;
 valuable. R 370.35.
 ɬāʰwūnem husband.
 ɬāxumala difficult. C 36.19.
 ɬālaʰwila to be in trouble, need.
 C 68.5; III 259.39.
 ɬāx(a) to itch.
 ɬālkʰlu mallard duck, *Anas boschas*.
 III 95.38.
 ɬākʰ(a) canoe breaks.
 ɬēɬlxʰen round. R 88.46.
 ɬēs(a) fair (light complexion). X
 197.24.
 ɬēsela to find (?). X 87.37.
 ɬēnem to rob, take away. III 299.29.
 ɬēnemapʰa to quarrel. X 113.5
 (=to take away from one another).
 ɬēnoqwa rough. R 63.79.
 ɬēnoqwāla beating (?). R 134.31.
 ɬalčʰwata to play with dolls. III 45.11.
 ɬēxʰ- mat.
 ɬēʰwēʰ mat. III 24.3, ɬēɬwēʰ *pl.*
 R 191.53.
 ɬēxwila to make a mat. R 126.16.
 ɬēʰwaʰyasa tsɬaʰwē water lily (*Nym-*
 phaea polysepala) (=beavers'
 mat).
 ɬēɬegwēgʰēʰ outer layer of bark. (ɬekʰ-
 ēgʰ-a strong back (?). R 124.93.
 ɬāyēnx autumn. R 216.2.

(lāk!wēmas strength. R 285.89).

lōwal(a) to leave. III 101.20.

lōt(a) to cohabit. C 180.2.

lākw(a) strong. R 168.15.

lōq!wē dish. R 57.2.

lōqūlil house dish. C 300.15.

lōq!ūbāno brisket. R 428.2.

lōxw(a) to turn head away. III 154.22.

lōx(tslāla) to be in—. R 424.48.

L

LEp(a) to spread. R 94.2; second pot-latch.

LEbem spreader; tongs for holding board.

LEplētsa^ε hide armor.

LEMx^u- perch.

LEMō, LEMwē^ε perch. R 183.1.

LEMx^uLax^u to eat perch. R 412.56.

LEms(a) to turn away for shame. III 448.2.

LEmk'(a) to split wood. III 263.8.

LEmg'ayu wedge. R 61.20.

LEMq(a) proud. C 416.13.

LEml(a) to break by pressure from inside. III 197.17.

LEt(a) to flop, to be stretched out. III 347.20.

LEteml hat. R 206.17 (=stretching over face).

LETēwē^ε eye shade (=stretching on forehead).

LESāla to skip on water. III 348.27.

LEtsā hole drilled in slanting direction.

LENāk'asdē never blunted. C 218.13. (New.)

LEN^εy(a) to split wood through center of tree.

LENq^w(a) to break up (fish). R 400.60.

LENqāla to stand on. R 145.24.

LENq!w(a) rotten (wood). III 99.19.

LENix'ō to push boards together end to end. C 24.16.

LEG'ik^u harpoon point. R 175.21. (See LEG'ik^u.)

LEgek^u marten. III 70.12.

LEGeldzēs oily beach.

LEq(a) to fish with fish basket. R 409.26.

LEgem round fish basket. R 403.2.

LEq(a) to slap. R 432.75.

LEq(a) soaked. III 121.19.

LEGēla to do something against one's will.

LEq!ems old leaves or berries, when dropping off. R 518.27.

LEq!EXōlē Distegia (Lonicera) involu-crata (Richards & Cockwell).

LEq!EXsdē flat-bottomed. R 134.3.

LEX^εwid to apply hand, to rub. X 224.18.

LEX(tslōd) to put in. R 257.38 (or LOX^u?).

LElēyia to capsize. M 719.1.

LElg'ila to bother.

LEl(x^εid) to scoop out. R 235.27.

LEl(āla) to carry canoe up or down the beach. III 466.35; R 174.5.

LElgwā^εid to wail. C 140.8.

Laabitslō small, dangerous place. C 336.22 (Kos).

Lāwayāla to survive. C 22.6.

Lāp(a) to hesitate (on account of danger).

Lās(a) to push a long or flat thing. III 19.5; R 306.40.

Lastōd to drive in a peg. R 302.51.

LasLExdzō tough. R 292.3.

Lāq(a) rancid.

Lāq(a) wet through.

Lāqwa, Lāxden width of flat hand. V 287.24.

Laqw(a) to press, to push away. R 279.85 X 171.30.

Lāx'(a) to louse. III 120.32.

Laxabālis long roots of cinquefoil, which lie under short roots. R 189.9.

Lāxumāla much (?).

Laxdzem taken aboard. C 302.34 (Kos).

Laflēdzas place where canoe is. C 310.8 (Kos).

Lalēgwig'a to refuse. III 114.12.

Lēlēgwat disagreeing. C 14.24.

LāLEDzenwē^ε a pin. III 231.27.

Lānexāla slanting. R 90.93.

Lēwanāla to make turmoil. M 707.1.

Lēs(ēla) to find dead animals. C 8.15, 26.17.

Lēs(a) to put up. III 264.33; R 126.30.

Lēk'ustōd a piece of salmon for decoy for dogfish.

Lēq(a) to chop out, to make canoe. V 324.2.

Lēq!ēnox^u canoe builder. V 324.1; R 94.2.

lêgulêla stiff. V 478.6.
 lêqw(a) to miss (not to hit). III 71.23;
 to move (village). C 322.24 (Kos).
 lêgültôd to make mistake, to dis-
 obey. C 66.30.
 lêqwaxa to split down (a salmon).
 R 227.1.
 lêx^êd to beat time. III 106.21.
 lêx^{em} baton. C 318.10 (Kos).
 lêlx^êid to land. III 466.34.
 lêl(êla) to invite. C 26.23.
 lêlk!wâla to tell a lie. III 37.28.
 lâyâ^{li} shelf in house. X 55.37.
 lôma very. R 61.37.
 lôx^u(^êstend) to put roots (into water).
 R 109.29 (lêx^u?).
 lôlaxôd to put between. R 287.31.

L

lô^ê and. R 59.56; III 29.42.
 lê^{wa} III 15.9.
 lêwûlgâmê^ê prince, chief's eldest son.
 III 7.2; Sebastodes serriepe (=prince
 of red cod).
 lêwelaxa a ceremonial. III 226.28,
 448.11.
 lêma scab. C 38.16.
 lêms(^êid) to scratch. C 54.4.
 lêtâlalai head ashore! C 64.4.
 lê^{nê}x^êid to bar (door). III 35.31.
 lênl(a) to peck. III 158.36.
 lêlanail woodpecker. C 190.8.
 lêgek^u barbed harpoon point. V 501.13
 (or lêgek^u?).
 lêk^(a) to gather cinquefoil.
 lêx^{sem} Argentina occidentalis.
 Rydb.
 lêg^{edzô} cinquefoil garden. R
 186.8.
 lêk^u thick. R 250.183. lêslêk^u pl. III
 27.15.
 lêx^{exs} canoe thwart. V 501.22.
 lêxîxsa to whistle. III 471.21.
 lêx(a) to start in canoe. III 112.32.
 lêx(a) to have pungent smell.
 lêx^{ew}(id) to insert finger into vagina.
 III 97.1.
 lêwik^u eaten entirely. III 217.7.
 lêp(a) to peg. R 77.84.
 lêbem peg. III 79.13.
 lâm post of house. R 167.18.
 lâmêsta to hang head. III 16.3.
 lâtlêxlê^ê stern seat of canoe. V 349.

lâten a plant. (See also meg^{is}.)
 lânut wedge. X 202.24.
 lâx^u to stand sing.
 lâwayu salmon weir. III 26.40;
 R 183.1. lôyu (Kos).
 lâwats!ê box. R 283.36.
 lâp!êq mast. R 99.39.
 lâsgemd to steer. C 352.18.
 lâxwa steep.
 lâx^{ewa}la to kneel. III 8.5.
 lâx^{ewid} to rise. III 27.34.
 lâxwê^ê rank (=standing).
 lâx^{sdala} stone ax. C 310.5. (Kos);
 tomcod (Microgadus).
 lâla to stand upright. R 173.12.
 lâs R 153.20; pl. lâx^{lô}s tree.
 C 142.17; pl. lâx^{la}s. C 324.28
 (Kos).
 lâg^ayê dorsal fin (=standing on
 back).
 lâxwatla to go clam digging. X 87.32.
 lêwula oil tried out. R 94.16.
 lêslêna mosquito. R 206.14.
 lêk^ô to borrow at low rate of interest.
 III 53.1.
 lêk^ômas to lend. III 208.38.
 lêq(êla) to name. R 149.23.
 lêgem name. R 60.78.
 lêxs^ê(âla) to advise. C 8.14.
 lêqêse III 151.22.
 lâyâla battle-ax.
 lâbala to touch. R 261.36.
 lâla sweetheart. III 23.13.
 lêlêlâla relatives. R 269.10.
 lô^ê and.
 lê^{wa} (before definite nouns).
 lôgw(ê^ê) treasure, supernatural power.
 lôgwala to acquire supernatural
 power. III 78.2.
 lôslê nephew. III 474.30.
 lôslêga niece. III 85.21.

L!

lêwels elk. III 31.16.
 lêwâ beautiful! C 70.14; III 449.23.
 lêp(a) to climb a smooth pole. III
 386.24.
 lêbas implement for moulding. R
 103.40.
 lêma^{is} beach. R 72.60.
 lêmâklûbê^ê breastbone. III 175.18.
 lêmaxûla.
 lêms(a) to emit sparks. III 288.22.

- L!emkw(a) to play with throwing sticks. III 105.1.
 L!emgwayu sticks for game. III 105.2.
 L!emgiu saw-bill duck, female (Merganser serrator). C 380.9.
 L!emq!a yew tree. V 324.2.
 L!emxw(a) stiff, hard, brittle. III 449.32; R 153.19.
 L!eml(a) to lose voice. R 342.17.
 L!edâ oh, how nice! III 450.6.
 L!et(a) to make love, seduce. III 325.11.
 L!ätenē to make love. C 216.18; X 3.7.
 L!etaſyas Limnorchis stricta (Lindl.) Rydb., — borealis (Cham.) Rydb.
 L!āqwa L!etaſyas Corallorhiza Mertensiana Boug.
 L!esāla spearsman cannot see salmon distinctly.
 L!enx'ēid to stick on. III 37.7.
 L!enk' branch.
 L!enx'ēnēſ having branches. R 120.18.
 L!enāk' branch. R 151.25.
 L!enēqw(a) lightning. III 112.10.
 L!enk'(a) tight, tense; after-taste.
 L!enq(a) to punch. R 375.52; to prick, to push. R 177.51.
 L!enqala to support. R 102.18.
 L!enxad owner of crab apples. C 212.14 (New).
 L!ekw(a) to gather seaweeds. R 88.41.
 L!esl!ek^u seaweed. III 282.1.
 L!esl!ek!ūs Peltigera canina membranacea, love charm (=seaweed of ground).
 L!ekumāla hēlāmas Scorpaena grandicornis.
 L!eqw(a) to break off branches. R 439.6.
 L!ex'ē semen. X 177.16.
 L!ex' to char. R 524.11.
 L!ex'(a) to roast fern root. III 138.2; R 343.38.
 L!exw(a) to eat after a journey. R 166.1.
 L!exāla to stop crying. C 16.31.
 L!ālexenwēſ side stick. R 169.50.
 L!exbetend (L!enx-?) to push into. R 121.24.
 L!exwāſna. C 380.23 (Gwas).
 L!el(ts!ā!i) to push person (into room). III 239.19.
 L!elēnakūla whale is blowing. X 193.34 (New).
 L!elēwa to forget. III 110.15.
 L!elgemx'ēid to leave off. III 173.36.
 L!ela brittle. R 122.54.
 L!eltō stye.
 L!aasō person sees sacred apparition in woods.
 L!āāl!ē baffle head, male (Charitonetta albeola). C 174.4.
 L!aē black bear. R 124.87.
 L!aya monstrous!
 L!ayā side (?). III 203.28.
 L!ālaſyats!ē twins. III 322.13.
 L!āyak'a thin.
 L!ayō to exchange. III 77.41.
 L!āſwenta to give. C 360.8.
 L!ābat basket made of cedar bark. III 114.35; R 130.37.
 L!ap(sta) to dip into water. C 190.24 (New).
 L!ādēm hair oil. C 392.5.
 L!ās- outside, seaward, direction in house towards fire.
 L!āsak^u seaside. R 130.26.
 L!āsanāſyē place in front of house. R 124.98.
 L!āsagwis beach. C 326.6 (Kos).
 L!āsē whale blubber. C 258.28 (New).
 L!adzāxs urethra (New).
 L!āk'emala heaping full. R 272.58 (L!āk'emala).
 L!āk!ōs crosspiece of set of halibut hooks. V 479.13.
 L!āgwats!a. R 292.29.
 L!ākwa measure from thumb to tip of bent first finger, from elbow of one arm to tip of fingers of other.
 L!āk!wa Gasilurus aculeatus.
 L!āq(a) to stretch a line, to fish black cod. III 359.2.
 L!āqawas!alamas to make a pyre III 97.26.
 L!āqw(a) red. R 422.9.
 L!āqwa copper.
 L!āgek^u red cedar bark.
 L!āl!eq!ūxlā Cornus stolonifera Michx.

- L!āx'ēm spoon. III 347.8 (Kos).
 L!āx'wā'la to kneel on rock. III 8.5.
 L!āx(a) stiff (twigs, etc.). R 355.13.
 L!āL!axam a small bag. C 142.10.
 L!āl(a) to spout. III 125.24.
 L!āsmes alder tree. R 273.81.
 L!āk^u mixed with oil. R 291.1.
 L!ēkw(a) to pick chokecherries. R 218.6.
 L!āk!ūm chokecherry. R 218.6.
 L!ēp!eqa!a to be turned inside out. R 406.32.
 L!ēs(a) skin. III 261.26.
 L!ēs(a) to shine. III 112.27; to heat. R 94.11.
 L!ēsāla hot. M 671.5.
 L!ēsela sun. M 665.4; R 94.11.
 L!ēsila to hate. III 425.40.
 L!ēsila blind in one eye.
 L!ēsdaq snow goose (*Chen hyperborea*). III 356.22.
 L!ēsna olachen oil. III 101.36; R 92.37.
 L!ēq- never blunted. III 333.23.
 L!ēq!(a) clay. R 190.35.
 L!ēx'(a) to break up. X 163.23; (a house, a hill).
 L!ēx'sta to tumble into water (seals). R 178.86.
 L!ēx(a) yellow.
 L!ēx'ēn sea lion (=yellow body). III 81.16.
 L!ēxā morning sky. III 385.30.
 L!ēx's(a) to scatter (fire). III 336.41.
 L!āsela to make love, seduce. III 287.34; C 160.14.
 L!āxmes large alder tree.
 L!ōbanē cormorant (*Phalacrocorax pelagicus robustus*). III 291.24.
 L!ōbelxa dead cedar.
 L!ōpdē mucus of vagina. X 177.16.
 L!ōpa to roast. III 21.7; ripe III 298.41; R 218.2.
 L!ōL!ēplēmas berries. C 384.9 (Gwas).
 L!ōpsayo tongs. C 380.30.
 L!ōL!ōp!ēnx season when berries are ripe. R 211.2.
 L!ōpaēs low water. C 244.20 (New).
 L!ōL!ēbas'id to cut holes. R 440.19.
 L!ōp!ēk' root. III 78.10.
 L!ōt(a) to bend outward. R 406.17.
 L!ōt!ēm war canoe (*Dzawadēēnox^u*).
 L!ōs'nak'elis to turn up ends. III 266.35.
 L!ōkw(a) to tear up, scrape hides. C 102.4.
 L!ōk!ūla to peel bark. R 126.22.
 L!ōqw(a) bare.
 L!ōxsēm red cod (*Sebastodes caurinus*).
 L!ōx^u ice; to freeze (congeal). C 16.1; R 431.61.
 L!ōxL!ox oyster.
 L!ōlēla to scold. III 105.23.

ENGLISH-KWAKIUTL

a

abalone gwalētsla.
 abalone ear ornament ēsetslaak^u.
 above ēk'!
 acquire easily, to hōl-.
 add, to g'ina, g'inwa.
 added on to a measure ēseg'iwē^ē.
 adherents of one chief āpsēk'lis. (*See*
 āps-.)
 admonish, to hamēlq'ala.
 advise, to lēxs^ēala.
 adze, to k'liml-.
 — sōp-.
 — with long-handled adz qens^ēid.
 adz, hand qlayax^utslāla.
 adz for fine chiseling tsāyō (Kos).
 adzing, fine āyag'ek^u.
 afraid, to be k'il-.
 after taste l'enk'a.
 again ēt-.
 — xwēl.
 agree, to sex^utsla. (*See* industrious), to
 be willing, inclined.
 — hanēna^xu (?)
 — ēx^ēak'a.
 aim, to nōx^u, nā.
 albatross bāla.
 alder gunēp.
 alder, big l'āxmes.
 — big gwāgwaxmes.
 — young l'āsmes.
 all ēna^xwa.
 — ēwēl-.
 almost halsēla.
 — ēlaq.
 aloud hāsēla.
 although wāx'.
 always hēmena^{la}.
 ancestors wēwōmp. (*See* aw-.)
 anchor q'eldzem.
 anchor, to q'ēls-, q'ēlstend.
 anchored q'ēlsāla.
 canoe at anchor lēm^{wā}la
 anchor line demwayā.
 — q'eldzaanā.
 and lō^ē.
 — qa.

angry lāwis.
 ankle qaālqoxsidzē^ē.
 ant k'ladzalats!ē.
 anus meng'as.
 appear, to qwāxwa pl.
 appease, to yāla.
 apply hand to something, to leqwa.
 approach, to gwāsa.
 apron tsāp.
 armpit demga^ēlas.
 arrow, bird- qo^ēlogwayo.
 arrow hāna^lem. (*See* hānla.)
 as you say! yixst!ōl.
 ascend, to wilg'ustāla.
 ashamed max^uts-.
 ashes guna.
 ask, to (to question) wula.
 — some one to do a thing (to request)
 g'āg'ona.
 — in marriage g'a^ēyāla.
 assemble, to name^ēyastōd.
 asthma yāl!ōpela.
 astray, to go pēsela.
 attack, to, to be attacked xwayenk!wa.
 attendant elk^u.
 aunt anēs.
 — mother and aunts ēbemp. (*See* ab-.)
 autumn lāyēnx, lāînx.
 avaricious awēlq'as.
 await, to tlat!āla.
 awake, to ts!ex^ēid.
 awaken, to gwēx^ēid.
 — by crying. qunq'ag'a^ēinōk^u.
 (away in canoe?) gwālexs.
 awry klwēx^usema^l.
 ax, battle- lāyāla.

b

back xwēl-.
 back canoe, to k'lex^ēalis.
 backbone of fish xemōmo.
 — xak'ledzā.
 — salmon q'ōq'ūyō.
 back rest tsaq!ex^ēē.
 backward, to go k'!ā.
 bad yak'-.
 bad luck āāms.
 bad taste q'ēs(pla)-.

bait tēt.
 bake, to kūnsa.
 ball lālox^{em}.
 balsam fir mōt-.
 bar, to ʔenēx^{id}.
 bark tsaxenē.
 — ts!āq.
 — of pine xek!um.
 — of red pine mawaē.
 — of bird cherry. ʔen^{wum}.
 bark, to (dog) wōkwa.
 bark box ʔa^{watsa}.
 barnacle q!ānes (Chiton).
 — ts!ōmax (Awik!ēnox^u).
 — small ts!ōts!oma.
 — wasālē.
 — k!wētaa.
 bashful bensa.
 basin, dish xelq!wa.
 basket of cedar bark. L!ābat.
 — cedar twigs and spruce roots.
 lexē.
 — for dentalia gunxats!ē.
 — large one for berrying, carried on
 back nāg^ē.
 — small one for berrying, carried on
 chest nānaagemē.
 — low sided kūtala.
 — coiled pek^ō.
 bat baq!ūlawē. (See beq!^u.)
 batter a stone, to lek^a, lex^a.
 battle xōmał.
 battledoor and shuttlecock klumāla.
 be, to ax-
 — ya-
 — gⁱ, g^a.
 — a hollow thing upright hān-.
 — a round thing ^{em}mek^u.
 — hollow things upright mex-.
 — round things t!āq.
 — k^{!a}.
 — pl. meq^u.
 — on water t!ewāla.
 — long thing k^{at}.
 beach L!ema^{is}.
 — of broken shells q!ēbēlēts!egwis.
 beam k^{!ax}dem.
 bear (black) ʔlaē.
 — (grizzly) nān.
 — g^{!a}.
 beat time, to lēxa.
 — t!emsa.
 beating? ʔēnoqwa. (See rough.)
 beautiful! L!ewā, L!edā.

beaver ts!ā^{wē}.
 — face q!au^ēlōma. name of a cop-
 per, (Heiddza^q).
 bedcover mema, mamē.
 beg, to ēs-
 — gets!ā.
 — for remains of food wāwaq!aaāya.
 — hawāxela.
 begging dance hāxūla.
 Bellacoola Bēlxūla.
 believe, to ōq!us-.
 belly tek^{!a}.
 below ben-.
 belt x^{ik}.
 — wusēganō.
 bent wak-.
 — to bend head sideways hamk^u.
 bent hānqwaēnē.
 bend, to tē^ē(nakūla).
 — back t!ēqala.
 — dzōxwa, dzōx^{wid}.
 — ts!exa (tough?).
 — k^ōqwa.
 — head gemxwa.
 — gelēxwa.
 — gwānaqa.
 — outward L!ōta.
 berry, a L!ēgwa.
 — qot!xolē.
 — qek^{!a}alē.
 — -cake t!ēqa.
 — — .lēqa.
 — — in long strips hēyadzō.
 — — to make lēqa.
 best ^{en}nālenx (?).
 beware! genla (Kos).
 bewitch, to ēq-.
 bile tēx^{mas}.
 binding, top - of fish basket xwēgaxstē.
 bird ts!ēklwa.
 — a teg^{ēk}fla.
 — t!enx.
 — a mythical qōlōs.
 birth, to give- qelxōd (Kos, New).
 — — māyula.
 bite, to mux^{wid} (New).
 — temkwa.
 — q!ek^a.
 bitter māla.
 black tsōpa.
 — ts!ōla.
 blackish ts!ōlēqa.
 blackened q!waxē.
 bladder pōxuns.

- bladder at end of kelp penpensbē.
 — of porpoise tēxatslē.
 blanket ēnexēunē.
 — wool plēplēlasgem.
 — klutaal (New).
 blind plēplās.
 — on one eye lēsilā.
 block for hoisting hamx'hamk'la.
 blood elkwa.
 to bloom qwāsamak'a.
 blossom gēgūletō.
 blow, to k'ux'.
 — pōxwa.
 — off by steam tēk'ōyō.
 — on x'āxēl.
 — (whale) l'elē.
 — k'ixwa.
 blow, to yāla.
 — nose lēnta.
 blubber of whale lāsē.
 — — k'leyōl.
 blubber xuts.
 blue jay kūsūs, kwaskuas.
 blunted, never l'ēqa.
 board lat.
 — short ts'lāts'ax'sem.
 — dancing yilx'dzayu.
 body of man bāk'awē.
 boil, a amtē.
 boil, to medelqwa.
 — with stones q'lōl.
 — elderberries dzēk'a.
 bone xāq.
 borrow, to lēk'ō.
 both sides wax's.
 bother, to lēg'ila. 29 D.
 bother! O wunwun'isa.
 bow lēk'wisē.
 bowstring lāk'wits'ēm.
 box xēs-, xatsem.
 — to make wel.
 — bark lāwatslē.
 — high k'limyaxlā.
 — g'ildas.
 bracelet, silver dādelēg'a.
 braid, to (hair) gagelx'lāla.
 braid, selvedge of basketry malaq-.
 brains lēqwa.
 branch l'ēnx'-, l'ēnak'.
 — largest l'ēmaxūla.
 — of river lētēdēs.
 branching q'lēts'axba (= many long ends).
- brant goose emaxo.
 brave wēqwa.
 — wāyadē.
 — l'ōqwa.
 breachcloth, man's tēgwaqē.
 breadth (see size) ēwa, awa.
 break rope, to āl-.
 — off leaves plōkwa.
 — dish, shells, bone tēpa.
 — out teeth tsōmōs-.
 — a canoe, a box breaks tsōkwa.
 — sea eggs tsōtsōx'send.
 — copper or stick k'ōqwa.
 — with hands klupa.
 — off leaves kūsāla.
 — basket q'lwēla.
 — paddle xēl'ēid.
 by weight of body l'ēmīa
 — salmon lēnx'ēwid.
 — off branches l'ēqwa.
 — walls of house l'ēx'a.
 — wind waogwa'la (New).
 — xwēl'ēg'a'l.
 break fast, to.
 — before going out hēyasēla.
 breastbone l'ēmāk'aba'ēyē.
 breathe, to hāsēla.
 breathe through nose, to x'īnsa.
 bring, to taōd.
 brittle tsōsa.
 — tsōlexa.
 — xēmōk'.
 — lēmḡwa.
 — l'ēla, l'ēla (wood).
 broad (see size) ēwa, awa.
 broken (paddle) q'lēkwas.
 brother wēqlwa.
 — elder ēnōla.
 — younger ts'lā'ya.
 — wife's brother q'lulēs.
 brown (hair) k'ixwa.
 browned by fire kulx'ēwid.
 bud, to bolēx'ēwid.
 — tēmḡ-
 bullhead plēnq'lāla.
 — klō'ma.
 bull-roarer x'īndayu.
 bundle, to make a- matslap-.
 — lāq'lwadēk'.
 — lēxāla.
 burn, to kluml-.
 — x'iq-.
 — to ashes q'lulx'ēid.

burst, to (berries) k'wūk'a.
 - yīnta.
 — quk'a.
 bury, to dek'a.
 — wunēmta.
 — elmaš'ēd.
 bush, a l!eq!exōlēems.
 butcher goat, to qwax'ēd.
 buy, to k'ilxwa.
 buzz hamx'hamk'la.
 buzz, whirr, to x'inda.

C

call, to 'laqlūg'ašl.
 calm, to yāla.
 calm q'lōq, q'lox^u.
 — k'!ema.
 camas mōt!exsdē.
 camp, to lax^u.
 cane sēk!aganō.
 — sēk!āqela.
 cannibal tānis (Heildzašq^u).
 — hāmatsla.
 canoe xwāk^u.
 — t!egun.
 — g'ašlā.
 war- yināseła.
 war- mēng'a.
 war- l!ōt!em (Dzawadeēnox^u).
 — goes without paddling k'lēqa.
 cape wāx^usō, wax^u.
 capsize, to lēlēyiya.
 carbuncle, boil āmtēš.
 careful wusdāla (Kos).
 — ēk'aek'ila.
 carry on shoulder, to—a stiff, long ob-
 ject yilk^u.
 — a stiff, long object, excepting ca-
 noes wēk^u.
 — on back, basket, meat, roots, cedar
 bark, bundles ōxl-.
 - a child or an adult person ham-
 tela.
 — in fold or corner of blanket hānq-
 (ēla).
 - - property maōx'ēwid.
 — food home from feast mōtela.
 - many things on shoulder māla.
 - - da
 — a basket hanging on back, another
 one on chest, for berrying tētek-
 wasela.
 — round thing on shoulder t!ēx^u.
 — fish strung on a line nā-.
 carry an empty dish, a clamshell k'āla.
 — wood in arms pressed against chest
 k'ipela.
 — in hands k'!ōq^u.
 — wood or blanket in arms pressed
 against chest gemxa.
 — fish on fingers gasx'ex'ēd.
 — — gax^usāla.
 - a line around something galōp-.
 — a child in arms; cannibal dancer
 carrying corpse in arms q!elāla.
 — canoe lēlx'ēd, lēlēlbend, lāla-
 lēlod.
 carve wood, to k'lē.
 — meat sakwa.
 cascade k'lāmadzēna.
 catch halibut, to gūyōl-.
 — herrings lēta, lēta (?).
 — squid nēsa (=to pull out).
 catch olachen in dip net, to yūis.
 catfish dzēnomaga.
 — oil dzēk!wis.
 caulk, to mēg'a.
 cease, to, pain ōmata.
 cedar wēlk^u.
 — young dzešek^u.
 — dead l!ōbēlxa.
 — yellow dewēx.
 cedar-bark dens-.
 — twigs q!wāk!enēš?
 — leaves ts!ap!ax.
 — withes texem.
 — wood k!waxlawē.
 — basket, embroidered demxsem.
 — twigs dewēx.
 - -bark, yellow dēx^u.
 — wood, yellow dēyō.
 — -bark blanket, yellow k'!ōba^u.
 ceremony, a lēwōlaxa.
 - kwēxala.
 — xwāxwē.
 — ts!ēts!eqa.
 — amēlk^u.
 chafe through, to, (rope) gwatsa.
 change, to lēx'ēwid.
 — 'mex^u.
 — in size quickly halāk'a.
 charcoal dzeḡutē.
 charge of gun k'!ats!ā.
 charm, a q!ēqalēš.
 chest of seal, sealion haqlwāyu. (See
 haqwāla.)
 chew, to xemx'ēwid.

- chew, to malékwa.
 chickadee ts!ôtsaga.
 chief g'igāmē.
 — xamāgemē.
 — adherents of one āpsēk'lis. (See āps-.)
 chieftainness ōsma.
 — mōdzil.
 child (young individual) g'inl-.
 — youngest āma'inxê. (See āma.)
 — fifth āmāyatsē. (See āma.)
 — of a person xunōk.
 children of one couple sāsēm.
 chisel q!eldayu.
 Chiton k'lenōt.
 choke, to mekwa.
 chokecherry L!āk!ūm.
 — qot!alē.
 chop with adz, to sōpa.
 — tēmka, t!emkwa.
 cinquefoil lek.
 — -roots laxabālis.
 circle k'ilx'a.
 clam g'āwēqlānem.
 — dried x'ākwayasdē.
 — — k'lōmatsla.
 — -shell xōxulk'limōt.
 clap together, to qemkwa, q!emkwa.
 claws of bear, cat gāts!em.
 clay L!ēqla.
 clean berries, to k'imta.
 cliff k'lek'!ēslen.
 climb, a tree, to hāxwa.
 climb a smooth pole, to L!epa.
 clitoris k'lōdagē.
 close door, to āmxstōx'wid. (See ām.)
 closed up ām-.
 clothing gwēlgwāla.
 cloud anwē.
 cloudy anqūla.
 clover t!eq.
 cloyed lāslasa.
 club, to kwēxa.
 — t!elxwa.
 club, round-headed hayano.
 — stone melēgayu.
 coal ts!ōlna.
 cockles dzālē.
 cod, black nā!em.
 — red L!ōxsem.
 — laxstala.
 — nēts!ē.
 cohabit, to q!ōpa.
 — lēta.
 cohabit, to L!ā!ābala.
 — L!ōsela.
 — qex'wid (New).
 coil up, to q!elx.
 — qesa.
 cold wūda-
 collapse, to qekwa.
 collarbone of porpoise hānāsxō.
 comb hair, to xap (lēnox).
 comb xegem.
 come, to g'āx.
 come! gēla.
 come back, to hala.
 — in sight tēkulōd, tēx.
 common people bek.
 concave side of branch L!emwēg'ē.
 condition 'wālālaas.
 confused xolēxwala.
 consider, to gwānala.
 contact, two things in close xāmala.
 continue, to ha'na.
 convince one's self, to- awelp!altō. (See awel-.)
 cook, to L!ōp-.
 — huckleberries dzēk'a.
 — fern roots L!ēna.
 cool off, to k'ōx.
 cool (?) x'ōx'ūpstāla.
 coot, male legeg!ala.
 copper L!āqwa.
 — smell k'elplāla.
 core gōgulg'ē.
 cormorant L!ōbanē.
 — yellow beaked laxlax.
 corn on toe gatsētsēya (= eye of foot).
 cough, to lexō.
 count on fingers, to gelx-
 — hōsa.
 — mats or blankets k'!eqa.
 cover yikūyē; āmk'eyē. (See ām-.)
 cover, to meg-.
 — hamelq-.
 — mōdzodala.
 — with water, earth t!ep-.
 — t!ak'eyind with grass.
 — ts!emēg'ind.
 — nās'id.
 — nēx.
 — nak.
 — naqēsta.
 — with hands q!wāx'id.
 — head with ashes q!wālōbeltsemlil.
 crab q!ōmas.

crab, to catch- q!aq!ōtsa.
 crab apple l!enx (Kos).
 — tselxwa.
 crack in rock xūk!a.
 crack, to hōxwamas.
 cradle xaāp!.
 crane ademgūlē.
 crawl, to mā.
 creep sitting, to (infant) xēma.
 crew lēlōt.
 of warriors k!weyīm. *
 croak, to xwak^u.
 crooked gēlōg^u.
 — (wedge) qōlēla.
 cross, to gadzēxēdaas.
 crossing (?) k!ilk^u.
 crosspiece of halibut hook l!āk!ōs.
 crosspiece xwālbē.
 crosswise gē, gag-, gal-.
 crow k!elāga.
 — k!āna (Heldza^uq^u).
 crush, to lesa.
 - in mortar q!wēl-.
 cry of shaman hōip.
 — hāmats!a hap.
 — ghost ham.
 cry, to utter cannibal xwēkwa.
 — cry, loon got!āla.
 — raven qāloqwa.
 — indicating rain (drip) sōx^usox^u.
 cry, to (infant) q!wēgal, k!wēga^u?
 Cryptochiton q!ēns.
 cup klwa^usta.
 curdled blood on water t!āt!ēkwamak'a.
 curly hair, thick bushes k!ēnxwa.
 — t!ēmka.
 currant q!ēsēna.
 cut fish, to xwāla.
 open game qwāqa.
 — off head qak'a.
 — to pieces qat-.
 — with chisel q!ēls-.
 — xūta.
 — t!ōsa.
 — off branches ēguēnd.
 — meat, left on skin wūs-, wūs-.
 — veins hāyasēlalelalis.
 — to bex-.
 — fish t!ēg-.
 — out intestines t!ōxwa-.
 — tsek'a.
 — off naxsaap!
 — k!ē-.
 — k!ēmt-.

cut, neck k!ilēg'ē, k!idēg'ē.
 — — k!ēx'sōd.
 — grass seaweed k!ēla.
 — k!ōxug'a^u (?).
 cutter of canoe, water- k!ēgem.

d

dagger ts!ēwayo.
 dance lēda.
 dance, to yēxwa.
 dance, a t!ēnqwa.
 — amelk^u.
 dare, to nāla.
 dark color tsōpa.
 — red ts!ōlēqa.
 — plēdek^u.
 — to get k!ilto^unakula?
 daub, to q!upa.
 day ēnāla.
 dazed wunāla.
 — hamanēk^u.
 dead tēla.
 dear, my- ! āda.
 death wānem.
 — cause of g'āya^ulas.
 death bringer halāyu. (See lal-.)
 debts, small g'āg'ima.
 decay, to q!ulsa.
 decorate, to amōs-.
 decoy for dogfish, salmon as— lēk'ustōd.
 deep (see size) ēwa, awa.
 — in water wūnqela.
 deer tek!ōs (New).
 — gēwas.
 — skin, dressed wādek^u.
 defecate dried salmon or halibut, to
 k!lix'a.
 defiled āāms-.
 Denax'da^ux^u name of tribe.
 dentalia ālēla.
 deny, to yēx'stō.
 — haya^umāla.
 — having done something hēxwa.
 depth (see size) ēwa, awa.
 desire, to mēx^u.
 — gwāq!ēla.
 — āxūla.
 — wāl-.
 — to go hanēnax^u.
 — awēlq.
 destroy, to q!wāl'id.
 devilfish teq!wa.
 devil's-club ēx^umē.
 devise, to klwēxa.

- dew gōsa.
 diabase ts!eq!ūls (ts!eq!ūls?).
 diaphragm of porpoise saēl. (*See* sa.)
 die, to lēl-.
 — wuŷims^{id} (New).
 — foetus dies nēqwa.
 different ōguŷla
 — plans in house ālēwīl.
 difficult lāxumāla.
 dig, to ēlap-.
 — roots ts!ōsa.
 — clams dzēk'a.
 — up ts!ex^{id} walīl.
 — to go to dig clams laxwat!a.
 digging stick k'!lāk^u.
 dip, to L!apa (New).
 — lap-.
 — dzōpa-.
 — with feasting spoon tsēqa.
 — water tsā.
 dirty mōxula.
 — water nēqwa.
 disappear, to x'isa.
 — hāk!wa.
 — t!ēx^{id}.
 — demāx^{id}.
 discover, to q!ol!alēla.
 lish lōq!wē.
 — xelq!wa.
 — into which shaman spits sickness
 k'!āts!ē.
 disobey, to hat!ēla.
 — qāqadala.
 distance (*see* size) ēwa, awa.
 distinct, plain awel-.
 distinctly q!ūl-.
 distressed, to be q!wāl^{id} pl.
 distribute, to yāqwa.
 dive, to dāsa.
 diver (bird), a k'!ēxk'!exēs.
 — wūlga.
 dizzy k'!edēlqa.
 do, to ax-.
 — for a while yāwas-
 — well wālemx^{id}.
 dog ēwās-.
 dogfish xūlgūm.
 dogwood (*Cornus stolonifera*) L!al!E-
 q!ūxla.
 dolphin hatsawē.
 — dēsto^{id} lax (New).
 done, roasted, ripe L!ōbēk^u.
 don't! gwa.
 door t!ēx-.
- double qeqapā!ōl.
 doubt, to nōl-.
 down of bird qamxwa.
 down river gwa-.
 downcast xūlsa.
 draw water, to tsā.
 dreaded lāk'linē.
 dreadful hawāk'as.
 — k'!ēk'!ēs.
 dress, to q!wālx'a.
 — q!ōx-.
 drift, to melx'a (?).
 — yōla.
 — away canoe, g'exwa.
 — ashore qulem.
 driftwood, to get q!ēxa.
 drill, to mel- (?).
 — sel-.
 — wuna.
 drink, to nāqa.
 drip, to (from a leak) tsāxwa.
 drive in posts, etc., to dēqwa.
 — — wedges q!waēttend.
 — (?) maēl-.
 — away k'aŷya.
 drop, to tēx-.
 — tēq-.
 — a small object, to daub q!ūpa.
 — cherries, etc. k'!ūlp-.
 drunk wunāla.
 dry, to, lem^xwa.
 — to hang up to x'il-.
 — clams yāla (New).
 dry, half salmon k'!āyaxwa.
 — quarter fish dzētēlāk^u.
 — mouth gets sēx^{id}.
 duck, saw-bill (female) L!emqeyo.
 — gogōs.
 — bufflehead x'ōbē.
 — — (male) L!āal!ē.
 — mallard lāk'!u.
 — scaup ts!ōts!esbes (=wink
 eater).
 — widgeon sēsok!wa.
 — harlequin māt!ēna.
 — long-tailed sea- hahānē.
 dull q!ukwa.
 dust qux-.
- e**
- eagle kwōk^u.
 ear p!esp!eyā^ε.
 — ornament xōgum.
 east wind xaŷyolisēxtāŷē

easy wulēlēlas (?)
 eat, to haēm-.
 — with spoon yōsa-
 — after journey l!ēxwa.
 — before going out hayāsela.
 — entirely lāwik.
 — whole haxhāqwamas.
 — roasted olachen wulōpa.
 — sprouts sēx'a.
 — clams ts!ēkwa.
 — meat q!ēsa.
 — mixed food māsa.
 — quickly halāxwa.
 ebb tide x'ats!a.
 echo lēk'.
 edge wālenxē.
 — of box k!ōsa.
 eel grass ts!āts!ayīm.
 eggs, to go after- qāqelx'a.
 eight malganał.
 elastic tēsa.
 elderberries, to gather ts!ēx'.
 elk l!ēwels.
 elongated sēx'ūsem.
 else al-.
 embrace, to k'āpa.
 emerge, to q!āxula.
 employ, to lōpa.
 end abāsema.
 — from—to hayimbend
 endeavor, to wālenx'ēid.
 endogamy t!ent!aqō.
 endure, to bēbak!wimē.
 enough anāk'.
 equal ēnema.
 escape, to k!ēxwa.
 even, though wax'.
 evening dzāqwa.
 exceed, to hayāqa.
 exchange, to l!ayō.
 excited, to get yāk'.
 — xwāsa.
 exclamation of distress ē.
 — indicating pain ā.
 excrement menk'a.
 expect, to gwānał.
 — nāk'a.
 — tēk'.
 — birds— danger and raise heads.
 galala.
 expected nāmētsōxd (?).
 expert ēg'ilwat.
 extinguish fire, to k'ililqa, k'ililxa.

eye gaāga (New).
 — gēyages.
 — gabelōxstāyē.
 eyebrows aān.

f

fabulous being ex'ēelklus.
 face gōgūmē.
 faint, to hēōd.
 fair, light complexion lēsa.
 fall, to, tree t!a-.
 — tēx-.
 — person kūk'a.
 — making all — before him gungol-
 lalisk'asa.
 famous q!ālaēdē.
 fan fire, to yax'wid.
 far qwēsa.
 — go away! qwēda.
 fasten, to tēx'.
 fat, tallow yāsek'.
 — tsenxwa.
 — kidney— met!ōs.
 — of intestines yax'ūsemē.
 father ōmp (See aw-).
 — ādats.
 — dāda.
 — datsas.
 — āts.
 — said by girl ātsaō.
 — dāts.
 father and uncles wīwōmp. (See aw-).
 fathom bāla.
 fawn t!ōbēwa (=spots).
 fear, to ha!ala.
 — nōl.
 fearless lāwis.
 feast k!wēl-.
 feel, to plēx'.
 — a fish bite mākula.
 — cold k!ēnāēsa.
 — heat q!āk'.
 — about lēx'ūlx'ēid.
 fern (Polystichum munitum) sālač-
 dana.
 — root tsāk'ōs.
 — sāk'.
 — dead fronds gēms.
 fight, to xōmał.
 filled up entirely, so that it forms a solid
 mass āmts!ō. (See ām-).
 fin of fish bāsbelē.
 — pel-.

- fin, dorsal k'lidég'ēē.
 finch, gold- mamāma.
 find, to q'lā.
 — lēsēla.
 — by chance neq-.
 fingers q'!waq'!wax'ts!anēē.
 — little selt!a.
 — third k'lāda.
 — half a finger thickness k'lōden.
 — one-and-a-half — widths seg'inō-
 dzē.
 finished gwāl.
 fir gāgelwaems.
 fire gūlta.
 — leqwa.
 — to catch xumta.
 — — x'iq-.
 — to fetch anā.
 — to start mēx-.
 fire drill angwē.
 firewood, to get anēq-.
 firm el-.
 firmly lek^u-.
 first g'il.
 fish mā.
 fish, old. with white skin ts!elāk'a
 — a small- hānō.
 — Stolephorus Pertheatus halo.
 — Myxocephalus mēx^uxwēmalis.
 — Sebastodes pinniger tlōt!op!a.
 — Anarhichos lupus tlēx'a.
 — Asteruthes stomias tlōmelē.
 — Hydrolagus collici g'alewala
 g'omaga.
 — Clupea Pallasii k'lemnē.
 — Salmo Clarkii k'lama.
 — Platychthys stellatus k'lāda.
 — Petromyzon marinus k!waāk'lum-
 t!a.
 — Hemilepidotus k!lums!a
 — Kyphosus sectatrix gwāxēdek'
 lāmō.
 — Calamus penna gwaxgūwa.
 — Sebastodes mystinus q!wāk'ēla.
 — — Hopkinsi gwaagūlx'esta.
 — Scorpaena q'lāqawa.
 — Cathorichthys sordidus xā'nala.
 — Hexagrammus xūldzōs, pex'it.
 — Cetorhinus xūlgwēs.
 — Kyphosus, Cymatogaster lamō.
 — Scorpaena grandicornis l!ekomāla
 hēlāmas.
 — Gasilurus aculeatus l!ak!wa.
 fish with hook, to gala.
 — net k'ēla.
 — fish trap leqa.
 — black cod l!āqa(was).
 — salmon yālnēk^u-.
 — halibut bāk^u-.
 — lōqwa.
 fish basket lēxsēt.
 fishbone q'lōq'lōyu.
 fish hawk ts!ēx'ts!ēk^u-.
 fish head hēx't!ē.
 fish line l!āgayo.
 fish trap leqa.
 — entrance to xōlōs.
 fit, to bena.
 fit in, to k'it!alelōd.
 fit close, to q!ēsālela.
 — loosely, to dzebeqela.
 five sek'la.
 fix hooks and spears for fishing, to
 hashēnaqa.
 flat paq-.
 flat-bottomed leq!exsdē.
 flatten, to p!ēs(a).
 flence, to sap(a).
 fleshy, to become pōs(ēid).
 flicker, red-winged gūldem.
 flipper gelq!ayū.
 float, to pēxwa, pō-.
 float pewaxbēē.
 — head out of water, to gemxāla.
 flood tide yēxwa.
 flop, to leta.
 flounder paēs.
 flour qūxēx.
 flukes of porpoise plēwaxsdēē.
 fly, to p!ēla.
 — nelx'ēid (New).
 — out (ashes) q!ēx-.
 foam, froth a'awā.
 fog p!ēlx-.
 fold, to k'!ōx'wa.
 — dzōqwa.
 — q!asō-
 follow, to tēlpa.
 — lines of roots hēguten.
 foolish nūl-.
 — one! ō'mis.
 foot g'ōg'eyo, g'ōgweyā.
 — of mountain āxa.
 forbid, to bela.
 forget, to l!ēlēwa.
 forgot, I—! wōqlonēx's!a.

foretell, to nenwaqems.
 forty mōsgemg'ustā.
 foundation of crossed logs. k'āqa.
 four mō.
 frame for drying berries. k'itk'edēs.
 fresh (fish) gēta.
 — dzēla.
 friend ēnemōk^u.
 friend! qāst.
 frightened, to be hawinala.
 frog wōqlās.
 — q'ates.
 from g'ā, g'aya.
 frost g'iwēs.
 froth, foam a^εawā.
 full qōt!a.
 full, heaping Lāk'emalis, Lāk'emala.
 fun, to make, of xā^εid.
 fungus on trees k'anē, k'ink'-.
 — alder k'lets!
 fur seal xa^εwa.
 — young ēmōkwa.

g

gamble, to lēpa.
 game, a māyukwāla.
 — hiding a feather in a gambling
 dance mōqwa.
 garden t!ek'islak^u.
 gather, to qlap!ē.
 — berries, sand in hand, to k'ā.
 — blanket over shoulder, to t!ēl.
 generally qlunāla.
 get easily, to pesemāla.
 — to go to k'eng'alil(?).
 ghost lā^εlēnox^u (lōl-).
 ghost dance qebekwēl, lōlōlalā.
 gills qlōsnē^ε.
 girl, ts!āts!edagem.
 —, infant gena.
 give, to ts!ā.
 — away copper, to p!āyōl.
 — — canoe, to sag'ēl!exāla.
 — food, to yinēsela.
 — seats in house, to q!āgalēlem.
 — up, to yāyaēq-, yāx^εid.
 — — yāx'tsō.
 glare penq-.
 gnaw (mouse), to k'āp-.
 — (beaver) ēyenta, ēyinēyat-.
 go, to sing. la.
 go, to pl. hoq^u-.
 go ahead! wo.
 go away! halāg'a.

go to and fro through kelp, to ts!āts!elx-
 sālax^εid.
 — out of sight t!āyala, t!ēx^εid.
 — to see nenāmu^εula.
 golden eye gūdēna.
 good ēk'.
 goose ēnela.
 — nexāq.
 — brant nanaxagem, āmaxō.
 gooseberry t!emxwa.
 grandchild ts!ōx^ulema.
 grandchild's mate sēlan.
 grandfather gāgemp.
 — atsō.
 — gatsō.
 — gatō.
 — q!atsō.
 — ēwāts!
 — ēwayōl.
 — nōmas.
 grandmother gāgas.
 — ganadzē.
 grandmother! hadō.
 grandparent, mate's sēlan.
 grasp with talons, to xāpa.
 — — hands gelpa.
 grass k'lētem, k'lēta.
 grateful p!ayōl.
 gravel, coarse, on ground āwōwaxek!ūs.
 (See āwō.)
 grease, to q!ēlsa (gēlsa?).
 — smell denkw-.
 great sing. ēwālas.
 — — ō^εmas (New).
 — — aēdzē.
 — pl. āwō.
 great-grandparent hē^εlō.
 — grandchild hē^εlokwinē.
 grebe hamasēlalis.
 — horned q!ōdaq.
 greedy ālis.
 — mesēla.
 green lenx.
 greet, to awelp-.
 grey qux-, q!waxē?.
 — kūlxwa.
 — hair ōqwa.
 grindstone, to turn a - k'ilxa.
 grip daas.
 groan, to gwalela.
 ground t!ēk'a.
 grouse, ruffed kūkūmx'a.
 — blue hōmhom.
 — — māg'ag'o.

grooves, to make *klwēt-*.
 grooves *qāqēten*.
 grooved all over (veined) *t!enx-*.
 grow, to *qlwāxa*.
 grown, to become full- *nexlaāx'ējd*.
 growl, to *hanēq-*.
 grumble, to *dēntēla*.
 grunt, to *x'ix'ēinq!wālextā'yē*.
 guess, to *k'ōta*.
 guide, to *nānaqa'sila*.
 gulches *qāqēten*.
 gull, a small *qlāq!ag'etewa* (tries to bite tops).
 gum *gwe'lēk'*, *gulx'-*.
 guts *ts!eyim*.

h.

hair of head *se'ya*.
 — of body *hap-*.
 — long, of goat *sexsek'ēē*.
 hair oil *l!ādēm*.
 half *neq-*, *nexs-*.
 halibut *plāēē*.
 — dried *k'lāwas*.
 — head *malēgemano*.
 hammer *pēlpēlq*.
 — *ō'sdē* (Kos).
 — hafted *dēxumanos Dōqwais*.
 hammer, to *lesa*.
 hand *a'yasō*.
 a hand width *āmxlā*. (*See ām-*)
 hang, to *tek'*.
 — *k'lēsāla* (?).
 — up to dry *x'īla*.
 hang, to *gēxwa*.
 — mat, cloth over a log or a rope, to *gēx'usēq!end*.
 — on top, to *qlēxōtōd*.
 — over, to *lata*.
 — head, to *gīm'x'sa*, *lamē'sta*.
 — loose, to *yā*.
 happy *ayābagēs* (Kos).
 hard *plēs-*.
 — *lemxwa*.
 harpoon, to *ēd-* (Kos).
 harpoon, salmon *mās*, *māstō*.
 — -line *q!ēlk'*, *q!olk'*.
 — -point, barbed *lēg'ik'*, *lēg'ik'*.
 — -shaft *saents!ō*, *s'ēntsō*.
 hat *leteml*.
 — to wear *letemāla*.
 hate, to *l!ēsila*.
 man hates his wife, or *v'ce versa* *qla'syānas*.

haul (out of canoe), to *gax'sōltāla*.
 — up canoe, to *lelx'ējd*.
 have in hand, to *gōxsem*.
 hawk, red-breasted *ōqwanē*.
 — chicken *māmana*.
 — speckled *t!ot!ālāl*.
 he has-.
 head *x'ōms*.
 — of seal *x'ōta*.
 — of fish *hēx'tē*.
 — of halibut *malēgemano*.
 — cut off *xewōq'*.
 head of fish, dried and roasted *x'ōxwas*.
 head ashore, to *lētālāl(ai')*.
 headway, canoe makes - after paddlers stop paddling *sepa*.
 heap up, to *mō-*.
 hear, to *wulela*.
 heart of wood *dōmaq*.
 — of porpoise *pa'xwa*.
 heat *l!ēsala*.
 heat, to *pex'-*.
 — *nōx'wid*.
 — tallow and lick it off, to *tsēx'a-xela*.
 heavy *gunta*.
 — *gwāyuk'*.
 hellebore, blue *āxsolē*.
 help, to *g'ōk'*, *g'ōx'wid*.
 — *g'ī'wāla*.
 hemlock, water- *wāxolawēē*.
 hemlock tree *qlwāx*.
 — branches for herrings to spawn on *t!ē'syō*.
 — leaves *tēxa* (Kos).
 — — *k'lāmamō* (*k'lēmo-*).
 — sap *lāq*.
 heron *qūqlwanē*, *qwāqlwanē*.
 herring *wa'snēē*.
 — *qlāma* (New, Kos).
 hesitate, to *lāpa*.
 — *ha'lāla*.
 hidden from view *t!ā'syāla*.
 hide, to *qlulāl*.
 — *ēwuna*.
 high *ēk'*.
 high water *yexwa*.
 hill *tenk'*.
 hire, to *hēla*.
 hit, to *qlāpa*.
 hold, to *da*.
 — up, to *dzōxwa*.
 — in mouth, to *hams-*.
 hole *kwax'*.

hole xup!éd.
 holes on beach in sand into which
 water runs. q!ôx^uq!olis, xwâ-
 k!wâs.
 — under tree qwaqlûs.
 hollow xulp-.
 — xup-.
 — lôpa.
 — in middle xûilboyâlê.
 hollow out wood with adz, to Lêqa.
 holothuria, a small Els^εaltsa.
 hook gal-.
 — hooked gal^εek^u.
 — halibut- yek^u-.
 — — g'amô^εla (g'iml-).
 hop on one foot, to yâxk'la.
 — — — yâlk'la (Kos).
 horn wul!âx.
 horse clam met-.
 horsefly sa^εdêkwax^εid.
 hot ts!elqwa.
 house g'ôk^u.
 — woman married out of tribe goes
 to get property from father's
 house g'ôkûnê.
 — with several platforms dzôyaq.
 how many g'ins.
 howl, to qâmotala.
 — (dog) hax'ô.
 huckleberry gwâdem.
 humming bird klwaâklumt!a.
 hundred g'êx'sôg'ug'eyôx^εsayôk^u.
 hungry pôs, pâla.
 — wâselaxwa.
 hunt, to, mountain goats tewix'a.
 — sea mammals alêxwa.
 hurry, to tell to- halak'la. (See ha^εla-.)
 hurt, to mômasila.
 — yilkwa.
 husband lâ^εwûnem. (See lâx^u-.)

i

I nôgwa.
 — yîn.
 ice L!ôx^u.
 if qô.
 imitate, to nânageg'a, nanaxsto.
 — hayêgi.
 impatient, to be wâniq-.
 important awila.
 indeed qâ(îa).
 Indian bāk!um.
 indistinctly visible in water L!Esâla.
 — — on account of distance lax^u-
 ts!ô^εmala.

industrious (?) se^xuts!a. (See to agree.)
 inexperienced yâgilwaat.
 inland al!.
 inlet wunâidems.
 innocent, (not having had sexual inter-
 course) a^εê.
 insects mesleqluna.
 inside wiyoqlugê^ε.
 insist, to hat!ela.
 intestines yax'yig'il.
 invite, to Lê^εlâla.
 — plêkwa.
 island ^εmek'âla.
 itch, to lâxa.

j

jaw, lower qlwayô^s.
 jealous bâba^εla.
 — two wives are — of each other
 dâdek'â.
 jellyfish gôgê^ssâmak'.
 jerky walk t!enx-.
 jingo, black-headed tsôpamala.
 joint waqôdê^ε.
 — of box sâk'ôdê^ε.
 joke, to têk^u-.
 jokingly, to talk — wâ^εlâla.
 juice sâaq.
 jump, to dex^u-.
 — têx^εid.
 — salmon âk'a'.
 — fish out of water dêlax^εid, ^εme-
 nâla.
 — wedge — out tems^εid.
 jumping sea animal, a q!etayatsê.
 just al.
 — wâx'a.

k

keep full, to pâlpataâbolas (?).
 kelp lëq!esten.
 — L!EsL!ek^u.
 — bottle, ^εwâ^εwâdê.
 kelp fish pex'it.
 kelp patch qlaxq!elê^s.
 kick, to kwâs^εid.
 (bow of canoe kwats!EXLax^εâ.)
 kidney galgênê^ε.
 — fat met!ôs.
 kill, to lë^εlâmas.
 — (hal-).
 — hêx^εid.
 — wounded game tsêxa.
 — means of killing, death bringer
 halâyü.

killer whale mǎx^éno^x.
 kíŋqalǎlǎla (a dancer). kíŋqalǎlǎla.
 kingfisher k'ídlǎwē.
 — k'ídlǎwē (Kos.).
 kneel down, to Lǎx^éwa^éla.
 knife, mussel shell gǎltsǎm.
 — crooked xǎlxwǎla.
 knit, to — net yǎq-.
 knot in wood tǎmx' (?), tǎnx' (?).
 know, to qǎlǎ-.
 — qǎlǎlǎla.
 Kwakiutl Kwǎg'ul.

I

ladder tǎxlǎ^é.
 lance qwǎgwiǎbē.
 land, to Lǎlx^éid.
 — ǎnǎmsa.
 — stern first al-.
 land otter xumdē.
 large ǎwǎlas (Kwag), ōǎmas (New) *sing.*,
pl. ǎwǎ.
 lash, to malaq-.
 — tǎlǎma-.
 lashing nǎyǎnxǎsǎlas.
 last al, ǎlxǎlǎla.
 laugh, to dǎlǎ^éid.
 — aloud xǎlǎ^éid.
 laughing dance hamanǎolǎ.
 lay down, to Lǎ-.
 — before guests tǎqǎmǎlǎlǎla.
 layer, outer — of bark lǎlǎgǎwǎg'ǎ^é.
 lazy qǎlǎmsa.
 Leader K'ǎlǎsx'ǎlǎis (name).
 leaf mamǎma.
 leaky Lǎxa.
 — g'ǎlx'a
 lean tǎlǎna.
 — (stomach) k'ǎlǎ^éǎs.
 lean on, to haqwa.
 — against sǎk'ǎla.
 — tǎs-.
 leather k'ǎltsǎ^é.
 leave, to bǎ.
 — lǎwǎla.
 — off Lǎlǎgǎmx'ǎ^éid.
 — standing gǎlǎlǎsa.
 — husband xǎlǎ.
 left (side) gǎmx-.
 legs of tongs xǎwǎlǎ^é.
 lehal ǎlǎxwǎ.
 length, *see* size ǎwa, ǎwa.
 lengthwise, close together aǎdǎzaqǎla.

less- gǎwas-.
 let go, to mǎx-.
 let out line, to Lǎq-.
 level ǎnǎma.
 levirate k'ǎlǎlǎ^és.
 liberal ǎwǎqǎlas.
 lick, to k'ǎlǎgǎlǎg'ǎnd.
 lie on ground (tree), to tǎlǎ(g'ǎl).
 — on back tǎlǎk'-.
 — — — nǎlǎla.
 — — — — edge k'ǎlǎtǎla.
 — across a canoe gǎk'ǎlǎdǎxǎstǎ.
 — sick qǎlkwa.
 — face down haqw(ǎla).
 — face down on top of one another.
 haqwǎnǎk'ǎla. (*See* haqwǎla.)
 — dead yaqwa.
 lie, to *pl.* kul-.
 lie, to tell a Lǎlǎk'ǎwǎla.
 life qǎlǎla.
 lift a copper, to wǎwǎdǎzǎlaqwa.
 lift, to wǎla.
 — stick on shoulder wǎk'-.
 — clothes worn mǎsa-.
 — stones tǎlǎq-.
 — gǎlǎqwa.
 — Lǎlǎg'ǎstǎd.
 lifter, bark- Lǎlǎk'ǎ-.
 light of weight k'ǎlǎs-, k'ǎlǎk'ǎwǎyaak^u.
 light (of day) ǎnaqǎla.
 light fire, to ǎnǎqwa-.
 — mǎla-.
 — mǎx'a.
 — tsǎx'a.
 — also: bright light qǎlǎwuqǎla.
 lightning Lǎlǎnǎqwa.
 like gǎwǎx's.
 lily-bulb (Fritillaria) x'ǎkum.
 limp (soft) lǎnt-.
 line is taken out by hair-seal mǎx'ǎ^éid.
 listen, to hǎlǎlǎ.
 — wǎlǎqǎla,
 little, a xǎlǎlǎ, xǎlǎ-.
 — hǎlǎla.
 live, to qǎlǎla.
 liver tǎlǎwana, dǎwana.
 — gǎmǎga.
 lizard gǎwǎlas.
 load, to mǎ.
 — — canoe mǎxs.
 loan, to bǎk'ǎ.
 loan at 100 per cent dǎida.
 — — g'ǎla.
 — — gwǎla.

lock door, to k'ĩmya.
 long (*see size*) ɛwa, āwa.
 long (of space) g'ilt'a.
 long, to lɛng'aa.
 long time gē, geyōl-.
 look, to dōqwa.
 — into hole hānx(a).
 — on hōmāla.
 loon xaʷwē.
 — g'ot'lāla (Kcs).
 loop x'ima.
 — on basket for carrying-strap mā-
 madas.
 loose; hair, horn gets — k'!ena.
 lord g'ī.
 lose, to k'lināla.
 — moss hāsdeɬwa.
 louse, to lāx'a.
 love wūlxwa.
 — laxʷ-.
 — to make L!āsa.
 — — L!eta.
 — — L!ātenēɛ.
 lover wālas.
 low bēna.
 — stream is k'ōlē.
 luck, bad āāms, āɛmēla.
 lump tenk'a.
 — qōqwa.
 lungs kwaxwa.
 lupine q!waʷnē, q!ūns-.

m

mad kwēgekʷ.
 maggots ābanē.
 make tools, to dēldaemk'ila.
 male wisem.
 maltreat, to wāɛnēxsila.
 man bekʷ-.
 mantle of mussel k'āwadzēgas.
 many q!ē-.
 mark a line, to xūlta.
 — trail t!ōxwa.
 marmot pēk'la (Denax'daʷxʷ).
 — kwēkuxʷd.
 married couple hēs-, hayasek'āla.
 marten LEgekʷ.
 mast lap!ēq.
 — yāwap!ēq.
 master āg'anō.
 mat lēxʷ- (lēʷwēɛ).
 — old k'!āk'lobanē.

matted xolēxwa.
 — hair k'!enxwa.
 — pubic hair hāwanaqaqelālōl.
 measure, to mēns-.
 — by spanning with hand or arms
 bāl-.
 meat, flesh ɛls-.
 — q!ēm!ala, q!ēm!-.
 meat-board lēga-.
 medicine pēt-.
 meet, to bak'ō.
 — ends of circle k'imɛya.
 meet, to k'inqōxɛwid.
 meeting, in house ālalels.
 melt, to yaxa.
 mend, to q!ensa.
 — q!eta.
 menstrual blood ēdem.
 — k'!āmes=steam.
 menstruate, to ēxend.
 mention, to gwasɛd.
 mercy, to have maya-.
 — wāxɛ-.
 mercy, not to have halyōqula.
 mess, a (excrements) āmāk'-.
 message, to send a nenkwa.
 metallic noise sebelxa, sepelxa (?).
 middle neq-.
 — q!āyāyē.
 — part of salmon q!āq!aq!ē.
 milk dzaʷm.
 milt of porpoise tsālayo.
 mine nōs.
 mink mētsa.
 — — kuʷnaɛ (Ne).
 — myth name k'ēx-.
 mischief, to do anɛanēg'ila.
 mischievous ātētē.
 miss, to lēnēɛsta.
 — lēqwa, lēqwa.
 mistake, to make lēqw(a) aɛmēl(a).
 mittens ts!ōp!axʷ.
 mixed g'i(qē).
 — qelxwa.
 — malaqela.
 — with oil L!ākwē.
 model k'!omōsēɛ.
 moisten, to mēlxɛünd.
 monster, a dzōnoq!wa.
 k'!āwaq!a (the same, Hēldzaɛqʷ).
 also name of copper.
 monstrous! hamē.
 — L!aya.

moon ɛmekūla.
 — nōsē (Hēldza'q").
 morning gaāla.
 — sky L'ēxā.
 mosquito lēsīlēna, lēslēna.
 — q'ēla (Kos).
 — moss gēms, gams.
 — p'ēls-.
 — white dādeqam.
 mother abemp. (*See* ab-.)
 — āmaōl.
 — āda.
 — abēnɛ.
 — ganɛ.
 — yaa.
 — and aunts ēbemp.
 mould, to Llep-.
 mouldy, to get x'īdzex'ɛid, x'īdex'a.
 — delx'a.
 — side of steep mountain qwēqūxōl.
 mountain neg'ā.
 — -goat ɛmēxlōɛ.
 mouse g'īg'eyatsaga = loved woman.
 — hāɛlamalaga (Kwag), hāɛlamālaga (New).
 mouth sems.
 — to have, in water k'inxstāla.
 mouthful k'īlta (?).
 mouthful, to hold in mouth k'lēk'lagux-stali.
 move, to, stir xēmg'īls.
 — k'lwēnaɛ'īd.
 — Lēqwa.
 — about yāwix'ila.
 much lāxumāla.
 — lōma.
 — too- xēnlela.
 mucus of vagina L'ōpdē (?).
 mud (on rock) tēq'la.
 — of swamps nax'ela.
 musk-bag bōlxsdē = lump at backside.
 mussel xōɛ'la.
 — laēs.
 mustard māsta (loan word).
 myth, to tell nōs-.
 myth people nūxnēɛmis.

n

naked xāɛnala.
 name lēq-.
 narrow tsleq'la.
 navel gēdelāq'iwitséɛ.
 near nexwāla.
 — mak'-.
 near, to go ɛx'ɛala.

neck q'lōq'lōɛna.
 neck-ring of warrior yāyeng'ayoxawēɛ.
 nephew lōs'lē.
 nest qēlxatslē.
 net, olachen- tāq-.
 net measure ts'ewēk".
 nettle gūna.
 never hēwāxa.
 new at-.
 next mak'-.
 — day lēns.
 — year āpseyinx. (*See* āps-.)
 nibble (fish) to xēla.
 niece lōlēgas.
 night ganol.
 — nek'- (Kos).
 — to leave over— xamas
 nightmare dōlemx'ɛid.
 nine times ɛnāɛnemap'enk'.
 nobleman nāxsōla.
 noise to make hayōtela.
 — — demlēxula.
 — — xāsbexula (Ne, Kos).
 noise of falling objects sāoltalag'-
 itsunk'asɛo.
 noon neqāla.
 nose x'īndzas.
 not ɛs-
 — k'lē(s).
 — wē.
 — obtained wānem.
 notch, to qemta, k'īemt- (?).
 — q'ak", qex-.
 notched top qaxeto'.
 notch q'asa-
 notch, to k'īml- (?).
 notice, to amaella.
 notice, to take q'āsēla.
 notify, to hōwag'ila.
 now and then yāla.
 numaym ɛnēɛmēma.
 numb, to get dōlemx'ɛid.
 number (*see* size) ɛwa, āwa.

o

oblique sēnōq".
 observed q'lām x'ts'ēsō.
 ocean aōwak'.
 ochre gūms-.
 offer for sale, to q'lōsa.
 often q'lunāla.
 oh ɛya, ɛyā.
 — ō.
 oil L'lēna.
 — taste lāqa.

oil, seal- sāk!wis.
 — q!Els.
 oil, tried out lēwula.
 — mixed with- lāk!wē.
 oily stones on beach lēgēldzēs.
 olachen dzaḡum.
 o!d q!ūlyak^u.
 — to get—and tired out waḡyatslōq^u.
 — man nōmas.
 — woman lēk!wanē.
 omen āqen.
 one side āps-.
 one ^εnem.
 only ā-.
 — lēx'a.
 open āq-.
 — to x'ōx'wid, x'āux'ēid (Ne).
 — eyes, to dīx'-.
 — mask hax'it!ēd.
 — clams elk'a.
 opening, small t!ōq^u-, t!ōt!ax^u.
 ordinary, man of—powers aōms
 orphan xāmax'ēid.
 ostentatious yālaq-.
 other waōk^u.
 — ^εnem.
 out of sight t!ēp-,—underground t!ēbetō.
 outside, seaward l!āsa.
 ouzel, water g'ilexwits!a.
 overcome (taste), to lēmplēx'ēid.
 overdo, to sābēnd.
 overhanging qagūtāla.
 overturn, to lāāqa.
 owl x'ōpx'ōp.
 — white k'lasaxa.
 — — ōqwanē (?).
 — — dex'dex'elil.
 — small bekwayē.
 own qesmāḡq.
 oyster-catcher gwēgwegwē.

P

pack-strap q!aleyo.
 paddle, to sēḡwa.
 — edgewise k'!ōkwałamas.
 — against wind nexelēl.
 — — tide tsōpela.
 paint, to ḡels-.
 — k'lāta.
 — face bābax^usila (?) p!ēplaqlu-
 ḡemd (?).
 — to protect face against sun k!wā-
 k!unwayo.
 paint of whites ḡelyayu.

panther bedē.
 parent-in-law negūmp.
 pass, to hōta.
 — hāyāqa.
 patch hole in canoe, to q!asa.
 patches lōlasāla.
 pay, to hałāqa.
 — in advance k'!ēqa.
 pay shaman, to aya.
 — debt (?) quana.
 — marriage-debt qotēx'a.
 pearl shell k'ōḡwis.
 peck, to lēnla.
 peel bark, to senqa.
 — — ts!āqa.
 — — qusa.
 — — sāq!ōd.
 peg, to lapa.
 pelican hōx^uhokwayak'.
 penis mēs-.
 perch lēmwa.
 perch-oil dzēk!wēs.
 perforate, to ōda.
 perish, to xek'la.
 petrel qlwēqlwēqlwē.
 phosphorescence bēx'a.
 pick berries, to hāmsa.
 — off berries kl!ūlpa.
 — out mena.
 — — selsa.
 — up stone t!āqelis.
 — — roots lēx'ēd.
 — up k!ūl-
 — roots out of sand sex'āla.
 — for oneself aōk!ūna.
 picked out ^εwilg'iltseḡwēḡ.
 pidgeon hamō.
 pile up, to k'!lga.
 — mō-.
 piled up on ground lāx'mos.
 — — flat things mōk^u-.
 pillow ḡenulas.
 pin, a lāledzenwē.
 — t!ēmqa.
 pinch, to ēpa.
 pine bark mawēḡ (Kos).
 pine mōx'p!ēq, mōmux^udē.
 — mot-
 — red wūnāḡūl.
 pity wāsala, waōx'ēd (Ne).
 place side by side, to ḡwasōd.
 place, to da.
 place ḡ'aḡ'os.

plain, distinct awel-
plait, to gēlx'id, q'elx- ?

— rope q'lāla.

plan sēnat, sen-

plant y'isx'en.

plants:

Moneses reticulata Nutt., —uni-
flora (L.) A. Gray aāgala.

Heucheria micrantha Dougl. ex-
p'lālaēs.

Symphoricarpus racemosus Michx.
yāyflqama.

Amelanchier florida Lindley ēx'p'la.

Ligusticum sp. (Canbyi C & R?)
wexalalayugwa.

Drosera rotundifolia welxkwēs.

Oenanthe sarmentosa Presl. (?) wā-
xūlāwē.

Ribes echinatum hābaxsolē.

?hamōtsena.

Achillea asplenifolia, — borealis
Boug., Chamomilla swaveolens
(Pursh.), Rydb. = Matricaria dis-
coidea D. C. hādzapama.

Matricaria matricarioides hadza-
pamxlē.

Glaux maritima hōq'walē.

?pā'pesaēmē.

Menziesia ferruginea Smith. pōxwas.

Allium recurvatum Rydb. me-
q'watslē.

Rubus macropetalus hōsdek'wa.

Menyanthes trifoliata dōxdegwēs.

Unifolium dilatatum t'ēm̄ts!

?t'extlēqu.

Pteris aquilina pubescens Kuntze,
Pteridium. sāgum

Vaccinium ovalifolium selem.

Adiantum pedatum L. dzex'ī'na.

Opulaster capitatus (Pursh.) Kuntze
dzādzēqwa.

Rubacer tormentosum Rydb. tse-
gei.

Aruncus sylvestris nūsnēlaa.

Gaultheria Shallon Pursh. (berry.)
nek'lūlē.

Ribes laxiflorus k'esplōlē.

Elymus arenarius L. k'et'lem.

(?) k'ilxlēla (thorny, with milky
juice).

Chamaenerium spicatum (Lam.) S.
F. Gray k'lāk'laqwama.

Scirpus microcarpus Presl. k'lāk'le-
laēmē.

plants—continued.

Struthiopteris spicans (L.) Underw.
k'lāk'lwā'ema.

k'lāk'lōsa'ema.

Athyrium cyclosorum Rupr. (?)

gēms (all kinds of old fern fronds).

Galium Aporine L. gāgēx'a'ema.

Heracleum lanatum gēsdem.

Chamaerion angustifolium gwāgul-
tama.

Populus balsamifera k'wak'watama.

?gāgēxaēmē (a vine).

Chamaepericlineum unalaskense
(=Cornus) qēk'laalē.

Eriophorum gracile Koch qāqom-
xwama.

Crataegus rivularis q'leq'lenē, q'la-
qlanē.

Peucedanum leiocarpum q'lexmēn.

Rumex occidentalis S. Wats. q'lōx-
sawanē.

Cicuta sp. (occidentalis Greene?,
vagens Greene). xetxet'les, xet-
xetla.

Fritillaria x'ōkum.

Erythroneum giganteum Lindl. x'a-
ā'x'intlē.

?xetem (umbelliferous plant).

strawberry legō.

Gonnania oregana (Nutt.) Britton
legōsa k'exelāga.

Sericotheca (Holodiscus) discolor
(Pursh.) Rydb. lēnwūm.

Polypodium glycorriza D. C., —
hesperium Mason, Eaton lēk'wā.

Argentina occidentalis Rydb. l'ex'-
sem.

Gaultheria Shallon Pursh. lēnemx'-
dē (plant).

?laten.

Limnorchis stricta, Corralorhiza l'le-
tla'yas.

Peltigera canina membranacea Ach.
l'lesl'lek'lūs.

Distegia (Lonicera) involucrata
l'leq'exōlē.

play, to aml-

— with dolls lalē'waha.

— throwing sticks l'lemkwa.

pliable lēnd-

— peqwa.

plover with white wing and neck qel'ya.

- plover, golden tsôtsepts!â (=black in armpits).
- pluck, to, — out māpa (moss).
- off bushes klup-
- — berries k'imta.
- out (hair) p!el-
- plug a hole, to dzôpa, ts!âts!ôstô.
- for popgun pôx^upoq!wa.
- point, to ts!emāla.
- poisoned by clams, to be dōsa.
- poke with finger, to t!ekwa.
- into ground q!ūmta.
- pole dzôxum.
- dzexeq^u (young cedar).
- punting dzomēg'al.
- policeman ts!ôts!ék'ila (=keeping awake).
- polish, to g'ēxa.
- xūlxsemd.
- pond q!ô.
- poor wānala.
- porcupine mēx'idē.
- porpoise k'!ôlôt!.
- post lām.
- qeldem.
- potlatch p!esa.
- first of a person gōmiasap!a, ba-kwēnok^u (?).
- great ēmaxwa.
- pound with wedge or beater, to t!elx^u.
- pound, to lesa, leg'a.
- pour out, to dzāsa.
- in among tsēk'a, guq-.
- out qep-.
- into xwak^u.
- (afterward) xālaxlāla.
- into, from a mat laats!ôd.
- on tsādze!enē.
- in q!wālots!ēwak^u.
- powder ts!ôlayo.
- praise, pray, to amyax(ala)
- pray, to ts!elwaqa.
- precipice ē!exsdalaa.
- pregnant bewēk^u.
- qelxk'!aesa (Ne).
- preserved salmon xamas.
- clams k'!ômats!ē.
- halibut k'!āwas.
- press, to tes-.
- laqwa.
- on q!esālela.
- against tsesāla.
- prevent, to gwanala.
- prince lāwelgamē.
- princess k'!édēl.
- privilege k'!ēsō.
- promise daughter in marriage, to xun-k!wāla.
- potlatch dzôxwa.
- feast qāsō.
- prong of harpoon dzēgum.
- ts!ex^ubē.
- proper, right hēl-.
- property yāq-.
- dādek'as.
- dādaōma (Ne).
- dēdamāla (Ne).
- in house maēmēk'as.
- — dāldānax^u (Ne).
- — gwēlgwāla.
- protect, to hēlk'la.
- protect against sun, to t!aya-.
- proud lemqa.
- provisious lēlak!ēdzē.
- dēdamala.
- traveling — giwūlk^u.
- pry open, to k!wēta.
- off with point tsēk^u.
- puff, to, breathe heavily selpeḡwīd.
- pull up canoe, to wāt-.
- apart (moss) bēl'id.
- out of canoe tegulexs.
- pull off cedar-twigs, to dzeta..
- through neyimsālas.
- out nēsa.
- pull, to nēxala.
- backward k'ax^ualelōd.
- k'!ik'a.
- out of hole k'!eqa.
- sticks, plants out of ground, dis-ease out of body k'!eqwa.
- out hair khūla.
- up gēlqa.
- out (guts) gōlōl.
- (fish-bones) q!ek'ola.
- off qus-.
- up finger after pressing x'ita.
- through x'ix-.
- out of hole lēxwa.
- pull, to lēta.
- lēkwa.
- out branch lēkūmwāla.
- out lēk'ōk'ōd.
- punch with fist, to got!a, l!enqa.
- pungent, to have—smell lēx^uēd.

punk k'anē.
 punt, to tēno-.
 pure, unmixed sayōq^u.
 purify, to q'ēqela.
 — g'ig'iltāla.
 purpose sēnat.
 purpose, made on — hēk^u.
 push, to wiq^u.
 — into water mo^εx^ustend.
 — — ground ts'ōx^u.
 — point q'umt-.
 — canoe offshore q'lōt-.
 — long or flat thing lāsa, L'ēnq-.
 — stick out, to L'ēx-, L'ēl-.
 put, to ax-.
 — into mouth hanbend(?).
 — arms through carrying-strap p'lem-.
 — in pentslāla.
 — into water mōx^ustend.
 — corner of blanket over shoulder t'ēl-.
 — right side up t'lā^εalis.
 — up sā.
 — berry cakes into box ts'ēnk^u.
 — down branches ts'lāk-
 — — (meat) sē.
 — away g'i, g'ēx^εid, g'a-
 — — g'ēxa.
 — down k'a.
 — — fish k'igedzōd.
 — head on pole k'liq'luxsdend.
 — — of enemy on pole yilxwa.
 — k'la.
 — down long thing k'at-.
 — on edge k'lōt-.
 — point on harpoon k'lōxbend.
 — up poles or staging, to qax-.
 — between q'laxstend.
 — ends together q'lōp'ē-.
 — head out x'iqwa.
 — crosswise xwāla, (x'ülk^u put).
 — down xemsa.
 — — branches xes-.
 — — stones xeq^u.
 — — soft things leqa.
 — into vagina lex^εwid.
 — down stones lex- (?), lox- (?).
 — up la.
 — away lāqwa.
 — — over fire lēsa.
 — between lōlaxōd.
 — upon fire L'ēx^ulend.

putrid (olachen, tried out) q'labōq^u.
 pyre L'lāqawas.

Q

quarrel, to qatapla.
 — husband and wife ēen.
 quartz xwē^εla.
 quick yix'a.
 — ēāitsila.
 — hanak^u.
 — ha^εla-.
 quiet selta.
 quite k'wäg'ila

R

raccoon mayus, mayustāla.
 rack k'litk'edēs.
 raft of driftwood tsēta.
 rafter pux^ubāla.
 — ēk'lebāla (Kos).
 rain yōgwa.
 rainbow wagālōs.
 raindrop tsāx^umis.
 raise, to p'lāg^uustā.
 — wēq-.
 — head gwāg^uustāla.
 — — x'ita. (=to pull up).
 rancid lāqa(?).
 rattle yat-.
 rave, to kwēqaya.
 raven gwax^u, gwa^εwina.
 raw k'li^ux'a.
 real āla.
 reach end, to q'lūxtō.
 reach, able to kwēlēlits'lēnox^u.
 — snow reaches up to — wālāla.
 — water — up to tlap-.
 reaching in front haiq'lēnxolag'ilis.
 ready gwāl.
 — in house gwāx^ugwēlil.
 ready, to be xwānal-.
 — q'lāq'lēx^usila.
 recognize, to mālt'ē-.
 red L'lāqwa.
 red-hot x'iq-.
 reed mat kulē^εē.
 referred to gwe^εyō.
 refuse, to lālēgwig'a.
 regret an act, to māya.
 — a loss q'lēk'a.
 relatives lāla, lēlēlāla.
 reluctant q'lāmsa.

reluctantly, to do *leqēla*.
 remain, to, in a certain state *hak!w(a)*.
 remains, left over *anēx^usâē^s*.
 remember a thing, to *ēmelqūla*.
 remove, to *lēqwa*.
 repent, to *x'ix'ink'!ō*.
 reproach, to *q!ēm-*.
 — *gā!la*.
 repurchase a wife, to *k!waāpa*.
 request, to *hanāk'a*.
 resolve, to *g'ig'aēx'ēd*.
 resort to, to, as a last means *hēnak'a*.
 rest, to *x'ōsa*.
 — *negēs*.
 return home, to *nā^snak^u*.
 revenge, to take *q!ēs'id*.
 — *yink'a*.
 rib *gēlem*.
 — of halibut *x'ila*.
 rich *q!ōmāla*.
 ridge on board made by adzing. *t!ēnx-*.
 (See vein of leaf.)
 ridicule, to *q!ēm-*.
 right *hēl-*.
 ring *wūlx-, welk'-, welg-(?)*.
 — shaped *wāk'-*.
 — game *k'anē^s*.
 — — *xolēgwaqē* (=shaking hands
 between legs).
 — fourth ring in game *lā^smagēk'ila*.
 — to paint—on *melx'wid*.
 ring like metal, to *ts!ōqwa*.
 ringing noise in ear *hōsaxwatāla*.
 ripe *qlayōk^u, qlayōqwa*.
 — *L!ōpa*.
 rise, to, waves *q!ēnēpōstā*.
 — water *paōl-*.
 — in throat *l'ewāms*.
 rival *hayōt*.
 river *wa*.
 road *t!ex'ila, t!ex'a* (Ne).
 roast, to *L!ōpa*.
 — clams *ts!ēsa*.
 — many on fire *ōqwa!a*.
 rob, to *lēnem-*.
 robin, red-breasted *gēgēlāl*.
 rock cradle, to *hāxūla*.
 rock, awash *kultsemāla*.
 rockslide *q!ūmx'ōd*.
 roe, salmon *gē^snē*.
 roll, to *lōxwa*.
 — turn over *lēx'a*.
 — clouds *kūnsa*.

roll down, to *q!ūmx'axa*.
 roll (like hoop?), to *k'inx'a*.
 — noise of —ing rocks *wuk'!āla*.
 roof *sāla*.
 roof-board *saōk^u*.
 room, to make (=to stretch out) *sa-*.
 room *g'a^syas*.
 root *L!ōp!ēk'*.
 rope, tangled *q!ēk'!ēlsa*.
 rose *gēgēlx, gēlx*.
 rot, to *q!āl'id*.
 — wood *L!ēnqwa*.
 — rope *p!ēqa*.
 — mat, blanket *xasa, q!ūlsa*.
 rough out canoe, to *k'lims-*.
 rough surface *hēyadzā, mōl-, k!ōla-*
xūlqwa, lēnoqwa.
 round *k'ēlk'ēla*.
 — *lōxsem. .*
 — *l'ēlx'ēn*.
 — mouth of hamatsla *tsōkwāla*.
 — inner rounding of canoe bottom
dzēg'ēxdzem.
 row, to get into a *xōma!-*.
 rub, to *yils-*.
 — through *bāsamas, dēg'a*.
 rub, to *dzek'a*.
 — on *dzēg'ilemd*.
 — body *gūlkwit*.
 — to soften *q!ōya, q!wax^usemd*.
 rubbed with wolf's dung, person, blind
 for everything *meqem*.
 run, to *dzelxwa*.
 — *q!ūl-*.
 — out *kusx'āla*.
 — water *q!ō*.
 — *wa*.
 — line out, to *ts!ēnkwa*.
 — before wind *neq!ēxlāla*.
 — olachen— *qwa^sulis*.
 — seal runs out with line *mēx'ēid*.
 rush forward, to *hamx^u-*.
 rush mat *kulēyē^s*. (See reed mat.)

S

sacred room of novice *lēmku-*.
 sail *yāwap-*.
 salal-berries, to pick *nekwa*.
 — berry *nektule*.
 — — bush *lēnem, lēnemx'dē*.
 — — *lēnokūla*.
 salmon *k'lōtela*.

- salmon, dog- gwaxnis.
 — humpback hanx^u-, haⁿnōn.
 — Oncorhynchus gorbacha (female)
 haⁿnon xwāk'lana.
 — Salmo Clarkii q'lēdza.
 — silver dza^wwun.
 — sockeye mēlēk'.
 — spring sās-.
 — steelhead g'exwa.
 — preserved xa^wmas.
 — dried t'lēlēk'.
 — — with three sticks across to
 keep flat k'lōlōx^u.
 — preserved tāyaltlala.
 — trap, fence k'ltēla.
 — weir mālīs.
 — — xō^wlōs.
 — tail welxwaxsdē^w.
 salmon-berry q'lēmdzek^u, q'lāmdzek^u.
 — golalē (Ne).
 — bush q'lwālmis.
 salt dem-, demsx^wē.
 same ^wnem(a).
 sand ēg'is. (See ēk'.)
 sandpiper (female) tsōp'lēpēla (=black
 on cheek).
 sandstone dē^wna.
 sap sāaq.
 — xōdzēg'ē^w.
 satiated, to be pō^wēid.
 — menl-.
 saw, to x'iltā.
 say, to ^wnēk'.
 scab lēmē^w.
 scales gōbeta.
 scallop shells xēmsemēk'in.
 scar q'lūta.
 scared, to be lālapēla.
 scatter, to gwēla.
 — roots lēndzōd, l'lēx's.
 scold, to l'lōla, gēlx^wēid.
 scoop out a groove, to klwēta.
 scoop out, to lēl-.
 — up gōx^u-.
 — — herrings k'ina.
 — — sea-eggs xēlōs.
 scorch, to q'lwāqlūqūya-
 scrape, to, with net xēl-, xēlpēlg'a-
 yaas, k'ēxa.
 — off k'ixāla.
 scratch, to ēlwad.
 — q'lūla.
 — xēlpa.
 — lēm^wsēid.
 scratcher q'lūlāyu.
 screech, to gēlē^ws.
 sea dem(sx^wā).
 — animal, a small lēklēq'etēn.
 sea-egg āmt-, āmdēm.
 — sea eggs, to fish āamtla.
 sea-egg mē^wsēq^u-.
 seal mēgwat.
 — young wulē^wx^u.
 — to give a seal feast sakwēla.
 sealion l'lēx^wēn.
 — mawak'a (Hēidza^wq^u).
 sea-otter q'lāsa.
 search, to ālā.
 — wāwī^wēla (=to try to get all).
 sea-slug ā^wēlas.
 seaward l'lāsa.
 seaweeds q'lāxq'alīs (Ne).
 — lēq-.
 — l'lēslēk^u.
 secular baxus.
 seduce, to l'lēta.
 see, to dōqwa.
 — secret in woods l'laasō.
 seesaw ā^wyāk'a.
 select, to k'lēnx^wēid.
 — hayōqōd.
 selected tribes wīwūlqēmāk^u.
 self xama-.
 — q'lūlēx^wsem.
 selfish g'āxēla.
 selvedge malaqa.
 semen l'lēx^wē.
 — ēxsem.
 send, to ^wyālaqa.
 — halāqa.
 — canoe ahead sāyapālg'iwala.
 separate (married couple), to k'lasō.
 serpent, double-headed sisiul.
 servant ālēla.
 serves him right! yīlāla.
 set before, to k'a.
 set dish down as one is walking, to k'ā-
 k'abala.
 seven ālēbō.
 sever head, to klwāwaqayo.
 sew, to q'lēna, q'lana.
 sew wood, to t'lēm-.
 shadow qābix'a, t'lēns-.
 — on ground g'āg'ōmas.
 shake, to naēltāla, nēlēla.
 — off dirt, berries, water k'fīla,
 lāaq-.
 shallow (basket) kūtāla.

sham-fight amaqa.
 shaman pāxāla.
 shark xulqōmax'a.
 sharpen, to g'ēxa.
 — knife t!ēk'a, tlik'a.
 — pole dzōx'-.
 shattered gwēlaxwa.
 shave with knife, to k'!āx'-.; xēl'xwa.
 shed for sick people or mourners hō-.
 sheets wat-.
 shelf in house lāyā'ilil.
 shell of shellfish xālačs.
 — — mussel xōxulk'!imōt.
 shellfish ts!ēk'-.; ts!ēts!ēk!wēmas.
 shelter t!ens-.
 shift, to xēm'x'ēid.
 shine, to qēsa.
 — sēpa, sēpa.
 shirt q!ēs'ēnēē.
 shoot, to hānl(a).
 short ts!ēkwa.
 shout, to 'laqu-.
 — xēlēla-.
 — q!wēg'ašl.
 — awēlx'iya.
 shove apart, to k'iqedzō.
 — in wuyōqluq.
 — together tāsāl-.
 show, to nēla.
 — oneself būxšā.
 — teeth x'isala.
 shred cedar-bark, to k'asa.
 shrink back, to klūmla.
 — skin t!ēm'k'-.
 shrivel up, to xūlsa.
 shut eyes, to p!ašēm'g'alil, p!ēlēmāla.
 shut, to keep eyes k'!ixēm'x'ēid.
 side (?) l!ayā.
 — sticks of frame l!āl!ēxēn.
 — of tree without knots wilem.
 — side hill, steep tsēta.
 sight, to k'!ūlx'ēd.
 sinew at!ēm.
 sing, to q!ēm'ta.
 — dēnxēla.
 — sacred song yālaqwa.
 single ōxsaak'-.
 singly ēnem.
 sink, to, water x'uta, xut!ēd.
 — k'ōla (Nimkish).
 — wūnsēla.
 — log, deep in water kūtāla.
 sinker of hook q!ēlyayayō.

sip, to tlēqwa.
 — with noise lēmyāla.
 sister, said by man waqlwa.
 — -in-law of woman p!ēlwūmp.
 — -in-law of man g'inp.
 sit, to sing. klwa.
 — pl. klūs-.
 — on summer-seat āwaqw(a).
 six q!ēl!-.
 size ēwa, āwa-, ēwālas.
 skate bāgwanē.
 skim off, to āx'ēwid.
 skin l!ēs.
 — klūtsa.
 — of fish pēsēnēē.
 — of goat without hair pāsk'ēn.
 — dressed ālāg'im.
 skin, to sāpōd.
 skip on water, to lēsāla.
 skirt wāwiyak'ila.
 skull xawēq'-.
 skunk-cabbage k'!āōk'-.
 sky lē'wa.
 slack k'!ēsk'!ēsa.
 slant mas!ēk'ala.
 — , to gēlāx'-(?), qēlēx'ēnakūla.
 — hole lētsā.
 slanting ōlāla(?).
 — lānēxāla.
 slap, to lēqa.
 slate yūklwa.
 slave q!āk'-.; q!āk'ō.
 sleep, to mēxa.
 sleeping-place of seal klwāsa.
 sleepy beqlūlēla.
 slice fish, to t!ēsa.
 slime mēng'ēdēq.
 — of fish k'!ē'ēla.
 sling yīnk'layo.
 slippery tsāx'a.
 slow ōya, aōyaa.
 smack lips, to baqlāla (plaq?).
 small, pl. āma.
 — to become — holāk'a, āmē-
 x'ēid.
 smear, to gēlsa, q!ēlsa(?).
 smell, to mēsēla.
 smile, to mēnx'ēwid.
 smoke kwax'ila.
 smooth qēsa.
 — mēkwa.
 — ēnem.
 — side of tree wilem.

- snail q!weats!ê.
 — with house q!waäts!aq, q!üdā-dzeq (?).
 snake sêlem.
 snapping door k'lāmaxk'lamaq!astō.
 — sound of qenq!āla.
 snare x'imayo.
 — to x'ima-.
 sneeze, to asx'i.
 snore, to xent!eg'a!.
 snow na'ya.
 — to k!wēsa.
 snow-geese L!ēsdāq.
 soak, to t!ēla.
 — pēqwa, LEqa.
 soar, to q!a'nē-.
 socket of salmon spear-head pek!E-xsdē.
 soft telqwa.
 soft end of root q!wayots!a.
 soften anger, to tēmēlqwa.
 soil dzeqwa.
 — t!ēk'a.
 — to āmāk'-.
 song, love sā!-.
 son-in-law negūmp.
 soot q!walōbes.
 sore eyes y!lqa.
 soul bex'xunē.
 southeast wind mēla, mēla?
 span bala.
 — thumb to bent first finger L!ākwa.
 — angle of thumb to tip of first finger sex'xts!ā (?).
 spark anōbēx.
 — to emit —s L!ēmsa.
 sparrow gwēdza.
 spawn, to p!exula.
 — xwēlō.
 — , to (herring) wasa.
 spawn of salmon gē'na.
 — of herring aent.
 — — halibut tsāplēdzē.
 speak, to yāq!-.
 — dōt- (Kos, Ne).
 — badly of some one hēnak'lāla.
 spear, to sek'a.
 — salmon t!āqwa, t!āt!aq!wa.
 — — qāqelx'a (Dzawadēēnox^u).
 — — t!ōxwa (Denax'da'x^u).
 — devilfish sēq(a).
 — to bring in a floating object wit! a pole k'āk'iltsema.
 speck, spot tōpāla.
 spectator, to be a x'its!ax'ila.
 spider-crab k'linwis.
 spin sinew, nettlebark, to, mēt!a, tōx^u.
 — double thread gelx'id.
 spine of porpoise (?) dōgwil.
 spirit, a q!ālalelē.
 — hayalilagas.
 spit, to kwēsa.
 splash, to telk!wāla.
 — kusx'esgemlis.
 splice in warp of basket q!amyū.
 split open game, to y!mla.
 split, to hōx^u.
 — roots, wood pa-, tōl-.
 — in falling sētk'lōt!ēn, ts!ēta, dzeta, dzexa, dzelts!aak^u, kūq-.
 split boards, to k!lunaxwa, k!wāq-.
 — salmon q!wā(xs)-, q!wēta, x'it!ē-damas.
 — — wood xōts!ēg'a, xōx^u.
 — — boards !at!a.
 — fuel lēmka'.
 — wood lēn'ya.
 — down salmon lēqwxaxa.
 split, to; split runs outward in board making pēlax'wid.
 splitting bone (?) sēg'enōdzē (one and one-half finger-widths?).
 splitting trees, implement for dexayo.
 spoil, to a'mēl(a).
 spoiled child nex'sōk^u.
 spongy mōta.
 spoon k'as-, k'ats!ēnaq, L!āx'em.
 spot, speck tōpāla.
 spout, to L!ā!ēid.
 spread over, to halexsemd.
 — legs y!la.
 — roots lel-, gwēl-.
 — legs gāxala.
 — tree qeta, q!wāxemd.
 — out sea-grass, kelp lēx-, lep-.
 — out stomach l!ēp!eqala.
 sprig in neck xeyāplē.
 sprinkle, to tēlx'eg'ELEYind (t!ēlx'eg'ELEYind?), xōsa.
 — down tsēlaxalala.
 sprout, to tēm'x'alīs.
 spruce ālēx^u.
 — ānēwas (Kos).
 — young k'liq!us (stuck in ground).
 square k!ēwulx^u.
 — timbers k!ēk!ēwulx'ēūn.

squeeze, to q'wēsa.
 — in, to qeta.
 — out, to x'ix'ts'ōd (x'ik'- to strip off).
 squid bones dāp'endzō.
 squirrel tāminas.
 squirt out of mouth, to selbex'-.
 — to ts!etx'-.
 stab with knife, to ts!exwa.
 staging q'el-, qaq'ā-, k'lagil.
 stake, to xenyas.
 stand, to sing. lax'-.
 — pl. q'wa-.
 — apart tsaq-.
 — on (?) lenqāla.
 — on edge k'ōx'wid.
 — in row denx'-.
 — — — haqowēnēk'ala.
 standing water q'ō-.
 star t'ōt'ō.
 starfish gādzēq. (See cross.)
 start (canoe), to sap-, sepa, lex'ēd.
 starve, to pōx'ēd.
 stay, to lelā'la.
 — with gwāgwatala.
 — at home āmlēx'-.
 — away xek'la.
 — over night xa'ma.
 — in form xak'āla.
 steal, to g'ilōl.
 steam, to nek'a, q'ōla, k'lāla.
 steelhead-salmon g'exwa.
 steep tsēta.
 stem of plant yisx'en.
 stench k'ixūla.
 step on, to tlēpa.
 — over a log, to gāx'seq!end.
 step-father a'watsō'. (See aw-.)
 step-mother abatsō'. (See ab-.)
 stern-seat of canoe lat!exlē'.
 stern first, to go hē'x'dzegemāla, gwāma-.
 stick on, to lenx'ēd, k'lūta.
 — out xwēta.
 sticky q'lenkwa, q'anqa.
 stiff l'āxa, lēgulēla, lemḡwa.
 — (to set) lemqa.
 stingy awelq'as.
 stir, to qu'lug'ala.
 —, move xēmg'is.
 — ripple gol-.
 — a fluid xwēta.
 stomach of halibut mōqūla.
 — pit of wasdē'ma.

stone tlēsem.
 — lek'laa (Ne).
 — and wood, pile of tlēqwap.
 — dagger nebayu, laxstala.
 stop, to gwa-, wula, wāla, gwayak'lāla.
 — crying l!ex'āla.
 — flood stops rising q'lōq!waqō.
 — speaking q!wēla.
 storm yōgwa.
 stout penla.
 straddle, to gax'en.
 straight neqa.
 straighten out a bend, to, an elastic object dzakwa.
 streak kūsx'āla.
 — red — on body gwaxa.
 — — when washing body wēpa.
 stretch out, to leta, lāq-.
 stretch rope, to dōxwa.
 — out, make room sa, dzēk'a.
 — leg dzēkwa.
 — skins k'lik'a.
 strew on, to q'lūpa.
 strike with fist, to mix'a.
 strike something on water, canoe k'īqa.
 strike together, to k'leqaxsdēndālapla
 — with weapon k'lelak'a.
 — — fist gotla.
 — waves qūl-.
 — with sticks xūsa.
 — with round thing lesa.
 — branches with hands leqelgās.
 string qūla.
 string tēgwēlem.
 string up, to tētēx'bala.
 — bow qata.
 strip off, to x'ik'āla, qemxāla.
 striped mas-.
 strips, in wiwelx's.
 strong lōk'-.
 styelēlō.
 suck, to klūmta.
 — shaman sucks disease k'lōxwa.
 suddenly ōdax'ēd.
 suffer, to lālaḡwila.
 suicide, to commit q'lūlēg'ila.
 summer hēenx.
 summer-seat awaqwē'.
 sun l'ēsēla.
 supernatural power ēnāwalak'-.
 supper g'ōltāla.
 surpass, to (?) māyalas.

surprised, to be q!āyaxa (from q!ē-many).
 swallow māmalek'la.
 swallow, to nexwa.
 swamp nax'ela.
 swan gēgōq^u.
 sweep, to; to clear house ēkwa, xōkwa,
 xēkūldzōd.
 sweetheart lāla.
 swell tlōxwa.
 swell, to bōla, pōs'id, haqa.
 swim, to ma.
 — gelqa (Kos).
 swing, to xwēx'id.

t

tail of porpoise k'its!exsdē.
 — — fish ts!āsnē.
 take, to ax-, da, senx- (?).
 — with tongs k'lipa.
 — down tlek^u.
 — by side tētegenōd.
 — spoon out of box tseg(uitslōd).
 — out lex^u.
 — with hands xamax'tslāna.
 — fish out of water k'ūlsa.
 — fish off line k'lūsa.
 — up stones tsēkulis (?).
 — off roof x'esāxōd.
 — hold (?) q!waixo-.
 take off blanket, to x'ētōd.
 take care yālā.
 talk, to dentela.
 — gwāgwēx'sala.
 talkative, to be k'āt!ala (?).
 tallow yex'semē.
 tallow-eater (?) gōgūlbets!ala.
 tangled xōl'id.
 — rope q!ek'!ēlsa, q!āq!el!ēga, ts!ē-
 ts!asō.
 tapering fingers hēwāgemx'tslāna.
 taste, to p!eqa.
 taut ts!āsa.
 tear a flat thing, to k'lōpa.
 — off k'lōdzōd, kwapōd.
 — to pieces khulk!ulps'ala (Ne).
 — calico, mat qwāpa.
 — in strips qulem-
 — off xwāsodala.
 — up l!ōkwa.
 tears gwāsem.
 teaze, to mēla.
 tell, to nēla.
 ten neqa.

tense, tight l!enk'a.
 testicles (?) xwata, xwāxadenē.
 thank, to mōla.
 that yī-, hē.
 — (conjunction) qa.
 thick and round lēkwa.
 — — flat wāk^u.
 — paste, fog genk'a, wūlgēmē.
 — with — bark wāx^uwūnē.
 thicket (?) q!eq!anēl.
 thin pel-.
 —, slim wīl-, l!āyak'a.
 thine qōsa, hōsa.
 think, to sena.
 this yū-, g'a-.
 this side gwas-.
 thorough (?) ēnākwēsta.
 thou sō.
 thought of; referred to gwe'yō.
 thread qlanyu.
 threaten, to gēnala, nāla.
 three yūdux^u.
 throb, to tem!ela.
 — (a boil) tekula.
 throw down flat thing, to pelk'a.
 — long thing sepa.
 — round thing, stone ēnepa.
 — away (things that are of no further
 use) ts!eqa.
 — with sling yīnk'la.
 throw down salmon, to; to count mats,
 blankets k'!eqa.
 — into fire t!axts!āla, ts!axlāla.
 — sweepings out of house k'!āt.
 — on, to spread over gex'seq!end.
 — anchor q!ēlsa, q!ēlstend.
 — stones lēk'a (game).
 thrush wāx^uwaxolē, tsōplālē.
 thumb qōma.
 thumping noise kūnwata.
 thunder kunxwa.
 thus gwē-
 thwart lex'exsē.
 tide x'ats!a.
 — maker waōyak'ila.
 tie, to yīl-.
 — with half hitch māxuyid, mōkwa.
 — string on k'!elk'a.
 — hands held back k'!āts!ēg'ē.
 — around qex'a.
 — mat to back qāqak'en.
 — around qlēpēn-
 — on q!ūs-
 — with knot q!udzemk'lind.

tight, closed up ām-.
 tight, tense L!ēnk'a.
 — covered entirely āmxa.
 tilt hollow vessel, to qōqwa, qōqwalā-
 mas, q!ōxwa, qōqwa, tsēta.
 tired qelk'a.
 toilet-sticks dē^sxsdanō.
 to-morrow lēnsa, lēnsla.
 Tongas ādaxenēsla.
 tongs ts!ēslāla, k'!lplālaa.
 tongue k'!lēm.
 — to put out elqwa.
 tooth g'ig'ā.
 torch bexōt.
 touch, to lābala, nexstā^sya.
 — each other xātāla.
 tough lasl!exdzō, ts!ēxa, t!ēm^u.
 tow, to dāpa.
 towards gwa, gwagw-, gūyinx-.
 towel dēdeg'eyō.
 trail t!ex'ila.
 travel by canoe, to melēxela.
 — over land ts!ēqwa.
 treasure, to find a lōgwē.
 tree lōs.
 tremble, to xunāla.
 triangular k'!ōklūnōs.
 tribe g'ōkūlōt, lēlqwālālē^s.
 trickle down, to tsēx'axela.
 troll, to dōkwa.
 trolling hook galōdeyu (Kos).
 — line of hair māg'aanowē.
 trouble tsēnaxula.
 trouble oneself, to q!ayaqela (q!ē-
 many).
 trout gōla.
 try, to guna.
 — one's strength gwanl-.
 — one's luck wāwuldzōwa.
 — out oil semk'a.
 tub, wash— mālats!ēs.
 tuck in, to dzōpa, gap!ēqa.
 — between g'īpa.
 tumble into water (seal), to L!ēx'sta.
 turmoil leaanālag'ilitsum.
 turn, to mel-.
 — head mēlsela.
 — right side up taxa-, gwē^ssta.
 — back q!wāqwala.
 — around x'īpa.
 — over xwēla.
 — lēx'a.
 — head away lōxwa.

turn, inside out L!ēpa.
 — up ends l!ōsnak'ēlis.
 — away face in shame lēmsa.
 twelve gāg'iwāla, g'āg'iwāla (?)
 twenty maltsemg'ustā.
 twice ma!p!ēn.
 twilled sewelk^u.
 twining xwēmē-.
 twins l!āl!ā^syats!ē.
 — mother of — yīkwił.
 — name of yāyixwē.
 twist, to met-, mel-, selpa-, selqwa,
 k'!lplēla.
 — off q!wap, q!wēqula.
 — to pieces p!ōqwa.
 twisted box k!wēx^usemala, selxsemala.
 twitch, to meta.
 two ma!l.

II

ulna barbata dōdegwig'ē^s.
 unassailable nēnas^sid.
 uncle q!ulē.
 uncles wī^swōmp. (See aw-.)
 uncoil, to dzakwa.
 uncover, to lōs'id, lēt!ēd, xāmak'!in'-
 ga^silil.
 under ben.
 understand, to a^syōsela.
 undress, to xēnx'ēid, lēta.
 uneasy, to be nānox'ēwid, g'ō^slala.
 unfinished (paddle) xetsla.
 unfold, to dāl'ēid.
 unmixed, pure sayōqwa.
 unripe, raw k'!ēlx'a.
 unsteady (canoe) k'!ēnwāla.
 untie, to max'-, gata, gudesgēmd, qwēla.
 unusual ō^smis.
 up ēk'!
 — river ēnal-, ēnel-.
 upset, to qep-, qapa.
 urethra g'īlxas, L!adzāxs (Ne).
 urinate, to, man k'!lilqa.
 — woman āsa.
 urine kwāts!ē,

V

vain, in wul-.
 vaccinium globulosum kuxālas.
 vagina ēna^sx^u.
 vanish, to hāk!wa.
 vanquished yālasō^s.
 vein of leaf, ridge t!ēnx-.

very lōma, xēnlēla.
 vetches k'lak'laqwāma.
 viburnum t!ēls.
 virgin k'lēyāla.
 visible, salmon is — in clear water
 q!ulbaltāla.
 visit, to qēla.
 vomit, to hōqwa.
 vulva ʼnaʼxʼu.

W

wade, to ta.
 wail, to q!wasa, ʼlaqʼ-, q!ōmala, lēl.
 gwaʼlʼid.
 waist qenas. (See qexʼ-.)
 wait, to ōlala, ēsela.
 — for something awelqʼ-.
 walk, to qāsa, tōxʼ-.
 — on four feet g'ila.
 — up river nexʼusta.
 — on rock nekʼelāla.
 — about q!unāmēstala.
 walking-place g'āyagas.
 want, to be in laluxwila.
 war wina.
 warm oneself, to telts-.
 warn, to hayōlala.
 warning cry, birds utter — āmaʼēla.
 wart t!ēmsē.
 wash, to ts!ōxʼ- gusʼid (Ne).
 — hands ts!enkwa.
 — with urine kwāsa.
 — washed in wolf's dung as protection hādzekʼ.
 wasp nest hamdzats!ē.
 watch, to q!āʼla, q!āq!ala, q!āgemala,
 dōqwa, hāgw(ala).
 water ʼwāp.
 water lily lēʼwaʼyasa ts!āwē (=beaver's
 mat).
 water-logged (canoe) lāk'āla.
 water-tight āmxa. (See ām-.)
 wave gēlē.
 waxwing k'laak'lēdexlā (=flat knot on
 head).
 weak lekwaʼla, waōyats!āla, halē.
 weary, to grow pek'āla.
 weave mat, to k'leta, yīpa.
 — in broad strips gadzeqaʼla.
 weaving-frame for blanket, cape t!enax-
 tōl.
 wedge lānut, lemka.
 — -bag q!waats!ē, lādats!ē.

weir for salmon lāwayo, ʼmeʼwō.
 well! wā.
 well ēgʼakʼ.
 wet lexʼēd, klūnqa.
 — through lāqa.
 wet, to melxʼūd.
 whale gwēkʼ-.
 — dried —meat mōmxʼsem.
 what ʼmas.
 where ʼwī-.
 whisper, to ōpa.
 whistle, to lexʼixsa, pēl-.
 — steamer whistles hōxwa.
 white ʼmēla.
 — (bone) mōmxʼsun.
 — spotted body plōklun.
 — hot menl-.
 — man māmaʼla.
 who āngwa.
 whole sen, sāgʼena (?).
 wide and broad ʼwadzo.
 wide and round lēxa.
 width of flat hand laxden.
 wife gēgʼ-.
 — fellow— dagʼinol.
 wild lāwis.
 wind, cold yōya.
 wind around, to qexʼa.
 — up, to k'likʼ-.
 windpipe pēts!exōʼ.
 wing k'āma.
 winkle g'ilayu.
 winter ts!āwūnx.
 wipe, to dā.
 wise wusdāla (Kos).
 wish, to ʼnēkʼ.
 — some one to die, to curse hān-
 kw(a).
 witchcraft ēqa, ēsʼaqa.
 with lōʼ.
 wither, to xūlsa.
 withered leaves, berries leq!ems.
 withes, cedar— dewēx.
 wolf ālanem.
 — xwāxwētēk'la (trying to throw on
 back viz. deer); wiwaqʼ, nūn, olēgʼin,
 alōlēnoxʼ.
 wolverene nāl!ē.
 woman ts!edāq.
 wonder, to lekūmqus (=weak).
 wood, a tough— ts!āxʼins.
 wood, fire— leqwa.
 — drift wood q!ēxala.

woodpecker (Gardner's) lālanaił.
 woods q!waxolkwala.
 woodworm yāqwē.
 woof of basket xwēm.
 wool p!alem.
 word wāidem, *pl.* wāidem.
 work, to ya-, maōs'id (Ne).
 — in wood g'eta.
 worm q!a!lawē.
 wrap, to q!enēp-.
 — around sā (?).
 — around in hand sax'ts!anala,
 q!wēqula.
 wrapped behind a man, blanket tlēts!-
 exsdāla.
 wrecked (canoe) lāk'la.

wren xwāt!a, kwilk'ā (New).
 wriggle through, to x'īlx'īlk!ut!eyu (?).
 wrinkle, to q!elxa.
 wrinkled mouth lēnbEL!exōē.

Y

year, next āpseyīnx. (*See* āps-.)
 yellow L!ēxa.
 yellowish mōqwa.
 yew-tree L!emq!a.
 yield, to lē!aēxēd.
 youngest child āma!inxōē. (*See* āma-.)
 youth hē!a.

Z

zigzag waileqayala.

XII. CRITICAL REMARKS

While a full critical discussion of the material contained in the present volume must be reserved for another occasion, it seems desirable to add a few remarks which indicate its character and value from the points of view of contents and form. The method of collection and the evidence for the reliability of the material as such were briefly set forth in the introduction. On the whole, discrepancies are so few in number and the period of recording is so long that the information as such evidently deserves full confidence. Furthermore, wherever I have been able to check it with my own inquiries among various individuals belonging to various tribes, I find the agreement quite satisfactory.

The phonetic rendering of the material is not quite what it should be. The writer is so inconsistent in the use of accents and quantities that for all the records made in later years I have dispensed entirely with accents. All the material recorded before 1901 was read to me and corrected according to the reading. For some time after this year I added accents according to my knowledge of the language, but since the clear memory of the pronunciation gradually weakened, I preferred to omit accents altogether rather than trust to my judgment.

In the reproduction of sounds there are a few difficulties. The difference between voiced sounds and fortis is not always recognized by Mr. Hunt. The sounds *b* and *p*!, *d* and *t*!, *g* and *k*!, *g* and *k*!, *g* and *q*!, *z* and *z*!, *dz* and *ts*! are often confused, particularly the two last-named pairs. Whenever I call Mr. Hunt's attention to these sounds he distinguishes them clearly, and I have sent him long vocabularies with doubtful sounds which he has corrected, and these corrections are undoubtedly valid. It is not necessary to quote examples from his texts to illustrate this point, because these errors appear throughout the whole period, although they are much more frequent in the early years than in the later ones. During the first few years voiceless and voiced sounds were also sometimes confused.

The distinction between *x*, *x*^u, and *x* is also uncertain. The transition of *x* into *en*, of *x*^u into *ew*, and of *x* into *ex* before certain suffixes makes the distinction of these sounds possible whenever appropriate forms are found. I have tried to correct these sounds accordingly. In a few cases the discovery of such changes was made after the first part of the book was in print, so that there are a number of inconsistencies of this kind in the text.

Mr. Hunt found it most difficult to write the combination ϵx^u , which is found in his texts generally in the form aox , because the u position of the labalized x is synchronous with the x . Since the combination aox occurs also in a number of words, there is a doubt sometimes what is meant.

The vowels e and i , and o and u , are equivalent and must be considered each pair as the same sound, the character of which is determined by the accompanying consonants. On the other hand, \ddot{e} and \ddot{a} are undoubtedly distinct from e and o . This distinction appears clearly in a number of grammatical forms. I do not believe that the distinction has been consistently made by Mr. Hunt.

Much uncertainty prevails in regard to ϵ and a . Particularly in the composition of we and wa I am always uncertain whether we should read \ddot{u} or wa . Individually and dialectically there is much variation in regard to the pronunciation of these sounds. Nevertheless, the two are undoubtedly distinct, but I have not been able to determine in every case which is the right sound.

In all cases where a labalized k sound precedes a vowel Mr. Hunt prefers we to \ddot{u} . He writes, for instance, gwe rather than $g\ddot{u}$. I find that in my own records collected in 1900 I used both methods of writing, apparently differing according to the individual informant. In Mr. Hunt's writings the same is true in the case of the diphthong au , for which he prefers ew as in $\epsilon newalak^u$ or $\epsilon nawalak^u$ rather than $\epsilon naualak^u$.

Certain grammatical mannerisms appear in the texts, sometimes continued over a fairly long period of time and changing from year to year. In the texts which I collected myself from other informants and which were published in the Columbia University Contributions to Anthropology, Volume II (Kwakiutl Tales), the subject, when a definite common noun without possessive pronoun, is almost always introduced by $-\ddot{e}da$. Mr. Hunt uses in certain periods of his writing almost always the form $-a$ instead of $-\ddot{e}da$. In my text this form is very rare. At still other times he uses $-xa$, which is the pronominal element for the object and for the apposition. In many cases this form is evidently wrong, while in others it may be explained and accepted in the sense that the subject is conceived as an apposition. I am under the impression that in the dialects north of Fort Rupert this usage occurs rather frequently, although I am not certain that this explains Mr. Hunt's temporary mannerism.

From time to time other errors appear, as, for instance, the use of verbal forms in $-a$ after the conjunctive qa , which should always be followed by an $-\ddot{e}$ in the verbal suffix. Uncertainties regarding the final vowels $-a$, $-\ddot{e}$, $-\ddot{e}^\epsilon$, $-a^\epsilon ya$ and $-\ddot{a}$, $-\ddot{o}$, $-\ddot{o}^\epsilon w\ddot{e}$, $-\ddot{o}^\epsilon y\ddot{e}$, $\ddot{o}y\ddot{e}^\epsilon$ appear in almost all parts of the text.

A few definite examples in regard to these matters are given in the following lines.

In answer to specific inquiries, Mr. Hunt has given the following forms as correct:

1. Wä, lä^εlaē yāqlēg^εla q'lūlyakwē begwānema.
Wä, lä^εlaē yāqlēg^εlēda q'lūlyakwē begwānema.
Then, it is said, spoke the old (absent, invisible) man. The second form points out the subject more emphatically.
 2. Laem ^εnex^εūntsēs l'lentsemē ^εnex^εūna^εya.
Laem ^εnex^εūndesēs l'lentsemē ^εnex^εūna^εya.
Now he put on his bearskin blanket. The second form is more emphatic in regard to time sequence(?).
 3. Wä, g'il^εem^εlāwisē q'lūlbaxa tsaxāla laa^εlasē denx^εēdesa q'lemdemē.
Wä, g'il^εem^εlāwisē q'lūlbēda tsaxālāxs laa^εlasē denx^εētsa q'lemdemē.
- As soon, it is said, as the time beating was at an end they sang the song. In the former sentence tsaxālā is object, in the latter subject. In the former the subordinate clause is not introduced. In the latter it is introduced by -xs and the time sequence is emphasized.
4. Lā denx^εēdēda begwānem
The (near, visible) man sang.
Lā denx^εēdxa begwānema.
The (absent, invisible) man sang. In this and the following the subject must be conceived as apposition.
Lā denx^εēd yīxa begwānem^ε.
The (pointed out) man sang.
 5. Wä, laem^εlaē hēwāxa x'is^εlēdaxa g'ōkwē.
Wä, laem^εlaē hēwāxa x'is^εēdēda g'ōkwē.
Then the house never disappeared.

The original manuscripts of the data published here and in Volumes III, V, and X of the Publication of the Jesup North Pacific Expedition and in the Kwakiutl Tales, Columbia University Contributions to Anthropology, have been deposited in the Library of Columbia University.

On account of the variation in phonetic writing and in grammatical form which occur from time to time, it seems necessary to give a chronological table of the order in which the manuscripts were received.

The following abbreviations have been used: C for Columbia University Contributions to Anthropology, Volume II, Kwakiutl Tales; III, V, X, for Volumes III, V, X, of the Publications of the Jesup North Pacific Expedition. All other references refer to page and line of the present volume: 620.1, for instance, means page 620, line 1.

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(1-622).....	(Published in III)	663-693.....	620.1-637.25

SERIES II.—MATERIAL COLLECTED IN 19 0

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(1-39).....	(Published in C)	75-84.....	705.1-710.3
40-49.....	644.1-648.18	(85-107).....	(Published in C)
50-55.....	603.1-605.65	(108-472).....	(Published in X)
(56-74).....	(Published in X)	473-479.....	1279.1-1282.70

SERIES III.—MATERIAL COLLECTED 1903-1904

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659'-685'.....	English	913'-917'.....	329.1-331.43
685'-718'.....	Not published	918'-924'.....	Not published
719'-721'.....	309.19-310.35	925'-927'.....	238.15-239.40
722'-726'.....	315.1 316.34	927'-933'.....	350.1-353.52
727'-728'.....	V 429	933'-934'.....	612.79-613.88
728'-731'.....	316.1 317.21	934'-937'.....	239.1-240.27
731'-732'.....	V 429	937'-943'.....	346.1-348.57
732'-733'.....	317.22-318.32	943'-945'.....	234.1-235.20
734'-735'.....	308.1 309.18	945'-953'.....	331.1-334.72
736'-737'.....	309.15 309.18	953'-955'.....	237.1-238.14
738'-743'.....	318.1-319.35	955'-957'.....	342.1-343.27
743'-746'.....	236.17-237.46	958'-959'.....	235.1-235.14
746'-751'.....	322.1-323.27	959'-966'.....	339.14-342.82
752'-754'.....	225.1-226.16	967'-968'.....	235.1-236.16
754'-766'.....	V 430-433 and 323.1-325.40	968'-971'.....	343.28-344.50
766'-771'.....	227.1-228.38	971'-975'.....	344.1-346.36
771'-777'.....	V 433-435	975'-980'.....	334.1-336.45
777'-778'.....	325.1-325.8	981'.....	Not published
778'-779'.....	223.1-223.10	982'-985'.....	336.1-338.42
779'-781'.....	226.1-227.33	985'-986'.....	338.1-339.13
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784'-785'.....	325.9-326.20	990'-995'.....	355.1-357.52
785'-788'.....	V 436, 437	996'-1011'.....	V 472-480
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791'-820'.....	Not published	1030'-1034'.....	357.1-359.42
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825'-843'.....	V 437-443	1043'-1091'.....	360.1-379.39
843'-845'.....	312.1-312.21	1091'.....	V 480
845'-847'.....	V 427, 428	1091'-1096'.....	V 332-333
847'.....	312.21-313.26	1096'-1102'.....	V 480-482
848'-857'.....	305.1-318.81	1102'-1131'.....	379.1-391.24
857'-862'.....	223.11-225.47	1131'-1133'.....	253.1-253.21
862'-868'.....	319.1-322.56	1134' 1137'.....	391.25-393.62
869'-870'.....	313.27-313.38	1138'.....	185.13-186.18
870'-874'.....	310.1-311.36	1139'-1141'.....	292.1-293.22
875'-876'.....	302.1-302.13	1141'-1142'.....	483.1-484.18
876'-877'.....	609.1-609.8	1142'-1147'.....	293.23-295.67
877'-880'.....	303.14-304.47	1148'-1152'.....	Not published
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882'-885'.....	313.1-315.33	1156'-1158'.....	295.68-296.85
886'-888'.....	230.1-231.25	1158'-1159'.....	515.1-516.12
889'-892'.....	327.1-328.31	1159'-1162'.....	184.1-185.24
892'-893'.....	241.28-241.42	1162'-1166'.....	254.1-255.32
893'-896'.....	328.32-329.56	1167'-1181'.....	422.13-428.56
896'-902'.....	610.21-612.78	1181'-1182'.....	195.1-196.13
902'-907'.....	348.1-350.4	1182'-1199'.....	517.1-524.47
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		1203'.....	428.57-428.60
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		1330'-1334'.....	1298-1299
		1342'-1344'.....	1293

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199-204	V 483-485	557-558	154.1-154.18
204-211	405.1-408.67	558-573	488.1-494.4
211-222	393.1-397.97	573-581	163.1-166.75
222-230	V 376-387	581-591	494.1-498.88
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233-236	V 388-389	611-613	150.1-151.21
236-239	181.1-183.36	613-619	506.1-509.18
239-243	408.1-409.36	620-630	484.19-488.55
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269-272	617.1-618.29	654-659	161.42-162.86
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336-339	173.1-174.35	684-690	178.1-181.62
339-343	441.1-442.33	690-698	418.1-421.82
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351-361	432.1-436.94	704-711	115.1-118.56
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377-378	443.1-443.14	723-729	186.1-188.60
379-384	102.1-104.52	729-750	527.1-534.31
385-387	143.12-144.38	751-768	188.1-193.96
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399-401	125.1-127.36	768-773	166.1-167.32
401-403	109.1-109.17	773-775	193.97-194.27
403-411	127.37-130.38	775-799	535.1-544.11
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479-480	607.9-608.14	845-856	553.1-557.96
520-522	151.22-152.36	857-858	619.15-619.28
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1-19.....	1080.1-1089.83	47.....	Not published
19-30.....	649.1-653.8	48-153.....	891.1-938.11
30-38.....	1089.88-1093.72	154-442.....	951.1-1073.38
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1-115.....	836.1-891.41	430-432.....	693.43-694.67
116-120.....	Not published	433.....	Not published
121-140.....	733.1-742.89	434-437.....	1246.55-1248.91
141'.....	Not published	437-440.....	1221.1-1222.30
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543.....	835.45-835.49	947-950.....	782.1-784.27
544-547.....	Not published	951-962.....	788.1-793.29
547-562.....	1073.1-1080.41	951'-962'.....	Not published
563.....	Not published	963-1158.....	Not published
564-566.....	785.21-786.50	1159-1166.....	702.1-705.69
567-569.....	Not published	1167'-1172'.....	Not published
570-600.....	938.1-951.79	1167-1183.....	637.1-644.47
600'-606.....	802.1-804.59	1184-1223.....	Not published
607-681.....	1147.1-1179.67	1224-1227.....	1317.1-1318.37
682-739.....	1093.1-1117.84	1228-1241.....	Not published
739-742.....	779.1-780.26	1242-1295.....	1363.1-1385.6
743-749.....	699.1-702.56	1297-1320.....	1348.1-1358.23
749-757.....	776.1-779.64	1321-1352.....	Not published
758-760.....	Not published	1353'-1360'.....	Not published
761-796.....	713.1-728.16.	1353-1360.....	1359.1-1362.72
797-832.....	805.1-820.81	1361-1370.....	Not published
832-841.....	1117.1-1121.88	1371-1382.....	1333.1-1338.6
842-847.....	784.1-787.35	1383-1392.....	Not published
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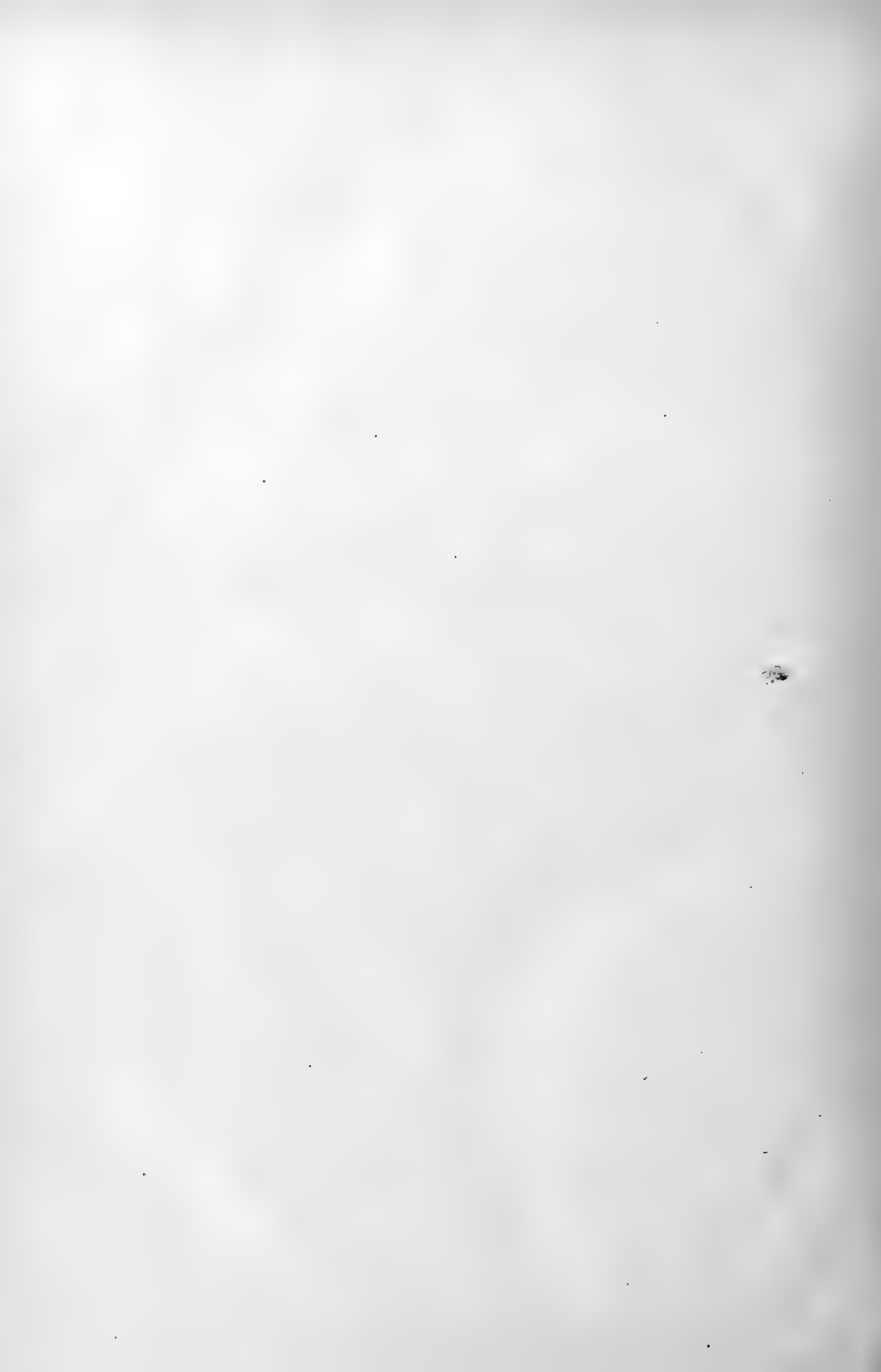
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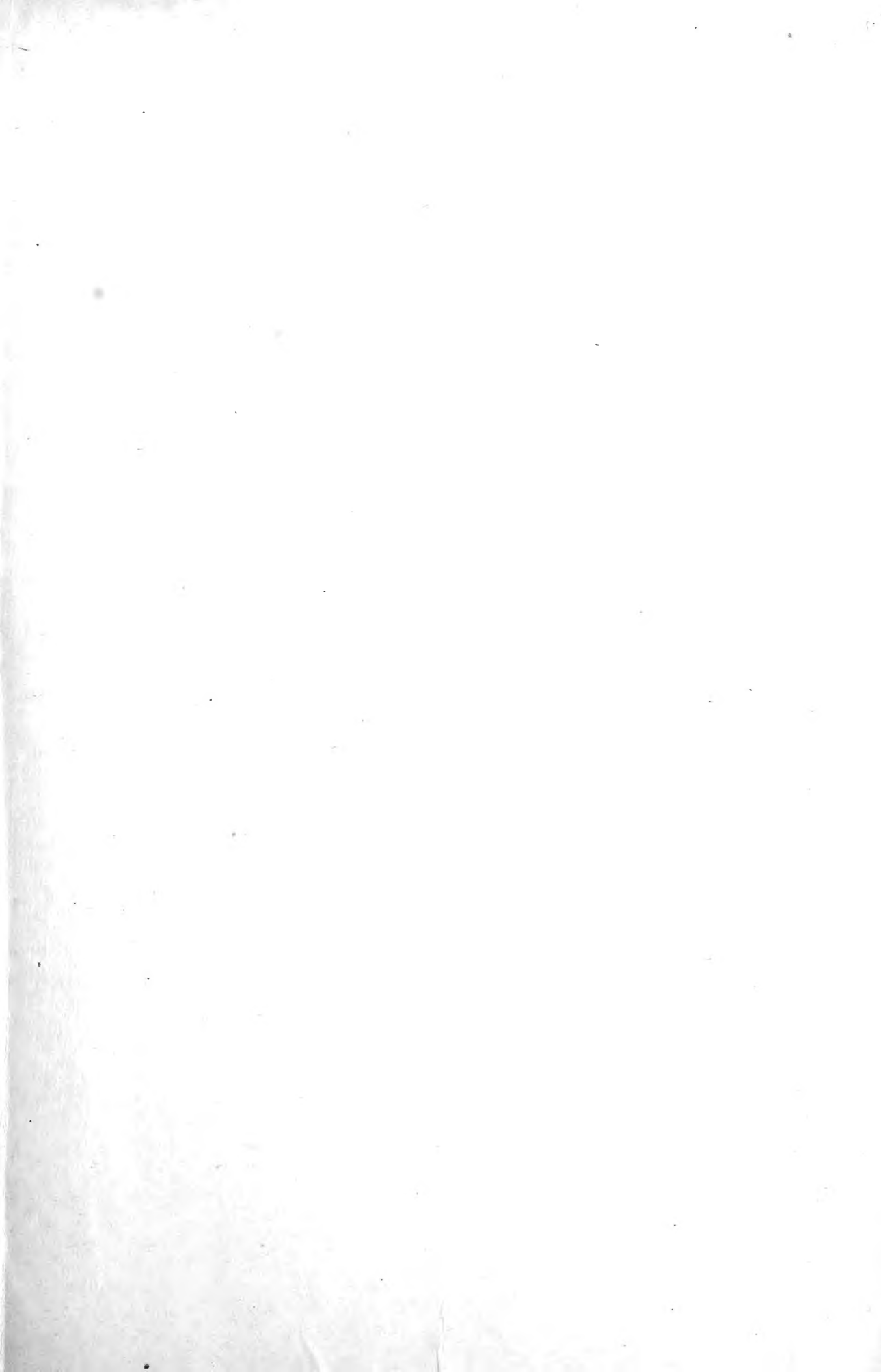
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